VOL. 44, NO. 1-50

JAN. 3 - DEC. 19,
1929

1929 - 1930

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, JANUARY 3, 1929 No. 1

Notes and Comments

More than $57,000,000 was paid out during the month of December in this country as Christmas Fund which had accumulated in the banks and trust companies during the year. This vast amount represents millions of individuals who were looking forward to the Christmas season with prospects of having something to spend. The greater portion of this sum changed hands for merchandise of various kinds within a few days after distribution and business people who deal in luxuries reaped the harvest that enabled them to say this Holiday Season was a decided business success. Perhaps all this is good business from the view point of a business man but it is also commercializing Christmas to the extent of one's capacity for enjoying the happiest day of the year in proportion to the amount one is able to deduct from one's regular income with such an aim in view. It may be well to make special efforts to make others happy or even make one's self particularly happy but the real and abiding happiness that should have been associated with the season is the joy of knowing that God gave His greatest and best gift.

The award of the Durant prize of $25,000.00 to the one who could suggest the most efficient and effective plan for enforcing the Eighteenth Amendment and its enabling act, the Volstead Act, was made last week. There were more than 23,000 contestants and the winner was a former enforcement officer for the District of New York, Major Mills. Having had practical experience in endeavoring to enforce the dry law in its most defiant area, one can easily understand how he was in a position to point out the week spots and suggest means for dealing with them. To date the large cities, and New York in particular, have acted as though they were a law unto themselves. When once the urban lawlessness will be curbed by the proper authorities the matter of enforcing the dictates of our national constitution will become a simple matter. We recall that a former president of the United States, Mr. Cleveland, when the U. S. Mails were interfered with, did not hesitate to use the power of martial law vested in him under the Constitution and violations of laws that affected the movement of mails ceased immediately. We wonder how soon we shall have a president who will be big enough to do as did his predecessor and exercise his constitutional authority to compel smugglers and bootleggers respect the basic law of our nation.

We are told that the biggest source of illegitimate liquor is over the Canadian border. Canadians prefer to act in self interest and refrain from the friendly attitude of assisting a neighbor to keep citizens from defying their own laws. It is not the way of nations to assist one another carry on a reform when such a reformation is going to mean a money loss to them. We recall that the English went to war with China to compel it to permit the importation opium and, even today, it is one of the nations that stands in the way of a world-wide prohibition of the manufacture and exportation of opium for anything but legitimate medical purposes. No wonder we hear so much of the snap judgment in condemnation of our prohibition coming from England. Perhaps if that mighty country would take a page out of our book and introduce prohibition there would be more prosperity for the workers and less misery for the unfortunate wives and children who are always the worse sufferers in any type of economic distress. Morality and common sense should give place to self interest and the curse of rum should be wiped from the earth.

The "flu" epidemic, now spreading over the whole country, while not assuming the extremely dangerous form of several years ago, is nevertheless a serious menace to the health of the nation and calls for reasonable precautions against its continuous attack. Perhaps so long as the world stands humanity will never be entirely free from epidemics and with our present day means of rapid communications that enable the world to be encircled in a few weeks, epidemics will continue to spread over wide territories with amazing rapidity. The scourge of disease is as old as humanity but under God, the world has found means for combating it even though it cannot be completely obliterated. Come what may, however, the Christian has no particular cause for alarm. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

For six years it has been the custom of one of the large Radio stations to broadcast personal messages for the benefit of those who are in the darkness of the Arctic night at and beyond both the north and south Arctic circles. To realize that men and women actually talk to men and women at the top and bottom of the earth and are heard by them and that they can reply brings on a "spooky" feeling. Modern science and inventions seem to be running far ahead of the ordinary imaginations of men. No one can speculate where these things will lead to or end. We only know that this is the age of wonders and that the secrets of the universe are being brought out of their hiding places and compelled to serve men. But modern man with all the possibilities that the Almighty is opening up to him, instead of being filled with a feeling of awe and respect, seems to become more and more irreverent. Our old school books told us that the first message over the Telegraph was "What God hath wrought." Some months ago an arrangement was made whereby it was possible for individual receiving sets on this side of the Ocean to pick up a broadcast from the other side. Imaging how different the words that came to us were from that of the old message of the Telegraph. Instead of something serious there came the notes of the night club song: "Show me the way to go home" that are only to be associated with drinking bouts and such other things that go with the disgraceful night clubs of our great centers of population.

A recent writer in an Eastern paper of large circulation who, in previous articles has shown a sympathetic attitude toward Mennonites, made the mistake of confusing the Old Colony Mennonites of Western Canada with Mennonites of Eastern Ontario and referred to the Mennonite pioneers in Paraguay as being bound by the ties of close blood relationship with the Mennonites of the southeastern counties of Pennsylvania. The mistake was one easy to account for since even among Mennonites, there are many who do not have a clear understanding of the various divisions and parties to whom the term Mennonite is to be applied. The Old Colony Mennonites are from Russia, having come to Canada in the 70's while the Ontario Mennonites trace their origin to the Mennonite pioneers who entered Canada from Pennsylvania in the early years of the last century. There is not much difference in time between the migration from the U. S. A. to Canada and the one from Prussia to Russia. These brethren who have located in South America are among the most conservative and most exclusive Mennonites in the world. Their migration from their comfortable and prosperous farms in Canada to the new country below the Equator resulted from what they believed the interference of the Canadian Government with their schools and the use of the German language which they have always spoken.

Just before Christmas, a Memorial bearing the names of 180,182 supporters of the Peace Pact was presented to President Coolidge, to Secretary Kellogg and to Senator Borah. The Peace Pact is now before the Senate and will come up for discussion January 3rd.

It is a well known fact that the three men named above are doing all in their power to have the Pact ratified immediately and without change. Some Senators seem to be opposed to the Pact, while others are indifferent.

The one thing most needed to get favorable action to the Peace Pact, is for the people who are in favor of the Pact, to write immediately to their two Senators and urge them to support the Pact and ratify it immediately and, without change.

Nearly 900 jails and prisons, scattered throughout thirty states and five provinces of Canada, received a Christmas package of Moody Colportage Library books entitled "Good Tidings," emphasizing the Christmas message, together with a supply of the little "Pocket Treasury," consisting of selected Scripture portions, helps, and gospel songs. This large shipment sent in one day, for about 15,000 prisoners, was made possible by the Missionary Book Funds, administered by the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894.

OUR MISSIONARIES IN CHINA

are now all back on their stations again, writes Bro. Boehr. This is reason for rejoicing, and we hope all can remain on the field as formerly. Many of the chief government people are Christians.

The workers are stationed as follows:

Kai Chow, Chihli Prov. China—
  Rev. S. F. Pannabecker.
  Dr. C. L. Pannabecker.
  Miss Aganetha Fast.
  Rev. S. J. Goering (on the way.)
Tamingfu, Chihli Prov. China
  Rev. P. J. Boehr.
  Miss Marie J. Regier.

The Board is contemplating to send soon three more of the furloughed missionaries back to China. When all will be back, the opinion of the staff there is, that enough will have been sent there, except that vacancies will have to be filled from time to time. This would leave only India where there is still room for more workers. May we all continue in prayer and sacrifice for God's kingdom at home and abroad.

P. H. Richert,
Secr.

CANTON, OKLA.

Dec. 10th, 1928.

Dear Readers of the Mennonite:

I have been asked to write an article for The Mennonite. As you see, I am not writing from Hammon, where we have had our mission station for many years, but from Canton. Since our return from our furlough in Calif., about eighteen months ago, we had our main station at Hammon for about a year, and from there also took care of the work at the Arapaho station near Canton, Okla., while the Neufelds were on furlough. Last summer the Linscheids left for their furlough and we moved into their house to take care of their two stations, Longdale (Cantonment) and Fonda and are also still having the work at the Arapaho station, with Willie Meek as helper. Bro. Ediger from Clinton is taking care of the Hammon or Red Moon field now. We find the conditions and the work very much the same at the various stations. But the becoming acquainted with all the Indians belonging to these three stations was quite a task. Especially so since so many are gone on visits to other tribes so much of the time. As their allotments are scattered so far apart, it requires much driving to find all the Indians belonging to one station and to multiply that by three plus the distance between them certainly means a lot of milage and gas. When we drive out to those farthest away over rough and sandy roads and sometimes no roads at all and then not find them at home, we feel rather discouraged. Too much visiting and expecting to be fed by others is a great hindrance to the progress of our Indians. We find that many of the Cheyennes here make long visits to the Osages, who are rich and keep up the Indian custom of feeding their Indian visitors well. One man remarked the other day that the Cheyennes have told the Osages to be real good to them and when the Osage oil and money is all gone perhaps there will be oil found in the Cheyenne country and then these will return the kindness. One thing seems certain: the discovery of oil is not a blessing to the Indians. Last summer some of the Osages visited the Cheyennes at their sun dance and to show them "kindness" the Cheyennes gave them many of their best horses. Now some will not have teams to do their farm work and some are compelled to walk when they want to leave home. Surely our dear Master did not refer to this kind of liberality when He said: "It is more blessed to give than to receive." Will there ever be any "seers" among this people, to see what is for their temporal and eternal good and have the backbone to stand up for the truth and right? Will they ever see that what God has intrusted to them of material and spiritual blessings is to be invested and not merely spent? Will they ever realize that for them too God's Word is authority and not Indian customs? How we long for men of vision among this people! Do we still have faith in the power of the gospel? If so, what is our privilege and duty? Perhaps we are to blame for the slow progress spiritually among the Indians as much as they and perhaps we need the "seers" as badly as they do.

In our visits to their homes among both of these tribes we are usually kindly received and there is nearly always an opportunity to sow some seed of the Word. They are really a religious people and claim to have faith in the true God and pray daily. But so often their faith and prayers are not scriptural and not coupled with obedience and therefore avail nothing. With them it is not first seeking the kingdom of God and His righteousness, but the material things first. They want the temporal and spiritual blessings and shun the necessary obligations. Often they go so far that they desire to be baptized, not so much to thereby confess their saving faith in Christ and a changed heart, but merely to add one more to their many good virtues that they already possess. The enemy sees to it that there is always something offered them for their carnal desires instead of having their spiritual needs supplied. On Sundays they often have gatherings for amusement and feasting to keep as many as possible from going to the church services. Last Sunday they met to practise some games for their Christmas gathering. We are glad for the few that in spite of all distractions come to the house of worship and also during the week make better use of their time and opportunity. But the fact that so many do not attend the services shows the necessity of the house to house visits during the week. Jesus said to the Jews? "Ye shall know the truth and the truth shall make you free." How true this is of our Indians also, and how happy we are that we have the truth to offer them. Many are the evil influences that surround our Indians, should we not consider it a privilege to offer them something that is good and abiding? May we depend on your continued help and prayers?

With Greetings, yours in His service, **H. J. Kliewer.**

THE NAVY BILL

Of special concern to all peace loving people at present is the Navy Bill that is before our U. S. Senate for ratification. This bill proposes the construction of 16 new warships. The bill is the remains of the "Big Navy" bill of last year when it was proposed to build 71 new ships for defense. Public resentment, expressed by a tremendous deluge of petitions, telegrams, letters, etc. to the Senators and the President, pared the bill 71 to 16 ships. But why the 16 additional warships? Why have our country enter into a warship-building race with the world?

The Kellog Peace Pact is almost sure to pass our Senate during the present short session of Congress. It has the support of President Coolidge, and the Foreign Relations Committee has voted 14 to 2 in favor of the approval of the Pact. The passage of this Pact will insure another Disarmament Conference that will be successful, after the failure of the last Conference at Geneva. Surely the passage of the present Navy Bill by our Congress authorizing 16 new warships would be a tremendous obstacle in the way of such a Conference.

Just now, AT ONCE, is a most opportune time for American Christianity, and especially for Peace-loving Mennonites, to make known their resentment and opposition to such an expansion of the Navy. Write or wire your Senator, asking him to vote against the Bill and to use his influence in having other senators help defeat its passage. Public opposition to the bill is becoming formidable, and every personal letter, or petition, signed by a dozen or a hundred citizens, carries strong weight in winning "NO" votes among our senators.

The present short session of Congress adjourns on March 4. TheNavy Bill will probably come up for early action. Do not delay, but write or wire your senator at once and register your opposition to the bill.

G. T. Soldner.

Rev. Otto Schowalter, who was elected to succeed the late Henry van der Smissen, pastor of the historic Hamburg-Altona Mennonite church Germany, was installed Dec. 2. Dr. Christian Neff of Weierhof was present and officiated at the exercises.

CONTRIBUTIONS

FOR PUBLICATION

First Mennonite church, Aberdeen, Idaho, $14.48.

Gratefully Acknowledged,
Mennonite Book Concern.

THE MENNONITE
A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

The Mennonite begins a new venture with this first issue of the year. Rev. Lester Hostetler, pastor of the Upland, Calif., Mennonite church, who has so ably edited The Christian Exponent becomesa member of the staff of this paper to give its readers the benefit of his experience and observations. The Exponent having served the useful purpose of meeting the needs of a large circle of readers continues its mission through The Mennonite in the person of one who has endeared himself as the spokesman of a widely scattered group of men and women who earnestly have the welfare of the Mennonite church and its principles at heart. It is our hope that this new arrangement will meet with the appreciation of the readers of The Mennonite and the former patrons of The Christian Exponent. Rev. Austin Keiser, who for the past several years has satisfactorily edited the Young People's Department, has withdrawn and the space occupied by that department will be supplied with material by Rev. Hostetler.

A New Year always is an occasion for looking forward to better things ahead. No one in business would plan a poorer year to follow the last one. It would be that one's aim to apply the lessons learned by past experiences so that advantages and profits would result. In our church work we are too often satisfied when we feel that we have had a normal year and when there has been no loss. Yet, there is nothing else in all human efforts that should be so carefully planned with the idea of progress than church work. The whole world is to hear the blessed news of salvation through Jesus Christ. Much of the world still remains to be evangelized. Our outlook at the threshold of a New Year should be toward greater victories in lands and places where Christ is either unknown or is not honored as Lord. As churches and as individuals, then, we should plan to make our greater and better contributions toward the evangelization of the Christless mass of men and women in all quarters of the earth. It is a matter of satisfaction that our beloved church has seen its duty to Missions and has assumed a share of the responsibility for sustaining and supporting them. But the realization of a duty must be a personal realization as well as one that a community takes upon itself. The reader of the Bible cannot but be convinced that every Christian is a missionary with the definite task of doing personal missionary work wherever Providence has placed that one. Under providence we find ourselves in a communion that has its representatives upon the Home and Foreign fields. This means that their support must come from individuals and individuals must have the cause close to heart. It would be well, then, if all of us should determine that the coming months will find us better missionaries both in our contributions and in our sympathies.

The present time marks a crisis in the career of our Colleges. Their usefulness to the youths of our churches depend altogether upon the way we provide for their needs. These at present are taking the form of a need of larger endowments in order to meet with college standards. We surely do not want our young people to be satisfied with anything but the best in education and we do not want them to feel that they were prevented from getting this because we were indifferent to the needs and requirements of a modern education. It is bound to cost us something if we want to keep up to standard, but, the results are worth all that it costs and it is not beyond the ability of our people to need the present and crying needs. Let us, with the prayerful interests of our church and the Christian education of our young people at heart regard this year as one in which the rare privilege has been extended to us whereby we may assure the future existence of the institutions that have represented so much of our interest and sacrifices in the past.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE FIFTEEN CRUISER DANGER

Fifteen cruisers of ten-thousand tons each, carrying 8 inch guns, are provided for in the naval construction bill now before the United States Senate. The Senate expects to consider the naval bill and the treaty Renouncing War after the holidays.

Under the provisions of the naval bill as it was passed by the House of Representatives, construction of five cruisers must be started each year for three years. In his Annual Message, President Coolidge recommended that the time-clause be removed, and that the construction of fifteen cruisers be authorized without specifying when they are to be built.

President Coolidge apparently feels that a cruiser-building program is desirable, but should not be so rigid as to handicap future efforts at reduction of armaments. To require the construction of fifteen cruisers in three years would be to risk failure in future attempts at disarmament, because fifteen 10,000 ton cruisers would be a competitive program, likely to cause increased naval construction, particularly by England.

Total numbers of cruisers cast little light on the relative strength of the British and American navies. The size and armament of the cruisers must be taken into account.

Of cruisers of 7500 to 10,000 tons, the United States possesses 10, of the "Omaha" class, built since 1921, and 8 now building. Add to these the 15 ten thousand ton ships proposed in the bill now before the Senate, and the United States would have 33 big, fast, modern cruisers, of 7500 tons or over, 23 of 10,000 tons, armed with 8 inch guns.

England's cruiser fleet is variously estimated at from 54 to 63. The United States Navy Department last March put the number at 54, built and building, excluding 9 old second-line cruisers. Of these 54, 33 are of less than 5,000 tons, thus England has built and is building twenty-one cruisers in the 7500 to 10,000 ton class, to match a fleet of 33 provided for by the United States, should this bill become law.

Such a preponderance in heavy cruisers would put British commerce at the mercy of the United States fleets. Therefore it would be very difficult for the British public, which at present is opposed to further naval construction, because of the expense, to refrain from increasing their fleet. Our proposed naval program is an invitation to them to build more ships.

No one questions the peaceful intentions of the people of the United States. But regardless of intentions, history shows the big fleet stirs up other nations to build others. A race in naval armaments between England and the United States would be a tremendous waste, unless there is to be war between the two countries, and a tremendous tragedy, if it led to war.

In either case, the naval bill is folly. The time is past where security could be sought in armaments. War is too expensive, even for the winner. Security must be sought through understanding and fair dealing. We cannot afford to risk the perils of competitive navy building.

R. R. W.

CORRESPONDENCE

Salem Menn. Church, Ruff, Wash., Dear Mennonite: As we look back and review the year 1928 we must say it has been a very prosperous year in many respects for our church members, but also sorrows have not been omitted in our congregation in this year.

In this part of the state the farmers had a normal crop and many a one's crop was above normal.

Our church is still greatly missing Rev. D. D. King. So far our church is without a minister, but we hope the Lord will make it possible for our future minister and his wife to be with us soon in the New Year. So far this past summer and also now Rev. P. R. Aeschliman is supplying our church with a minister for church services twice a month. Rev. S. S. Baumgartner and Rev. Aeschliman were with us in November and the beginning of December. Rev. P. A. Kliewer of Monroe, Wash., who was enroute to Montana to spend the holidays with the Indians where he labored for the Lord for sixteen years was with us December 17-18. He brought us the Christmas message in the German language. Rev. Baumgartner is expected to be with us second day Christmas.

At present very many are sick with the flu. Most of the town schools have been closed by health officers, also church activities cannot be held in very many small towns. A number of deaths have been caused by the epidemic. It is very doubtful whether our S. S. will be able to hold its annual S. S. program.

Wishing the Editor and all readers a prosperous New Year.

Corr.

THE CHRISTIAN EXPONENT "CHAT"

Since the last of September the Christian Exponent has not been published. As former editor of the paper, I was in the habit of writing a "Chat" for each issue. Now that I am beginning my work with the "Mennonite", and that my former readers will be addressed through the columns of this paper, I wish to greet them all with a hearty good wish and with the fervent hope that the coming year will bring continued blessings through our associations in the printed page.

The Christian Exponent was discontinued abruptly with the last issue in September. In order that its former readers may be informed why this was brought about, and also that readers of the Mennonite may understand why I now appear in their columns, let me tell the story briefly in this "Chat."

The Christian Exponent was started in the first place, five years ago, by a group of "old" Mennonites who were convinced that conditions within the church were such that unless something was done a considerable number of people would become discouraged and lost to the Mennonite church. It is not necessary here to describe those conditions or to pass judgment upon the merits of the controversy which grew out of them. A record is being written of the whole movement, resulting as it did in the closing of Goshen College and the expulsion of a number of churches and ministers from the fellowship of the conference. History proves anything that one wants proved, and the history of this "Christian Rumpus" will doubtless furnish good material for either side. So far as the Christian Exponent is concerned let it suffice to say that when the churches and individuals concerned began to find a new conference fellowship, some uniting with the Central Conference and others with the General Conference, its first and immediate purpose was apparently served.

During the last two years the Exponent endeavored to establish itself as an all-Mennonite paper. Those who supported it financially and otherwise, cherished the hope that something might be done by means of the printed page to unite the sentiments and attitudes of our people within the various Mennonite conferences, thus adding to what some of our educational institutions and Young People's Retreats already were doing. In this effort the Exponent enjoyed the hearty support of a considerable number of the leaders in the churches and schools. Its Board of Directors and its Editorial Staff represented, unofficially of course, the "old" Mennonites, the Central Conference, the General Conference, the Mennonite Brethren in Christ, and a few conferences in Europe. There was and still remains a real need for an all-Mennonite publication. The Exponent however, found itself confronted with this situation. There were already a number of Mennonite religious papers in the field, hardly any of them self-supporting, and none of them receiving the patronage that they deserved. To put another one in the field meant, inevitably, whether we desired it or not, competition with them. The question was therefore discussed for some time whether the cause of Mennonite unity, for the present at least would not be furthered by uniting our efforts with others rather than by competing with them for subscriptions and financial support. At the annual Board meeting of the Directors of the Christian Exponent—which directors consisted of N. E. Byers, Vernon Smucker, J. M. Regier, N. A. Lehman, J. C. Meyer, J. B. Cressman A. E. Kreider, Wm. B. Weaver, and M. B. Shantz—the decision was made to propose a merger with the Mennonite. The proposal was met with favor and arrangements are now completed whereby at least some material that would have been published in the Exponent will in the future appear in the Mennonite.

I have had a good many letters from former readers mourning the loss of the Exponent. I hope that after reading the Mennonite for some time that they will feel at home in its pages. It will visit you every week instead of every two weeks as did the Exponent. The editor, I am confident, will welcome into the columns of the Mennonite not only my own articles but those of former contributors to the Exponent. Within the circle of the readers of the Mennonite are many of our old friends whom we love and with whom we have had long fellowship. There will be a host of new friends (I am speaking of former Exponent readers) with whom we will find many things in common. As for me personally, I will not hide my sincere desires that others will join us. In a recent editorial paragraph the editor of the Christian Evangel expresses an active interest in the merger of the Exponent with the Mennonite and reminds us that the Central Conference has a standing committee with a mandate to open negotations with others who are interested in consolidating Mennonite publications. Such an attitude is encouraging. The Mennonite, being the organ of a body of Mennonites whose founding was inspired by the ideal of Mennonite unity, is in a peculiarly favorable position to crystalize the present sentiment in that direction. Out of our united efforts ought to come a denominational paper which is progressive, challenging, sound in its Christian leadership, and which commands the respect not only of our own church but of other religious bodies.

Readers should not forget that they themselves have a great deal to do with the character and content of a paper. As former editor of the Exponent I learned the value of receiving the reactions of readers. I feel sure that Rev. Grubb, the editor of the Mennonite, will be as glad as I ever was, to receive your suggestions, your criticisms, and your articles for publication. He will do everything, I am certain, so that Exponent readers will feel welcome in the family of the 'Mennonite".

Lester Hostetler,
Upland, Calif.

CHRISTIAN HOSPITAL

Champa, C. P, India.
Sept. 27, 1928.

It was Sunday afternoon. Over fifty Non-Christians were attending the Hospital Sunday School. The Christians were in a separate class. Our lesson was on the temperance question dealing especially with the making and worshipping of idols. Probably most of the listeners were idol worshipers. Near the end of the lesson period a man asked me:—"What acts are sinful?"

"Anything which denies, disrespects, injures and displeases the one and only true God or in any way harms our fellowmen is sin," he was told. He accepted this general statement without comment. When specific sins were mentioned he sometimes hesitated.

"Thou shalt not kill." "Thou shalt not steal." Yes surely, murder and theft are sin. No one denies that.

"Thou shalt not bear false witness." This was accepted although these people are known for their great ability to stay at a distance from the truth.

"Thou shalt not covet." This may injure my fellowman and was passed without comment.

"Thou shalt not take the name of God in vain." Mocking and swearing are sin.

"Thou shalt not do any labor on the seventh day." "What! Is it sin to work on Sunday?" This was hard to understand for they all work on the Sabbath.

"Thou shalt not commit adultery." This evoked a twinkle in his eye. Immorality is very common here.

"Thou shalt honor thy father and mother." "Yes, that is right." However we have widows coming to us whose sons will not support them but have driven them from their homes. We have an elderly man in the hospital now whose family no longer accepts him.

"Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image." This was pointed out as the greatest sin, setting up in our hearts idols and denying the true God. Most of the Indians worship idols. Do we not have to guard ourselves too least we allow interests other than those of the Kingdom of God to dampen our zeal for the Lord's work?

The sinfulness of sin is not yet known and understood by the majority of these people. It is a great privilege and joy to witness among these people about Him who was free from sin and who can wash away our sins. We are convinced that there is a Satan and that he is still very much alive. We are equally convinced that there can be no redemption from sin save through the Blood of the Lamb. Pray that our witnessing may be affective.

Yours in His Service,
Harvey R. Bauman, M. D.

THE YOUNG WOMAN—HER BUSINESS

Once upon a time in this fair land of ours women were more or less dependent upon their male relatives for support. When a young woman reached a certain age she usually married, and was thus assured a home. Failing to marry she either continued to live at home with her parents or went to live with a married brother or sister. The spinning often fell to her lot and she became a spinster. But with the passing of the spinning wheel the spinster has also disappeared and in her place we have the modern young business woman. Her economic status is such that she not only earns enough to provide food and shelter for herself but frequently she has a comfortable surplus and articles which were once considered luxuries are necessities.

Today there is scarcely a field which is not open to women and every day we read of new achievements, of successful competition with men in fields which were once wholly masculine. Success has not come suddenly nor has it been handed to the women on a silver platter. Very often a woman's success has been prefaced by years of study and preparation, by a period of indifference or of active opposition on the part of the men. She persisted and through her real ability and her reliability she has won a recognized place in the business world. It is therefore comparatively easy for a girl to begin any kind of work now that the way has been opened.

Some girls start to work as soon as they are old enough to leave school. This may be due to the fact that the money is really needed at home or the girl may think that the time spent in earning a few dollars a week is worth more than time spent in acquiring a higher education. Certain it is that her chances of attaining financial success are fewer than those of the girl who continues through high school or college. It is true that a generous supply of common sense and hard work may bring a certain degree of success and it is also true that not every one is capable or desirous of completing a college course; however that fact remains that the more training a girl has the larger is the field in which she may exercise her talents.

What are some of the things which a girl may do? Teaching in any grade from the kindergarten to the university, in any subject which appeals to her, office work, which may mean anything from stenographer to a high executive position, some type of religious work at home or on the foreign field, social service, law, medicine, music, art, literature, anything in fact, for which a person may be peculiarly qualified. But—you say—the girl is in business only until she meets the right man, then she forgets all about her business and marries. There is much to be said on both sides of that question, but after all, the vast majority of women do marry and establish a home. And may it not be that the business of home-maker is the best business of all in which a woman may engage? Time spent in the office or school room before marriage has not been wasted for the home duties are so many and varied that almost any kind of previous training will be found useful. With modern ideas on home-making, child training and the budgeting of money, time and energy, some experience and intelligence is necessary to grapple successfully with these problems. However in the home or out of it, any work which a girl enjoys and in which she feels she is honoring God and serving her fellowmen, is worthy of her best efforts.

LOOKING TOWARD AFRICA

Greetings to all my fellow young people of the Mennonite churches. As I am writing this, it is with the expectation of shortly beginning my life work as a missionary of the glad tidings of Salvation to the unevangelized tribes of the Belgian Congo in Africa. I can assure you that it is with a mingled feeling of joy and anticipation that I look forward to the work to which my Lord has called me.

Joy, because of the privilege that is to be mine in giving forth the unsearchable riches of God in Christ Jesus to a people who have never heard of God's great love, and consequently have not had the opportunity of accepting the true and only way to eternal life. There is greater joy in the knowledge that I am in the will of the Savior, "Whose I am and whom I serve."

I must take this opportunity to write to you who may be too much taken up with aspirations of making a success in your chosen and perhaps altogether worthy field of endeavor, to try to find, by reading the Bible and prayerful communion, whether you are in that particular place, and doing that particular work your Savior has for you to do. I certainly do not wish to imply that all Christian young people should be engaged in full-time Christian service, but I do believe that unless one is fully surrendered to the Master's will, he is not the blessing he is intended to be, to himself and to fellow believers, nor to those who know not Christ. Please read Romans 12:-1-21 prayerfully.

My anticipations are great in the knowledge that "All things work together for good to them that love God, to that are the called according to His purpose." How marvellous it is to know that every adverse circumstance and seeming bitter defeat is over-ruled or made to work out for our good.

The unevangelized African Mission, with whom I will work, the Lord willing, is a new mission entering a heretofore unreached territory. The work will therefore be largely that of pioneering with its accompanying hardships and trials. Someone may ask, Will not the disappointments and other adverse circumstances be too great to bear? No! There are many reasons, two of which I shall give here.

First. I am not going forward in my own strength but rather in His strength which never faileth.

Second. The blessing that comes with the telling of the story of God's love—in sending His Son to redeem all men who will believe, repent, and confess—to my black brothers and sisters, will be worth what little I will be called upon to endure, especially when I meditate upon the glory which my Redeemer left to come to this sinful world that "whosoever believeth on Him should not perish but have everlasting life."

Frank E. Manning.
Los Angeles, Cal.

A VACATION SCHOOL IN INDIA

The vacation school method is apparently applied all the world over. It is a good thing indeed. Here on the mission field the need of it is felt also. During the months of May and June most of our Indian children go to their homes, or come to Janjgir to be with their parents. During these months of May and June most of joy the best of health ourselves and the Indian children, etc., also. The heat, of course, those weeks is rather intense, viz., 110 to 118, even a day or so the thermometer registered 119 in the shade, the coolest place outside; in the bungalow frequently 100 and a trifle above.

How should the children utilize the time these weeks? To let them loiter the precious time away by doing nothing, would only train another generation in the Christian community for idleness, of that the non-Christian make too much.

In the morning from 6 to 8 was the manual hour observed for the girls. At this time the heat has not risen quite so high. The girls carried brick, ground out of the field for the new school and the sleeping quarters of their boarding. What a happy bunch it was each with her iron pan on the head, holding about a peck of ground, they walked erect smilingly, learning herewith the dignity of labor.

After that followed another two hours which taught them not so much the dignity of labor, but the real practical side of life how to make themselves useful in their future households. Now they had to sew. The first month fixing and patching the old and some even new dresses, repairing their bedding for the coming school year. The second month they learn to cut out patterns, make rather beautiful jackets, baby dresses, shirts for the poor and those that never learned to sew. Much of this was made out of patches that came in the sewing society boxes and gathered elsewhere.

During this period the boys had their study period when one of our fine young men Joseph Asna taught them Bible to read and memorize numerous Psalms and other verses, Christian songs, telling Bible stories to the class and to non-Christian boys, etc.

Then the heat became more severe, now followed a recess of 5 hours for bathing, cooking, eating, resting, etc. At 3 o'clock the gong rang, calling the girls for their study period. Their teacher Rupa Bai, one of our young girls who just recently finished a fine three-year Bible Course in the Evangelical Mission. She has become quite efficient. Here are some of the topics she brought home to the receptive minds. "What is the Bible? Memorize Bible passages—How to tell Bible stories to non-Christian children—The outline of the Sermon on the Mount—contents and meaning of some of the easier parables—To whom to pray—How to pray, etc."

While the girls took in these teachings, the boys got their share of manual training by carrying brick, ground, stones, etc., for building purposes; the same kind of work that the girls exercised in the morning.

At 6 o'clock when the thermometer still registered often 110 all enjoyed games, general exercise, shouting, swinging, engaged in a hearty laughter, all the happy dispositions were then displayed. The Indian, even being of a sluggish disposition very often, the coffee brown children do enjoy the happy hour to let out some of the innermost activities. Thus the summer months were spent in fellowship with these lovable creatures so dear and near to one's heart. Would not many of the readers have been glad to be with us in spite of the scorching heat, Surely so.

Yours for the Master,
Mathilde Penner,
Janjgir, C. P., India, October 10th, 1928.

Word has been received by relatives that Sister Loretta Lehman arrived in Bombay, India, Nov. 13. Mrs. Tilman Amstutz, who was a member of the party returning on the same boat with her family, was stricken with plurisy and was cared for by Miss Lehman until they landed at Bombay, when she was placed in a hospital. Rev. and Mrs. Unruh, also members of the party, then proceeded to Champa.

THE S. S. LESSON

Jan. 20

Christ the Saviour

Luke 15:3-7; Rom. 5:6-10.

Golden Text: "Thou shalt call His name Jesus; for He it is that shall save his people from their sins." Matt. 1:21.

The 15th chapter of Luke contains three closely related parables, or, we may say the same truths are illustrated by three pictures taken from life, namely the lost coin, the lost sheep and the lost son. It is interesting to know how these three things came to be lost. The coin was lost for no fault of its own, but, because of the neglect of another, the sheep was lost through its own stupidity and the son was lost because he deliberately choose to be lost. In the case of the coin and the sheep they were sought and found and, in the case of the son, he was lost because of his own choice and found his way back to the father only because he chose to exercise his free will for his own good. In either case there was rejoicing because the lost was found.

Our lesson is that part of the chapter that has to do with the lost sheep. Like sheep, we are the most helpless of creatures when left to our own resources. We wander into dangerous paths because we are so stupid that we leave behind us our safety, our comfort and our guidance to wander into paths whose only end will be our eternal destruction, if we are not rescued and brought back to the care and lead of our Great and Good Shepherd. We recall that Jesus speaks of Himself as the Good Shepherd who knows his own intimately and will lay down his life in their defense. Our Golden Text tells us that Jesus saves His people from their sins. The lost sheep represents the lost soul who, because of his sin, has wandered away from his Shepherd, Jesus, who assures us that He came to seek and to save the lost. Perhaps the sheep did not realize its lost condition when it became separated from the safety of the flock. Nevertheless, it was in the greatest danger from wolves, from starvation and from accident. There was no way by which it could be safe again except through the efforts of the Shepherd. Whether men realize their lost condition or not, without a Saviour they are on the way to eternal destruction from which they cannot save themselves. If they are to be saved at all it will be through Jesus, there is no other way of salvation.

Jesus the Good Shepherd is not only for those who are safe in the fold but for all people everywhere. In Him "Whosoever will" may have peace, power, plenty and safety. In going after the lost, Christ does not abandon the ninety and nine and leave them uncared for. He is with them and they are with Him in earnestly seeking the lost. It is the nature of Christ's sheep to be soul seekers. If a single sheep is worth so much effort and exposure to fatigue and danger on the part of the Shepherd, of how much more worth is the soul of an individual? God shows His appreciation of the worth of a soul in sparing not the life of His beloved Son. No soul is so worthless that it may be abandoned to its own destruction. Every follower of Jesus should, like Him, be a seeker of lost souls, sparing no effort or sacrifice in seeking them and bringing them into the fold. Gratitude dictates that we can do nothing less than this and the command of Jesus that we go into all the world preaching salvation to all creatures makes it not only a positive duty but a glorious privilege to be a soul-saviour and thus walk in the footsteps of Jesus the best, the grandest and most glorious of beings.

If our Lord rejoices over the finding of the lost and if heaven rings with the happy notes of the angelic choir over the saving of one sinner how happy should be every church and every Christian in the glorious privilege of engaging in evangelism! Indeed, where there is no passion for souls it is hard to understand how there can be real joy, either in the church or in the heart of the Christian. It is a glorious honor that God bestows upon us in giving us the chance to make even the angels of heaven happy by bringing one soul into the fold of Christ.

The second section of the lesson, taken from the Epistle to the Romans, vividly presents to us the heroism of our Lord in going to the cross to save unworthy sinners. We were in sin alienated from God, loving darkness rather than light, following the devices of our own evil heart and, yet, at that time Christ died for us. Our ungodliness consisted in our being at war with God. Our redemption made possible our peace with God. While we were yet sinners and powerless to do anything for our salvation we were purchased by Christ's blood. Without the sacrifice of Christ we are absolutely powerless.

All the world esteems the heroic because in heroism is involved unselfishness and willing sacrifice. Great as has been the heroism of many men and women in every age of the world. All the heroism of men sinks into insignificance when compared to that of Jesus and it is His heroism that inspires the highest type of the heroic in the lives of those who make the world better and nobler by their unselfish devotion, love, service and sacrifices. Without the heroism of Christ and that which He inspires there is no hope for the world.

Christ's love and sacrifice opens the way to our reconcilation to God. There is no reconciliation for the sinner except by the atonement through Jesus Christ.

IS THE AMERICAN COLLEGE STILL NEEDED?

By Professor N. E. BYERS
Bluffton College

We are witnessing to-day the strange paradox of a rapidly increasing college attendance with decreasing confidence in real college education. Never did so many go to college. But what are they studying? In the early years many are trying to learn to use English, taking courses in elementary algebra and geometry, beginning the study of Latin, French, Spanish or German. These we formerly classed as secondary subjects. In the later years some specialize in liberal arts subjects; many take vocational subjects, such as education, commerce, engineering, journalism, home economics, agriculture; and others are given leave of absence during one or two years to begin medical, theological or law courses. Are not all of these university courses?

This obvious fact has been the basis for the suggestion that since the first half of the college course is largely secondary in charcter and the second half university, the four-year course should be divided and the first two years be added to the high school and called a junior college,and the last two be taken over as an integrel part of the graduate and professional work of the university. Obviously that would entirely eliminate the American college as a distinctive instution.

This threatened danger of the college is no doubt due to several causes. The college imported from England was an aristocratic institution. It educated an intellectual, well-to-do class in the arts of leisure. As life became more democratic and complex this type of learning did not satisfy many of those desiring higher education. Since many had not been well trained in the high schools the demand for secondary education was met by introducing high-school subjects. Some were kept interested by substituting vocational training, since that seemed to them to be of real value for life. Some of the professors, in the meantime, trained in German universities and later in American graduate schools, became interested in highly specialized, technical scholarship and, forgetting the function of the college, introduced university courses. A few students could be interested in some one of the specialized departments, but no student could be interested, as a specialist would be, in all his required courses. As a result there was no one inclusive, challenging objective that united the student and the faculty in a way to call forth loyalty and enthusiastic work. College morale could be maintained only through the various activities that the students introduced.

The American college will live only if it has a distinctive function to perform not supplied by either the secondary school or the university. Its objectives must be consciously held by united faculties, and such as will appeal to the college youth of modern America. In order that the college may be free to do her own task we must insist that the high school complete the task of secondary education. This, I take it, is to introduce the pupil to the life of the effective cultured citizen of to-day and at the same time provide all the tools needed for his college work. With the improved secondary school of six years, professionally trained supervisors and teachers should be able, after all these years of progress, to do all the things needed to prepare the pupil for real college work, while, at the same time, preparing them for successful living as good citizens.

Six years of high-school English should enable them to use the English language so that freshman composition may be omitted. Such elementary algebra, geometry and trigonometry as are needed to understand the natural and social sciences for cultural purposes should be taught in the high school and not prescribed in college. Such foreign languages as are desired for studying the cultural resources of other nations and other times should be mastered before coming to college.

With this preparation the freshman at the age of eighteen should be able to take up seriously and with real interest the essential work of the liberal arts college. This I take to be the understanding of all phases of our common life for the purpose of living life at its best and of interpreting and critizing it with the view of becoming leaders in real social progress. Having provided for all the social arts and tools of learning in the secondary school and postponing all vocational and professional training for the university, we must further distinguish between the cultural education of the college and the secondary school on the one hand, and the college and the specialized scholarship of the university on the other . Illustrating in the field of the natural sciences I would say that in the secondary school the pupil should learn enough in this field to live with intelligent appreciation and success in the world of nature and applied sciences; the college student should be able not only to adjust himself to the conditions of modern life but to so understand it as to use his methods of thinking and his rational insight to become a critic of our present life and be a leader in social progress, while the university specialist becomes a master of one field of science and makes some contridution to our knowledge of that field. The school prepares for life, the college for improving life and the university adds to our knowledge.

In order to accomplish this aim the college student should be introduced to the four phases of our environment, viz., the world of the natural sciences, our institutional life, the esthetic creations of man in literature and the arts and moral and religious life. Orientation courses in these four fields could be given during the first year. This should enable the student to see life on the whole, appreciate its values, understand its problems and give a basis of information for building a personal philosophy of life.

Having found some special interests and some challenging problems he could select during the second year certain limited fields of study and in special courses and by independent study, under the guidance of tutors, try his hand at the solution of some life problems. He would study chemistry not because of his interest in the subject or to become a chemist but because of its aid in improving life. The same problem might call for knowledge of economic, psychology and Christian ethics. During the third year while bringing to a conclusion the study of life in some of its special phases the chief interest would center in gathering together all the insights gained and integrating them into a satisfactory philosophy of life.

I would, therefore, set aside three years, for those well-prepared and having serious intellectual interests in life, in order that they may be trained to become leaders in social progress. I do not believe that this can be well done in connection with vocational or professional interests or in a university atmosphere. Vocational interests are too absorbing and limiting to leave the mind free for the larger life problems. Nor can the junior college, dominated by the high-school standards and the influence of the average home life, in two years nurture much independent thinking on serious life problems. The junior college may be needed for pre-vocational or pre-university training, but it is not adapted for liberal arts education. The independent small college, the typical American institution, or a group of colleges, such as is being established at Pomona, or the college within the university, as at Wisconsin, it seems to me will be the type of instution that can function as true liberal arts colleges. A small group in close personal association, with the student activities supplementing the curriculum requirements students and faculty living together in a real community life—there only can we center all interest on learning how to live and how to improve life. This should not be regarded as preparatory work for any higher institution. The courses would not serve for premedical or pre-engineering work. Not all physicians or engineers are interested in the general community life. Not all candidates for the Ph.D. degree would come this way, for alas! what do many of them care for life at its best?

For some callings, however, this cultural education would be essential. All those professions that aim directly at improving life should be prepared for in this fundamental way. Teacher, ministers, librarians, editors, authors, legislators, public officials should certainly be trained first of all to understand life. But the influential, public-spirited, leading citizen will not be limited to any profession. In a democracy much depends on leaders, but they may be found in any vocation or any class of society. The American college should be able to train such leaders.

By eliminating all secondary and vocational training and centering all work definitely on our liberal arts objectives I believe that three years is all that we need for this purpose. The demands for professional training are such that students can not afford more than this and vocational interests can not be longer postponed. On the other hand, if the definite task set for the college is well done the student should continue his cultural interests and be able to help himself in taking his place in the cultural life of his community while taking up his vocational preparation. With a true philosophy of life he will subordinate his vocation to his life interests and make it a real part of his life as a true citizen and cultured member of society.

Scholarship gives us more knowledge but we need wisdom to use it to the best advantage of humanity. Vocational training will help us make a better living provided we have the appreciation of what good living is. Today in America we lack the wisdom and appreciation needed to utilize all the resources of our civilization. It we ever needed education to understand and improve life it is to-day when we are in the midst of a reconstruction period. We need leaders of prophetic insight and vision to enable us to use our resources wisely. We need them in every vocation and in every community to guide us in the solution of all our problems that affect our community life. No institution aims to do this specific and most important task except the American college.—School and Society.

"FOR GOD SO LOVED THE WORLD"

"For God so loved he world"—nor you nor me,
Nor any favored few;
Nor any numbers, if but numbers be
The world within our view.

Who loves the rose may find each petal fair,
And count them one by one
Yet is the total life and beauty there
A something not undone.

Who builds a house builds more than wood on wood,
Builds more than room with room;
Nor day by day can tell the total mood,
The hearth's consummate bloom.

No wind-blown sand hill of dissevered souls,
No riven mine, or thine,
This world that with the cosmic rhythm rolls
This unity divine.

Nor any fragmentary love unfolds
One sprout of life unfurled;
But all with all in one communion holds
For God so loved—the world.

—Robert Whitaker.

DEATHS

Goff—Mildred Goldsby Goff was born to Kenneth Winfield and Luvina (Eicher) Goff on May 19, 1909, near Noble, Iowa, and departed this life at Oakdale Sanitarium, in Iowa, at 11:00 p. m. on December 15, 1928, at the age of 19 years, 6 months, and 26 days.

Upon her profession of faith in Jesus Christ as her personal Friend and Savior, she was baptised in the spring of 1923, and received into the Emmanuel Mennonite church where she remained a faithful member until the end.

Mildred was of a happy dispositio and enjoyed fair health until about seven months ago when she became ill with tuberculosis, but she submitted and bore her afflictions very patiently to the end and suffering intense pain within the last six weeks.

She is preceded in death by her mother and older sister.

She leaves to mourn her early departure her father and step-mother; five brothers, two sisters, two nephews and a host of relatives and friends.

Funeral services were held on Tuesday, December 18, at 1:00 p. m. from her late home and at 2:00 p. m. from the Emmanuel Mennonite church at Noble, in charge of her pastor, Rev. H. J. Schrag.

Interment was made in the Eicher cemetery near the church.

Schantz—Mrs. C. C. Schantz, daughter of Philip and Mary Jane Wideman, was born on February 28, 1855, at Burlington, Ia. She passed away very suddenly and unexpectedly from an attack of apoplexy at her home at Wayland, Iowa, on Wednesday evening, November 14, at the age of 73 years, 8 months, and 16 days. In her early youth, she accepted Jesus Christ as her personal Savior and remained faithful to Him until death.

On December 28, 1886, she was united in the bonds of holy matrimony with Christian C. Schantz who preceded her to the Great Beyond about two years ago. This union was blessed with four children, all of whom are still living.

Mrs. Schantz was a devoted mother, a kind neighbor and friend, a faithful S. S. teacher, and will be greatly missed by her family and friends. She leaves to mourn her sudden departure, two sons and two daughters, one sister, and many other relatives and friends.

Funeral services were held from her late home in Wayland on Sunday, Nov. 18, conducted by Rev. Elmer Besinger. Interment was made in the North Hill cemetery.

Rich—Clarence Raymond, son of Christian and Marie Rich, was born on a farm near Wayland, Iowa, on October 17, 1905. He met his death by an accident near New Hampton, Ia., on Dec. 10. He reached the age of 23 years, 1 month, and 23 days.

He was baptized in the Fall of 1920 and received into the membership of the Wayland Mennonite church.

He leaves to mourn his early and sudden departure, his deeply bereft parents, three sisters and two brothers, his aged grandparents, many uncles and aunts, and many other relatives and friends. Funeral services were held at the Wayland Mennonite church on Friday afternoon conducted by his pastor. Interment was made at the North Hill cemetery.

Biederman—Mrs. Katrina Biederman, widow of George Biederman who died in March, 1925, was born on Sept. 14, 1852, in Canton Berne, Switzerland and died at her home on south Main St., Bluffton, Ohio, Dec. 25, 1928. She was an active and devoted member of the First Mennonite church and while her health permitted was regular in attendance. Funeral services held on Friday, Dec. 28, at the First Mennonite church, Revs. Musselman and Friesen officiating. She leaves one daughter, Dr. Rosella Biederman.

JOTTINGS

On its tcur through the Middle West the Glee Club of Bluffton College stopped off a day at Chicago to hroadcast a concert frcm W. L. S.

Former students of Bluffton College, representing eastern Pennsylvania, met at dinner in the North Branch Y. M. C. A., Philadelphia, on Saturday, December 29. Miss Marion Shelly presided. Addresses were made by Missionary S. Moyer and Dr. Irvin Bauman.

The First church cf Philadelphia, Rev. A. J. Neuenschwander, pastor, held an early service at 6 a. m. on Christmas morning. During the night before Christmas many of the young people were out singing carols. The group went by auto to various parts of the city and sang at the homes of friends. The Annual Congregational Business Meeting will be held Jan. 6. The crganization of a catechetical is announced fcr Jan. 7.

At the meeting of the Missionary Circle of the Souderton, Pa., church, Miss Anna Mccre very interestingly related experiences of her tour in Europe last summer. Nearly forty women were present and showed much interest in the wcrk of the Circle. Mrs. S. T. Moyer was present at the meeting held during Christmas Week and gave an account of the work in India. The Ladies' Aid Society has outfitted a bed for the rocms at the Mennonite Hcme for the Aged. The Loyal Daughters Class also held several Quilting Bees for making bedding for the Old Folk's Home.

Sister Maria Wedel, supervisor of the Salem Deaconess Hospital and Home at Salem, Oreg., died, Dec. 8. A memcrial service was held in her honor in the Alexanderwohl church, Goessel, Kansas, Dec. 15.

The Mennonite Teacher's Conference of Kansas held its annual meeting in Hoffnungsau church, Inman, Kan., Dec. 28. Features on the program were: "The Importance of Review in Teaching," by Cornelius Wall; Address: Gcethe's Attitude Toward Christianity, Prof. J. R. Thierstein, Ph. D.; Lecture, "Some Modern Psychological Theories in Education," Prof. P. S. Goerz; Paper, "What Shall Be the Present Aims of the Menncnite Teacher's Conference?" Antcn Reichert; Illustrated Lecture, "Evolution", Dr. J. W. Simmons.

To date 27 new students have enrolled in Freeman College since the cpening of the Second Quarter and the Winter Bible Institute Course on Dec. 11. Twenty of these have enrolled in the Bible Course. Freeman College has a regular faculty of nine members, but three neighboring pastors were added to the teaching staff to help take care of the Bible Course, President P. R. Schroeder, Rev. D. E. Harder, Rev. W. S. Gottschalk, Rev. M. A. Kroeker, and Rev. P. P. Tschetter are instructors in Bible courses.. Minnesota and South Dakota are represented in the student body. Several other students will probably enter the college at the close of the Christmas vacation. The outlook for Freeman College is prcmising.

The Wadsworth, Ohio, church, Rev. Wilmer Shelly, pastor helds its Business Meeting Jan. 7, at which time a new constitution and by-laws are to be acted upon. Two large cases of clcthing were shipped from Wadsworth for the use of needy Russian Mennonites in Canada. The recent death of one of the oldest members of the church, Mrs. Mary Yoder, marks the passing cf one who came from Eastern Pennsylvania and was received into the church by the late Ephraim Hunsberger. The will of Mrs. Yoder provided for a bequest of $500 to the church.

Bethany church, Quakertown, Pa., Rev. S. M. Rosenberger, pastor, held special Christmas service on Sunday, Dec. 21. The pastor preached a sermcn appropriate for the occasion and the choir rendered special music. The period of the Sunday School was taken up by the Junior Christian Endeavor Society with a Christmas program and the Sunday School sang Christmas carols. Rev. Rosenberger left for Newton, Kan., to attend a meeting of the Educational Board of the General Cc nference of which he is the chairman last week. On the way he stopped off to visit his son, Rev. A. S. Rosenberger, of Pandora, Ohio.

The Men's Brotherhood cf the Second church, Philadelphia, has arranged a monthly meeting to which the public is invited. The program always includes an outstanding speaker who brings an outstanding message. The Sunday School of the Second church rendered its Christmas program Dec. 28. On Christmas Eve a party of the Young People cf the Second church were out singing Christmas Carols. Jan. 7, is set for the Annual Business Meeting of the church. This year marks the 30th year of the existence of the church. Rev. S. M. Grubb has been pastor since its organization.

Among the scholars who received pins and bars for perfect attendance in the Second Mennonite Sunday Schocl, Philadelphia, Pa., were several with remarkable records. Blanche Parkinson has a record of 8 years perfect attendace. Dr. Charles Krausz has 15 years to his credit, Howard Spoerel 24 years and Mrs. John Rees 25 years.

The Sunday Schcol and C. E. Division of the Middle District Conference at the Cenference meeting last Fall passed a resolution requesting General Conference to give a day on its prcgram to Young People's Work and permit the young people to present their program for action. Another resolution called upcn every Sunday School and C. E. Society to participate in the Young People's Educational Mcvement. The plan of the Movement is to encourage every member of school age to continue education and Christian education as lcng as possible; to devote one Sunday in February and one Sunday in September to the interests of Christian education; to provide an annual sum for educational purposes; to observe a Week of Prayer each year and to encourage and support the church, the mcther of education.

The Mennonite Year Book and Almanac

1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, **$1.50** post paid. 12 or more copies, **$1.20** not prepaid.

Full leather, **$2.50** post paid. 12 or more copies, **$2.15** not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, JANUARY 10, 1929 No. 2

NOTES AND COMMENTS

The worth of a human being to the world, even though it be that of a blind negro boy, is not to be valued in dollars and cents. Some time a little while before the Civil War a broken down slave woman went to the block and it was thought a rare joke when she was sold that a blind baby be "thrown in" with the sale. That baby became "Blind Tom," the noted pianist who brought his master's family a fortune, even after he was free, and thrilled thousands with his musical preformances besides. On another occassion a negro child was traded for a $300 race horse. Perhaps the horse was worth that much to his new master, but the worth of that boy, now Dr. George Washington Carver, cannot be estimated by the many valuable discoveries in practical chemistry he has given to the world. He has to his credit more than two hundred uses for the peanut. Besides he has taken other vegetables and by-products and developed potash, furniture stains and other very valuable materials useful in industry and daily life. It is not always the man born with the proverbial golden spoon in his mouth, or with chances thrown in his way, who accomplishes anything worthy, but, real sccess comes to the man who looks for opportunities and learns how to use them when he has found them.

It is estimated that during the past year $2,330,000,000 was given for philanthropic purposes by men and women in the United States. This is the biggest total of benefactions for a similar period in the history of our country and most likely, in the history of the world. To be sure, our country is large, its population is great and our resources are beyond those of any other nation but the fact remains that these gifts were from persons who had a perfect right, according to human standards, to keep all they had for themselves. The gifts again demonstrate that there is in this country, as in no other, a sense of stewardship on the part of wealthy persons that prompted their liberality. Yet, with such an amazing figure before us, we realize that only a small portion of our population participated in this giving. All, whether wealthy or not, should have a part in supporting benevolences. So long as there is hmaun misery, or, so long as there are those who need to be assisted in rising to higher levels in life, that long will it be the duty of those to whom Providence has given any material advantage to ease the sufferers and make possible means of advance for those without means to do so on their own resources.

Figures given out for 1928 indicate that fewer lynchings have occurred in the United States during the past twelve months than during any other period of which statistics are available. In 1919 there were 83, in 1925 there were 24, in 1926 there were 27 and in 1928 there were 9 lynchings. This remarkable decrease is to be attributed largely to the attitude of the newspapers and the public men of the South where, lynchings are the commonest, although they are not to be confined to any particular section of the country. These opponents of lynchings, whose energetic expressions in favor of law have done so much toward cleaning our states of this terrible blot, deserve the gratitude of the entire nation. Follownig this optimistic report comes the discouraging revelation that another lynching, with very revolting circumstances surrounding it, has just taken place. However, an evil as old and as complex as lynching, dies hard and it will hardly be altogether eliminated until the whole country becomes convinced that under no circumstances in lynching permissible or to be condoned.

No one will deny that the divorce evil in our country has been a scandal, in fact the scandal of the age. The city of Reno, Nev., hardly known through the world, except for the fact that at this place one will find a large colony of people living there for a very limited time in order to qualify for the easy divorces that the State of Nevada makes possible. Those who tire of their matrimonial times seem only to need the price and the time of a short stay in this western city in order to break them off. An interesting news item from Reno now brings the intelligence that there are more weddings than divorces in the city as against previous times when divorces outnumbered marriages. This information might be a hopeful sign were it not for the fact that the city is gaining popularity as a Gretna Green. The California law requires that a three days notice of an intention to marry in the state be given by the contracting parties. Run away marriages from California now find Reno convenient. The evils of hasty or secret marriages are almost as great a calamity as divorces. Many and maybe most of such marriages, end in unhappiness and wrecked homes.

Last Fall when the Jewish New Year was being celebrated, the Federal Council of Churches extended its well wishes to the Synagogue Council of America, a federation of Jewish rabbinical and lay groups organizations. With the calendar New Year the Jewish organization returned the courtesy by extending New Year Greetings to all Protestants and Catholics in America. This is believed to be the first time that there has been an exchange of such greetings. Common courtesy is the cheapest thing in the world, nevertheless it is the most appreciative gift one may bestow upon another.

A European observer comments on the fact that in America a youth may earn his way through college without losing caste with his fellows. Another Englishman, recently in America, stressed the fact that rich men here are more liberal in their support of educational institutions and therefore make it posible for youth not of the leisure class to rise to limitless heights in pursuing an education. Why should this not be so? To monopolize knowledge and culture would be like shutting God's sunlight out for the particular benefit of a favored few. An equal chance for all should be the rule, especially when is comes to improving one's self and fitting one's self for greater effciency.

The humanitarian value of the air craft and the heroism that is possible in times of peace are splendidly illustrated in the report of adventure that comes to us from the far north. At the time of this writing an airplane is hovering the Canadian wilds carrying 500,000 units of antitoxin to a distant diphtheria-stricken district in the frozen wilderness. The pilots are confronted with the task of locating the place in the forests and landing where no plane has ever before flown. The crew took off without knowing whether their gasoline supply would be ample or whether a suitable place for landing could be located. The airplane was largely developed as an instrument of war but its usefulness in peaceful pursuits has been found to be of greater value. The thrill of military heroism in the air has time and again been surpassed by the thrilling ventures of air men in the interest of humanity. This is not exactly a case of making ploughs out of swords, but, the effect is the same. Things that were designed to destroy life have been found infinitely more useful in saving and sustaining life. We wonder how much more good might be accomplished if the men, material, means and appliances that are now wasted in preparation for war were to be devoted entirely to the constructive uses of peace and helpfulness.

GENERAL CONFERENCE BUDGET

Newton, Kan. Dec. 31, 1928.

When I sent in the General Conference budget for 1929 a few weeks ago, not all of the Boards had reported. I have since received the Budget of the Board of Education and it is placed at $800, the sum I had estimated; and now Bro. S. S. Baumgartner sends me the following for the Home Mission Board.

Salaries of workers in Canada,....	$13,230.00
Salaries of workers in the U. S.....	12,960.00
Traveling and moving of ex-workers	1,500.00
Board expenses	850.00
Children's allowance	200.00
Property up-keep	1,000.00

Mission Quarterly	400.00
Debts	8,000.00
Church buildings	2,000.00
Total	$40,140.00

It will be noticed that there is included in these figures a debt of $8,000 which makes the estimate higher than last year. But this debt is a great handicap to the work of this Board and it would be a great loss if this work should have to be curtailed for lack of necessary funds, because the work done here is right at the roots of the "Church Tree." If we fail to cultivate and irrigate the roots, the whole tree will die. It is to be hoped that all of the churches will be lead by the Spirit to make such provision in their annual budget that the Home Mission Board will have visible and encouraging proof that all of the churches are supporting them with purse as well as prayer.

"And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." II Cor. 9:10, 11.

C. E. Krehbiel, Newton, Kan.
Conference Secretary.

"DON'T PLAY BRIDGE"

A. A. Moyer

This is the season of Resolution-making. At first thought it may appear that the admonition against the playing of Bridge is out of order in the columns of the "Mennonite." I wonder what response I would get if all the readers were seated in a large auditorium and I asked all those present who played cards to raise their hand? While I personally have not seen but a few Mennonite church members play cards, I have heard others comment favorably about this form of recreation. No doubt also students at the various colleges find playing cards a means of passing the time. It isn't so much with a desire to give expression of my own thoughts on the subject, as it is to submit an editorial of a secular, popular weekly magazine, which states in a clear, and effective manner, arguments against the card playing habit existing among many of the present generation. The editorial of "Liberty" is as follows:

"In these days of hurly-burly—automobiles, movies, radio, and such—the old-fashioned pastime of reading rather tends to be squeezed out. We are moved again, as the year rolls round, to say a few words in praise of reading."

"After all, most of our knowledge and education depends on reading. When we have left college or high school, or whatever it may have been, our education stops if we don't read. The best educated man we know is a man who simply has kept up his reading."

"Among things to read, books should be placed first, of course. Non-fiction is best, and history especially, though some of the classics, such as Anna Karenina and Vanity Fair, must be includer at the top of the list. And poetry should have its place, though it does seem that as the average grows older he loses his taste for poetry."

"The better the book, the better the reading. We advise books above magazines. The high-class magazines come next; then those of the more common kind. Magazines come before newspapers, if our newspaper friends will permit us to say so— though newspapers should be skimmed every day, for information."

"Next to news papers for occupying the mind we would place radio, and then the movies. Both are useful."

"A long way after that, cards."

"The writer of these lines has a wife with all the modern conveniences, including a profound conviction that if you are going to be anybody you simply must play bridge. This conviction she has voiced frequently and at length. We believe she ought not to object to our stating our side of the argument in public."

"The finest of people do play bridge, and poker—mostly bridge. Between the two we prefer poker. It doesn't take so much intellect, and fills the bill better when we want to be amused."

"But on the whole we believe the playing of cards is a waste of time and of money too, though few make much money at it. We recall that in our youth(and this is a true story) there was a brilliant lawyer in our town, intelligent and capable, and with a promising career before him. He was the best whist player in the community and was known for his skill all over the state. Now he is remembered as a man who made $10,000 to $12,000 a year at bridge. If he had stuck to his profession he would have been probably one of the foremost lawyers of the country. At cards he made what, in his circumstances, was no more than a bare living."

"It has been said that "reading maketh a full man, conference a ready man, and writing an exact man." Cards wouldn't come under any of these things. They are not reading, talking or writing."

"Of course they are said to be amusement, and people love amusement. But we believe there are better ways of being amused. If the weather is good, take some exercise—at least a walk."

"Getting back to the matter of bridge, we suspect that among all card games auction may be the most undesirable, because it is the most engrossing. It is a sterile use of the mind. The brain becomes better for bridge, but not for other things. You learn to remember sequences and plays, but the game you played in 1925 is of no benefit to you in your general living now.

The books you read in 1925, on the other hand, are a part of your life. You are the better for having read them, in all human relations."

"So we praise reading and denounce bridge. If that be treason, make the most of it."

THE BIBLE'S POWER

In the multiplicity of books and magazines the Bible continues to hold the lead in the number of copies published, in the languages used, and in the increasing interest shown by people of all ages. Why is this?

There are four great reasons:

First, the Bible is the most dramatic book in the world. Compare the life , for example, of President Roosevelt with the life of Moses. Roosevelt's life was certainly dramatic, full of incident and adventure. And yet he himself would say if he were to speak, that the life of Moses far exceeded his in the matter of actions and stirring interest. In like manner the same can be said of other biographies in the Bible The Bible will always command the world's interest because it is filled with intense human struggle.

Second, the Bible is the most universal book in the world. Compare other books with the Bible and it will be found that they all deal with local or race or geographical limitations. The Bible is the book of mankind. Even if it seems at times to be a special history of the Hebrew people, it will be found on a careful study that the Bible really deals with mankind as a whole, and that fact reaches its climax in the great statement, "God so loved the world."

Third, the Bible is the most revealing book in the world. It reveals God to man, as a just, pure, righteous Being, in startling contrast with all the deities of the old pagan world. With all the progress of science, civilization and modern development, the world has not made any improvement on its definition of God as found in the Bible revelation. The Bible also reveals man to himself as no other book has done. All the modern psychology does not offer to man any more exact and searching complete analysis of man's inner mind and thought than the epistles of Paul or the descriptions of man's nature furnished by the Prophets and the Psalmists. In addition to being a perfect revelation of God to man and of man to himself, the Bible also reveals the facts of immortality so that we do not have to wait for a proof of it from science.

Fourth, the Bible is the most enduring book in the world. The six best sellers of last year are almost forgotten. Ten years from now the most advertised books of present day fiction will be little read. But the Bible endures through the centuries, because it deals in basic truths and human needs.

It is the Book of books and it will continue to be read and studied and loved more and more by the human race as long as it inhabits this earth. The climax of all the Book is the matchless story of Jesus Christ, the world's Redeemer. That will not be surpassed by any other story as long as mankind endures.—Author unknown.

—Preach the Word—

WITNESS FOR CHRIST

Every Christian is a witness for Christ. We do not say every one is a good witness; we do not say any of us are good witnesses, but we are all witnesses for Christ, and it rests upon us as a very grave responsibility that we give true and full and striking testimony unto the grace that is in Him. We are quite sure that if all the witnesses for Christ were witnessing as they ought to do, and as they might do—for vigor in bearing testimony lies with us; it does not come through grace—if we were true witnesses, everyone of us loving Christ to the full extent of our power, we would do more to convince the world of sin, and bring it to a right mind, than all the sermons and lectures that could possibly be preached. You can argue against logic, and you can speak against eloquence, and have counsel to plead on one side or another, but there is no argument against a holy life. Selected.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

Large churches in large cities have difficulties of their own. Their people are scattered, it costs great sums of money to keep them going and they have great difficulty in maintaining interest in their work among those whom they consider their constituency. It is pathetic to note that in nearly every great center of population there are churches that seem to have passed their period of usefulness. The population of the community has changed, often from solidly Protestant to Catholic or from native American to foreign. The Catholic church is prepared to care for the spiritual needs of its people wherever they are and the foreign speaking churches locate congregations in the neighborhoods where their people are the most numerous, but in the meanwhile Protestants have moved into the suburbs or elsewhere leaving behind the magnificent temples that once centered the spiritual interests of their childhood days. An example of this may be found in the most populous district of Philadelphia in which there once were more than fifty, and twelve of these of one denomination. This community has become settled with foreign Catholics and Jews and there remain only a few struggling congregations of Protestants who have nothing but an endowment to keep them alive. What a shame it is that a church has nothing to show for its existence but an endowment! The money is often so controlled by the dead hand of the donors that only the best efforts of the courts can guess what finally may be done with it.

The church of a small denomination in a large city, particularly when it is located in an unpromising neighborhood, is even in a more pathetic situation than one of a larger denomination. Generally, it has not the endowment that others have to keep it alive artificially. It must either find a newer or a better location or give up the ghost. To be sure there are those who take the attitude that anything weak has no right to continue to exist in competition with the strong. It is the same coldblooded attitude that would say, "Because we are bigger we have bigger rights." If such a position were correct the cause of the Kingdom would have perished long ago for the kingdom grows like the mustard seed from the small beginning to the larger influence and size.

The struggles of the smaller churches against the overwhelming surroundings that threaten to engulf them present to us in modern times a noble example of earnest and loyal belief in the principles for which they stand and a mighty faith in God's preserving power. Providence has preserved them to keep a light burning and, even though a fog of difficulties surround them, they are holding true to the trust and may feel that though the world regards them as but little ripples in a big pond, they are doing a necessary and noble part in the interest of truth.

The Annual Report of Witmarsum Seminary begins the encouraging report that the attendance for the past year was larger than during any year of the history of the Institution. Not only were there 18 Mennonite students enrolled but other denominations were represented in the student body as follows: 3 Methodist Episcopal, 1 Methodist Protestant, 1 Presbyterian, 1 Christian, 1 African Methodist, 1 Church of God. It will be noted in this that members of other denominations have availed themselves of the opportunities that we have offered students of our own church. As it is the mission of the Theological Seminary to train men and women for the great work of serving the Lord in whatever field Providence leads them we are happy that what we have to offer in the line of training for Christian work finds a larger sphere of operation than the limited confines of our own field. Many of the ministers of our own church, who were under the necessity of seeking a theological education in institutions of other churches before the time we had such an institution of our own will appreciate the position of those students who because of circumstances find it convenient to study in our institution. Surely the thirteen years of work to the credit to Witmarsum Seminary have been a decided contribution to our church and the cause of the kingdom of God. One wonders how the church was able to get along so long without a seminary. There are those who still need have impressed upon them the wisdom of supporting a Theological Seminary and we would urge them to give careful study to the latest Report of the Seminary and its appeal for support. Some institutions are unable to function without large endowments. Ours has no such an advantage of which to boast and yet it is doing satisfactory work under the circumstances. Its support comes from friends, churches and conferences and with it current needs are met. However, an institution should have a sound financial basis upon which to work as well as a plant that meets the needs of the students and teaching force. Witmarsum needs an endowment to assure safety against lean years and it needs better quarters in which to work. Several made-over residences may for a time offer a sort of a makeshift, but, it would be better for all concerned if it were able to offer adequate quarters for students more convenient room for the class work.

ACTIVITIES OF THE AMERICAN BIBLE SOCIETY

New York, N. Y.: More than ten million copies of the entire Bible or parts of the Bible is the new record circulation figure for 1927 reported by the American Bible Society in the 112th annual report of the Board of Managers of the Society just made public. The total number of issues is 10,034,797 copies published in 166 different languages and dialects.

Nine of the Society's ten agencies in the United States report a distribution of Scriptures greater in number than the preceding year. In this distribution more than a hundred languages are represented, including several North American Indian and immigrant dialects. It includes tens of thousands of Gospels given to flood sufferers in the Mississippi Valley, hundreds of thousands of issues called for by the nationwide Gospel reading program in January and February, thousands of Scriptures placed by sale or gift in homes reached by a house to house canvass made by colporteurs, missionaries and volunteer workers, gift to Indian school children, to penitentiaries, to Federal and local hospitals, to struggling churches and Sunday schools and to many other needy fields.

The statistics of the Society also state that in the West Indies, Mexico, Brazil and Japan an increased distribution in the number of copies of complete Bibles occurred. In Japan this increase was more than ten per cent over the previous year which had also shown a gratifying growth. In Egypt the sales increased over fifty per cent.

In China, for the third year in succession, over three million copies of the Scriptures have been circulated by the American Bible Society. The Society is constructing a new Bible House on one of the leading streets of Peking. From the present outlook the building will be completed by September first and a formal opening is planned for October. The Brazil Agency, located in Rio de Janeiro, has completed fifty years of Bible work. The population during this time has increased two and one-half times, while the circulation of the Scriptures has increased twelve and one-half times. Nearly 50,000 more copies were circulated in 1927 than during the preceding year.

The first complete Bible in the Luba Lulua language, spoken by some 2,500,000 natives of the Bantu race in the Belgian Congo was published last year by the Bible Society. It is the 169th language in the world into which the whole Bible has been translated through the efforts of Bible Societies. A second edition of 10,000 Bulu New Testaments was also printed for West African Missions. Translation work, in cooperation with certain American missions was done in Central America, South, East, and central Africa and in some of the American Indian dialects.

In the Philippine Islands the task of replacing 14,000 linotype pages of Scriptures in dialect, destroyed by the Japanese earthquake, and the equally important task of reducing these pages to permanent plates for storage were completed. In all there are seven dialect Bibles in plates. In addition to the moulds kept by the Agency in Manila a duplicate set is now in the New York vaults to guard against another disastrous earthquake.

The Society has never received so many appeals for grants of Scriptures to individuals, institutions, missions, and for campaigns as in the year just closed. The response is limited by lack of funds to cover this phase of the Society's work. The budget of the Society for 1928 amounts to $1,345,426 incuding estimated local receipts in foreign countries. Approximately one-half of the total of this appropriation must come from the contributions of churches and individuals.

THE CHRISTIAN EXPONENT "CHAT"

I wish to express my personal regret that the two pages of material which were formerly filled by the Young People's Committee will be discontinued. Those two pages filled a need and the material that I will be able to supply cannot take the place of it. Fortunately, I am at liberty to call upon others to help supply material for the two pages allotted to me and I expect to call upon the members of the Young People's Committee to continue to write.

I had my mind all made up to write to the management of the Mennonite and the editor that I would have to decline their invitation to take the place of the Young People's Committee on the editorial staff of the paper. The Mennonite needs more rather than fewer contributors. When the suggestion came that there are plans on foot to secure, if possible, the authorization of a young people's paper at the next General Conference, I decided to say nothing but to do cheerfully what was requested of me. A paper published not only for, but by the young people of the General Conference would fill a very great need and I trust that idea will become a reality.

A letter came to my desk yesterday from a former contributor of the Christian Exponent asking if I could use an article on missions for publication in the Mennonite. I shall answer with an emphatic "yes." I am hoping that every former reader of the Exponent will continue to read the Mennonite and that our former contributors will continue to send me articles. Obviously, neither I nor the editor can promise to publish everything that is sent. But any article with a good idea clearly stated will receive consideration. And if your idea should perchance be a new one, your article will at once be placed in a position of priority.

We are having at this writing a most delightful winter season in southern California. A week previous to Christmas the smudge pots were burning in the orange and lemon groves for Jack Frost was threatening to do some damage. There was some prospect of a "black Christmas." But the cold weather retreated in time so that we have just passed an ideal holiday season, insofar as sunshine can make it ideal.

The old year has passed, the new year is ahead of us. The year 1928 was filled with a series of unusual events of far reaching importance. It was a wonderful year and one wonders if 1929 can possibly be as good and as interesting. There were two good-will trips which have done much to maintain peace among the nations of the western hemisphere—Lindbergh's airplane trip to Mexico and Central America, and President-elect Hoover's trip to South America. Such adventures in friendship were not known in the good old days of which one hears sometimes. The year 1928 will be remembered as the date of the missionary conference that gathered on the Mount of Olives last Easter. It was a notable gathering, though comparatively small in numbers. A thorough digest of the report of that conference would be a liberal education in itself. The year 1928 will be remembered because the Kellogg peace pact was proposed and signed by the leading nations of the world. For the first time in human history, that is if the pact will be finally ratified by the governmnets of the various nations, war will become illegal. Hitherto war has always had a legal status as a means of settling international difficulties. War was just as legal as slavery once was, or duelling, or the manufacture and sale of intoxicants. The treaty may not and probably will not prevent all wars in the future, but it is a great step in that direction, for a nation resorting to it will at once put itself in the criminal and outlaw class in the eyes of sister nations whereas formerly war was neither illegal nor particularly dishonorable. The movement for peace is widespread and this should cause rejoicing among all Christian people particularly among those who have for centuries taught against war and refused to take part in war. The center of interest in 1928 was of course the presidential election. It was a spectacular campaign, the like of which will probably not occur again for another one hundred years. It was the first time that either a Catholic or a Quaker was a candidate for president. It was a good thing for the country that this was so. The public heard more about Catholic and Quakers than they ever did before. Many voters took the candidate's religion into consideration when they cast their ballot. It was right that they should. A man's religion is the most important thing about him and in a democratic country, the voter may, if he chooses, take the religion of a candidate into consideration when he goes to the polls. The results of the election were unique in that a popular candidate and a good governor, endowed with an attractive personality and backed by millions of dollars, was defeated worse than any democratic candidate ever was. Why Smith was defeated has been the subject of an endless number of magazine articles and newspaper editorials. There were doubtless many causes—his religion, his connection with Tammany, Republican prosperity, etc. Everyone has the right to guess regarding such matters, so let me register mine. Smith was defeated because of Hoover and Raskob. There was the general feeling that while Smith was a good man personally and advocated many good ideas, he did not measure up to his opponent in training and experience which is required of the man holding the highest position in the world. On the other hand, his campaign manager, John J. Raskob, a wealthy, successful business man, and doubtless an honest and sincere man, was a wet. He left the Republican party and offered his services to Smith in order that he might help, to quote his own words, "to rid the country of the damnable affliction of prohibition." He helped to make prohibition the leading issue and the results show that the electorate is not willing to give up the noble experiment of the eighteenth amendment.

A good many writers have attempted to point out the incongruity on the part of President-elect Hoover in allowing himself to be transported on a battleship while making a good-will trip. But it must be admitted that this is the best possible use to which battleships can be put. A man who belongs to the navy told us the other day that there is a whole fleet of destroyers, good first class vessels, rotting in San Diego harbor because there are not sufficient funds appropriated to man them. To which I replied that that is the best thing to do with destroyers—let them rot. A minister was once criticised for using a whisky barrel for a water container. If all dance halls would be used for Sunday School rooms, all whiskey barrels for water containers, and all battleships for good-will cruises, the world would become better over night.

What are the seven deadly sins that afflict the world? Canon Donaldson of Westminister Abbey, London, has recently named them as follows:

Policies without principles,
Wealth without work,
Pleasure without conscience,
Knowledge without character,
Science without humanity, and
Commerce and industry without
morality,
Worship without sacrifice.

Here is a prayer for the New Year. I do not know the author. Its burden is **sincerity.**

"O God of truth, we would be upright in all things; keep us, we entreat Thee, from guile and hypocrisy. Neither in our approach to Thee, nor in our dealings with our fellowmen may there be any secret impiety or covert unbelief. Make us simple and sincere, lovers of the just balance, fearers of Thy eternal and unanswering law. Amid the compromises of the world, keep us loyal to conscience; among those who follow after success, make us faithful servants of the Cross. Confirm and hearten, we pray Thee, all brave souls who are set in the high places of the field. Grant them to be more than conquerors; and let every humble servant of Thine, in poverty or reproach, find courage and strength in the faith which is itself the victory that overcometh the world."

A HAPPY NEW YEAR is our wish for every reader.

Lester Hostetler.
280 Campus Ave.
Upland, Calif.

LESSONS LEARNED FROM THE LEAVES OF LIFE

H. J. Krehbiel

(The following article by Rev. H. J. Krehbiel, pastor emeritus of the First Mennonite church, of Reedley, Calif., is one of a series that was written for the Christian Exponent. Rev. Krehbiel had many years of successful experience in the pastorate but recently resigned on account of ill health. Rev. J. M. Regier, formerly from Pandora, was recently installed to succeed Rev. Krehbiel at Reedley.—L. H.)

Dr. Otto Funke in Germany wrote more than twenty books. In the preface of one which he wrote in his old age he says: "My readers will say as they read this book, 'Der Alte ist milder', German translation of Luke 5:39, 'The old one is milder' " And he goes on to say that this is inevitable in following the Christ. My father once knew a Lutheran minister who was rather high-handed in exercising his authority and pronouncing judgment upon others. Years later he visited this minister in Iowa. He had become old and sick, and he found him wonderfully changed, subdued and mild. In the course of the conversation he explained the change to my father by saying, "When a person is old and sick he looks at all things with different eyes."

I too am old and sick, and see all things with different eyes, and I trust better eyes, and if there is one thing which the leaves of life have taught me that stands out clearly above all others it is the truth pronounced by Jesus in the sermon on the Mount, Math. 7:1-3, "Judge not that ye be not judged, for with what measure ye mete it shall be measured to you again, etc."

Indeed these verses are the text given me upon which I had to preach my first sermon in the Seminary. But I began to turn the leaves of life many years before I attended the seminary, yet as I look back it seems to be this same lesson that life has taught me, which Montague puts into the words, "I will chide no sinner except myself, for against him I know the most faults."

The first time this lesson was impressed on me was when, as a boy, I criticized an older person rather severely and found out later that I was wrong in making the criticism. Again this lesson was brought home to me when I condemned my parents for making me stay at home at night, when some of my schoolmates and chums could roam the streets of our little village all night unrestrained. I was not very old when I saw that my parents were right in this matter and not many more years passed until I was thankful for this restraint, seeing what had become of some of my unrestrained companions. There are three ways in which we learn, viz., by being taught, by observation, and by experience.

I shall not segregate the lessons I learned under these different categories, but recount them just as they come up in my memory, and now that I become retrospective I find there are so many lessons in the leaves of the past sixty years that I shall not be able to mention them all in the compass of this article. Without system or order I shall proceed. In my native village there were two families which were considerable richer than the other inhabitants. We looked upon them as millionaires, though they had not attained that status by any means. The children of these two families looked upon us, the children of the poorer families, with a snobbishness and disdain that few millionaires have shown I lived to see the day when both of these families were bankrupt, so I learned the lesson that it is a foolish thing to be proud because you possess a little more wealth than others. Jesus taught the same truth when He said, "A man's life consisteth not in the abundance of the things which he possesseth." But Americans as a whole have not yet learned this lesson, for they still, to a great extent, estimate a man's worth not by his character and influence, but by the wealth he possesses, often regardless of the way in which he secured it.

In my boyhood days I attended a school in which the teacher had a few "pets" among the scholars, to whom he gave all kinds of privileges, and for whom he made all kinds of allowances. He also had a few whom he did not like, these he abused in every possible manner. This teacher was not loved by his "pets," he was hated by those whom he wronged and respected by none of the scholars. By this I learned the lesson of treating all people alike,, regardless of their intelligence, wealth, or social position. This is the principle which Jesus not only taught but rigidly practised in all His dealings with His fellowmen.

After graduating from the Seminary I took charge of a church in Ohio where two old ministers, they were brothers, had given their services for a number of years without any remuneration. Years before I had heard the following story. A young man from the seminary came to a church like that one, he set the old minister aside, told the congregation that times had changed and the world had progressed, and that we now have had to have an educated ministry. He introduced all kinds of innovations without consulting the old ministers or anybody, and preached what he thought were wonderful sermons. I need not go on to tell you how the old minister felt, what the congregation thought, and what happened to the young ministerial egotist. You can imagine that. But having learned the lesson I did the direct opposite. I gave these old brothers credit for what they had done, honored them, and consulted them about church matters. As a result I had many good friends in my first church, but none more faithful and sincere than the two old ministers.

It is a very useful lesson when the young people of our colleges and seminaries learn, "not to think of themselves more highly than they ought to think," not to think of themselves as the people and that wisdom came with them and will die with them. It will make their lives more useful and beautiful and will save them some unpleasant experiences.

I once attended a great convention, two speakers were to address the audience on Sunday evening. The first speaker, a young man, knew so much and had so much to say that he took the whole time to the disgust of us all. When he finally got through and sat down, the other speaker, an elderly man was called upon to speak. He said, "I feel like a little fellow who was riding a hobby horse sitting behind his brother. He was crowded for room so he said to his brother in front of him, 'If you would get off I would have more room.' " The audience of 3000 applauded that statement to the echo, and the young eloquent orator sat on the platform and felt like two cents. Christ taught the same lesson when He said, "He that exalteh himself shall be abased, but he that humbleth himself shall be exalted." This is an important truth we need to learn.

There are too many unhappy marriages and too many divorces in our country. As I did not want my marriage to develop along these lines I did like Isaac of old, and went back to my father's home to get my bride. Because I had not a servant or a slave like Isaac to send and fetch her I went back to the old home myself and brought her. I did this because I had learned then what all my observations since then have confirmed, that marriages are much more apt to be happy and successful when people marry who have known each other for a number of years, who belong to the same class and whose families are in friendly relation

(Continued on page 6)

DO YOU KNOW?

1. When and by whom was the first series of continued meetings held in a Mennonite church?
2. Who was the pioneer Mennonite Evangelist?
3. When and where were the first Evangelistic services held?
4. Which was the first denomination originating in the state of Pennsylvania (the mother of denominations in America) which profited greatly by Mennonite blood?
5. Which was the first branch to develop from the Amish in U. S.?
6. Who was the leader of the movement which developed into the Central Conference of Mennonites?
7. Who was the first "Sleeping-Preacher" among Menonites?
8. Who was the first Sleeping Preacher to organize a group?
9. Who was the founder of the Reformed Mennonites?

ANSWERS

1. The first series of meetings was held in 1873, at the Masontown, Pennsylvania, church where Nicholas Johnson, then over eighty years old, was bishop. Daniel Brenneman (brother of John M.) and John F. Funk conducted the services with such success that they were continued for four weeks. Thirty-five members were baptized into fellowship.
2. John S. Coffman, (October 16, 1848-July 22, 1899) born in Rockingham County, Virginia, came to Elkhart, Indiana, where he was associated in the work of the Publishing House with John F. Funk and from which place as a center he proceeded on his Evangelistic travels.
3. John S. Coffman's first series of meetings were in the Elmdale Mennonite church near Bowne, Michigan, in June 1881.
4. The United Brethren. Martin Boehm, a Mennonite minister who took up with the Weslsey movement became of the co-founders of that body about 1775.
5. Henry Egly, Amish minister in Adams county, Indiana, feeling that there were not enough regenerated church members, by his agitation, developed a new group about 1866, which took the name Defenseless Mennonites.
6. Joseph Stuckey, familiarly called "Father Stuckey," who was a minister and bishop of the Amish in central Illinois until some misunderstanding arose which eventuated into his separation from the main body. The group was called "Stuckey Amish" and Independents from the origin about 1872 until the conference was organized. They took the name Central Illinois Conference of Mennonites. When the group expanded beyond the state, the word "Illinois" was dropped.
7. Noah Troyer in Indiana.
8. John D. Kauffman (1847-1913) of Elkhart county, Indiana, a member, layman only, of an Amish church began preaching in a peculiar manner. He would lie down as if to sleep then in a trance would arise and preach sometimes as long as two hours. He was looked upon kindly by his home church at first but eventually was estranged from them. He with a group of followers in 1907 settled near Shelbyville, Illinois, where a church house was erected. Kauffman was later ordained as bishop of his group.
9. John Herr, whose father had been a Mennonite but had become separated from the church, after his father's death declared a new church among his father's friends about 1812. This group is called variously Herrites, New Mennonites, or Reformed Mennonites. They are quite strict in certain matters such as the prohibition of their members from hearing "foreign" preachers.

Note: These questions and answers on Mennonite history are written by Harry F. Weber, Ph. D., Myerstown, Penna.

THE S. S. LESSON

Jan. 27

The Holy Spirit. John 16:7-11; Rom. 8:12-27.

Golden Text:- For as many as are led by the Spirit of God, these are sons of God. Rom. 8:14.

The Holy Spirit is one with God as the third person of the Trinity. As such he has always existed and manifested his power. Under the Old Dispensation his presence and power was not so clearly recognized, nevertheless He was always functioning as one of the Trinity. During this period we have ample evidence that He strove with the ungodly, comforted His people, inspired His holy prophets to speak in His name, brought on revivals of religion and gave His servants power to perform miracles. In Christ we have a fuller knowledge of God and therefore a greater understanding of the Holy Spirit.

Jesus had revealed the hatred of the world against His followers and Himself and revealed to them that it was "expedient" for them that He go away. Naturally all separations are severe and this would be particularly so for the Disciples, who had yet to feel the greater shock of His death and the consequent shattering of their hopes concerning an earthly kingdom. Things would be different after He was gone and it was for their good that the Holy Spirit or Comforter was promised. For man's trials God always has a greater help and, with all the misery and sorrow to which they were to fall heir, there was to come to them a Comforter, Jesus' other self, more than equal to all the emergencies that might rise and continue to rise and distress them.

In the presence of the Spirit the Christian has the assurance that God is with him at all times and, though unseen to mortal eyes, His power is continually manifested. When Jesus spoke of the Spirit to Nicodemus He illustrated by referring to the wind. No one sees the wind but hears it, feels its power and sees its effects. So, with the Spirit, His power and working is apparent. The Spirit reveals. No one could be conscious of the power of God and realize His continued interest and guidance without the assistance of the Spirit. He works at all times, but, where faith is blinded and sin has dominion there is no inclination for His help, and no looking for His direction. It is the Spirit that discloses God in Christ for us. Those who can see only in Jesus a sort of superman but a man nevertheless, are not depending upon the Spirit but upon their own imperfect judgment which is unreliable at all times, and indicates an utter absence of faith in Him and what the Word of God declares Him to be as well as a repudiation of His assertion concerning His divinity. The Bible can only be understood through the Holy Spirit. To some it is a wonderful book and nothing more. To others it is a source of historical information and, to others again, it is but a remarkable preservation of traditions that belonged to an ancient people. If the Bible is nothing more than that it has lost both its power and charm and it surely cannot help to know God better and learn His will. However, since the Spirit reveals the will of God through the Word, it becomes the means by which the way of salvation may be known and the guide to a life that God approves. Without the Spirit the Bible is only a book, with the Spirit directing its use it is the light of our lives and lamp to our feet. It was the Spirit that gave the prophets the messages they were to utter not only for the time in which they lived but for all time. That their predictions have been fulfilled indicates that those uttering them were instruments in the hands of God. It is the Holy Spirit that binds the believers together. Some have great abilities, others have mighty visions, others are capable of remarkable attainments while all possess the wonderful power of love that makes them a blesing to men and a glory to God. These varying Christians are one in the Spirit and all that they have and all that they are is used by the Spirit for the glory of God and the salvation of immortal souls.

The work of the Spirit is peculiar. He opposes evil, He constrains men to believe on Jesus and make Him their Lord and Master, Jesus particularly defines His work of conviction. The unbeliever is convicted of Christ's claim as our only Redeemer. Through Him the world must be brought to realize that He alone is righteous and is seated on His throne of eternal righteousness. It is the Spirit that keeps men in mind of the judgment. The voice of the Spirit within us is continually passing judgment upon our acts and inclinations. The Spirit, too, is the witness to our spirits that we are the children of God. We are infirm and weak, by Him we become strong to resist evil. It is He who is the great searcher of Hearts revealing us to ourselves.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

LESSONS LEARNED FROM THE LEAVES OF ILFE

(Continued from Page 5)

with each other, than when none of these conditions pertain.

What little success I have had in my ministry I ascribe to having learned the lesson of useful service from the Master who went about doing good and came not to be ministered unto but to minister unto others. Thirty and forty years ago people were not taken to the hospital when sick, nor did they have trained nurses to wait on them. Their friends and relatives rendered that service as best they could. Many a night I helped nurse a sick father or brother, and it seems to me that the sun never broke through the dawning of a more beautiful morning than when after such a night of service, and a word of encouragement or prayer, I saw it rise over the eastern hills of the Miami Valley on my way home. Those scenes surpassed the sunrises which I saw on the Rigi in Switzerland.

We also learn from our own mistakes as well as from the mistakes of others, but as it is not so pleasant to write about these lessons, I shall mention only one. We had been taught in the seminary that when making pastoral visits we should read a passage of scripture or have a prayer or both if possible. I followed this instruction religiously, and one time visiting a sick sister who was in great agony of pain I prolonged and increased that agony by reading a passage of scripture and praying. I felt guilty on the way home, and I decided that I would not trouble those who were in pain by reading of a passage of scripture which they already knew, but give them only a word of cheer or a short quotation from the Bible. But one time I remember visiting a dying man who requested me to pray for him. His brother, an infidel, was present and objected. I told him that his brother had requested me to pray and I would kneel by his bedside and do so, and if he did not want to hear it he might leave the room which he did.

Sometimes I was able with a little financial help to gladden the heart of some one in distress. I assisted a few young people in obtaining an education, who to this day are living a larger life and are thankful. One time I built a chicken house for a poor widow who wanted to keep a few chickens and had no place to keep them. When we were putting a board into place in the building the farmer who was helping me said laconically: "This one we sawed too short at one end," but that chicken house is still standing as is also the memory of some sermons I preached more than thirty years ago.

We have with us this summer three young men from Bluffton College who are spending their vacation by working in the California fruit. One of the young men's father wrote him from Quakertown, Pa., that he should tell me that he still remembers the sermon I preached there thirty two years ago, and that it has influenced his life. The reason for this is, I think, the fact that I never preached theological or philosophical profundities, but Christ and Him crucified, the Saviour of men, and the practical application of the principles He taught, to life as it is today. Not to call Him Lord Lord, but to do the will of His Father in heaven. I have tried by my ministry and example to get people into vital relation with Jesus, the Christ whom to know aright is life eternal. This the salvation for the individual, the only hope for society and the solution of all problems.

THE YOUNG MAN—HIS IDEAL

What is it that makes a man great? Why, for instance, was Napoleon great? Why is America great? Is it our great inventions?

The airplane which has been heralded as the most marvelous piece of machinery that man has ever made, has it done so much to make life worth living? You can go to Paris, the capital of the airplane industry, and sink into one of the deep, luxurious seats of a plane and ride in perfect ease and comfort as far as you wish to go, at a speed which will take you to any part of the world within a few days. Truly this is marvelous, but does it contribute much to lasting good?

Our factories are making useful articles by mass production, modern methods of producing things gives to all of us conveniences which formerly could not be purchased even by the very rich. But what is the cost? Men and women everywhere are afraid to voice their convictions because it may hurt their business.

Our schools are great educational factories. It seems as tho we were trying our best to graduate the students exactly alike in just a given time. Standardization is the thing that takes the dreams of our boys and girls away from them and leaves them but mere machines capable of doing a certain and predetermined amount of work each day.

In the past the church has built a fence around the great truths which some men have discovered and has said that all the thinking is over. In this way she has made a stupenduous effort to strangle development and progress.

Are we slaves to our machinery and our social institutions or should we make them serve us in whatever way we may desire?

If America is to continue as a leader in the world, our boys and girls must be allowed unlimited freedom to dream their dreams. It is the Utopian ideals which inspire youth to greater achievement.

Achievement makes greatness. Achievement made Napoleon great. The achievements of the dreamers of America have made this nation the greatest on earth.

The ideal of the young man is to make the world a community of achievement, in science, in the arts, in religion,—yes in all of life.

THE MISSION CALL

Why should I give? What can God need from me?
When His are all the earth and sky and sea?
What worth to Him my little all would be?
He wants me to.
Why should I go? Archangels He could send
To bear His word to earth's remotest end;
Yet "Go ye!" comes the call to me, His friend.
He wants me to.
Why should I pray? My feeble voice Him move?
Bends He a listening ear to me in love?
Yet when I cry He answers from above.
He wants me to.
"Am with you always;" "All the power!" "Then go!"
His final message. Am I, then, so slow
I shall not do His will? Enough to know
He wants me to!

—J. L. Howe

CORRECTION FOR MENN. YEAR BOOK, 1929

In the Mennonite Year Book 1929, in the article, "Bluffton College and Its Needs," by S. K. Mosiman, Page 47, second column, line 14 should read $1000.00 instead of $1.00.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR DEC. 1928

Girls Homes, Canada: Sew. Soc. Donnellson, Iowa, $12.00; Brudertal Sew. Soc., Hillsboro, Kans., $12.00; Jr. Mission Band, Berne, Ind., $20.00; Sew. Soc., Waka, Texas, $80.00; Sew. Soc., Berne, Ind., $25.00; Sew. Soc., Hutchinson, Kans., $5.00; Young Mothers Sew .Circle, Hillsboro, Kans., $25.00; "Girls Friendship Class," Upland, Calif., $25.00; Mission Soc., Pulaski, Iowa, $5.00; Bethel Mission Soc., Wolf Point, Mont., $2.50; West Zion Sew. Soc., Moundridge, Kans., $5.00; Eigenheim Sew. Soc., Rosthern, Sask., $10.00; Member of Sew. Soc., Burton, Kans., $10.00.

Christmas for different Places: S. School Class No. 6, Sichar, Okla., $5.60; Brudertal Sew. Soc., Hillsboro, Kans., $5.00; Frank Hammis S. School Class, Raso Robles, Calif., $1.50; Hoffnugsfeld Sew Soc., Moundridge, Kans., $15.00; Bethel Mission Soc., Wolf Point, Mont., $2.50; Hoffnungsau Sew. Soc., Buhler, Kans., $10.00; S. O. Circle, Upland, Calif., $5.00; Bethany Sew. Soc., Freeman, S. D., $5.00; Mission Soc., Avon, S. D., $10.00.

Miscellaneous: Sew. Soc., Waldheim, Sask., P. A. Penner, where needed, $20.00; Womens Mission Soc., Upland. Calif., Hospital, India, $54.00· Girls S. School Class No. 9, Berne, Ind., Dc. $16.50; Menn. Ladies Aid, Herbert, Sask., Lepers Home, India, $40.00; Eigenheim Sew. Soc., Rosthern, Sask., medical supplies, China, $4.60. Sew. Soc., Waka, Texas, Immigrants, Canada, $40.00; West Zion Sew. Soc., Moundridge, Kans., Foreign Missions, Gen'l Treas., $14.50; Sew. Soc., Medford, Okla., Do., $25.00; Hoffnungsau Sew. Soc., Buhler, Kans., Do., $100.00; Grace Menn. Mission Soc., Pandora, Ohio, Do., $80.28; Do. Home Missions, Gen'l Treas., $80.27; Mission Soc., Avon, S. D., Evangelist, India, $42.00; Sew. Soc., Medford, Okla. Biblewoman, India, $25.00; Do. Bay, India, $30.00; Ladies Aid Shafter, Calif., Pupil, India, $25.00; Ebenezer Mission Soc., Bluffton, O., Biblewomen, India, $27.50; Do. Biblewoman, China, $27.50; "Out to Out for Christ Circle", Gotebo, Okla., Orphan, India, $25.00; Bergtal Sew. Soc., Pawnee Rock, Kans., Evangelist, India, $100.00; Do. Widow, India, $20.00; Mothers S. School Class, First Menn. Ch., Newton, Kans., Orphan, India, $25.00; Mission Soc. Calvary Ch., Mechanic Grove, Pa., Expenses of Ex. Com., $1.50; Eigenheim Sew. Soc., Rosthern, Sask., Do., $5.00. Total $1124.75.

Gratefully Acknowledged,
Mrs. J. G. Regier, Treas.

*An error occurred in the Oct. report, it should read: "The Helping Cand Class, Menn. Sunday School, Noble, Iowa," instead of Wayland, Iowa.

FOREIGN MISSION RECEIPTS FOR DECEMBER 1928

Bethlehem Ch., Bloomfield, Mont., $211.61; S. S. Menn. Ch., Wisner, Nebr., $46.93; Menn. Ch., Wayland, Ia., $125.00; Alexanderwohl Ch., Goessel, Kans., $1860.97; Children, Alexanderwohl Ch., Goessel, Kans., $133.50; Sichar Ch., Cordell, Okla., $29.57; Johannestal Ch., Hillsboro, Kan., $50; Bergtal Ch. Pawnee Rock, Kan., $76.39; Hoffnungsfeld Ch., Moundridge, Kan., $73.00; Tabor Ch., Goessel, Kan., $683.23; Children, Tabor Ch., Goessel, Kan., $190.46; Bergtal Ch., Corn, Okla., $38.11; C. E. Soc., Menn. Ch., Greensburg, Kan., $9.36; First Menn. Ch., Lostwood, N. Dak., $68.50; First Menn Ch., north of Butterfield, Minn., $45.32; Menn. Ch., Inman, Kan., $45.19; Bethesda Ch., Marion, S. Dak., $1260.00; S. S. First Menn. Ch., Bluffton, O., $60.00; Salem Ch. Munich, N. Dak., $150.11; Menn. Ch., Boyertown, Pa., $13.80; Zion Ch., Souderton, Pa., $500.00; Elizabeth Friesen, member of Bethel Ch., Mt. Lake, Minn., $1588.04; Susie Friesen, Mt. Lake, Minn., $30.00; Pine Grove Ch., Bowmansville, Pa., $20.00, Eden Ch., Moundridge, Kan., $104.75; San Marcos Ch., Paso Robles, Calif., $140.00; Friend, Canton, Kan., $10.00; Ernest Lichti, Reedley, Calif., $2.55; Jacob Claassen, Beatrice, Nebr., $150; S. S. West Zion Ch, Moundridge, Kan., $225.24; Menn. Ch., Geary, Okla., $31.61; Bergfeld Ch., Mt. Lake, Minn., $67.13; Grace Ch., Pandora, O., $267.85; S. S. Menn. Ch., Beatrice, Nebr., $100; S. S. Class Eman. church, near Noble, Ia., $4.63; C. D. Epp, Henderson, Neb., $22.98; Menn. ch., Burrton, Kan., $18.50; Menn. Ch., Hutchinson, Kan., $4.53; Menn. Ch., Colfax, Wash., $437.10; Conf. Trust Fund, $318.50; Ladies Aid Soc., Donnellson, Ia., $5.00; S. S. First Menn. Ch., Mt. Lake, Minn., $140.00; Sr. C. E. Soc., Odessa, Wash., $30.00; Katie von Steen, Beatrice, Nebr., $50.00; C. E. Soc., Ebenezer Ch., Bluffton, O., $60.00; Jr. C. E. Soc., First Menn. Ch., Aberdeen, Idaho, $15.00; West Zion Ch., Moundridge, Kan., $30.00; Neuhoffnungstal Ch., Meno, Okla., $25.72; Fred Schultz, Meno, Okla., $10.00; Bethel Ch., near Fortuna, Mo., $91.23; Men. Ch., Pulaski, Ia., $44.72; Bethel Ch., Dolton, S. Dak., $49.81; Swiss Ch., Alsen, N. Dak., $77.55; Children, Swiss Ch., Alsen, N. Dak., $10.03; D. L. Miller, Fentress, Va., $125.00; Two S. S. Classes, Bergfeld Ch., Mt. Lake, Minn., $90.00; Menn. Ch., Shafter, Calif., $22.22; Menn. Ch., Buhler, Kan., $195.11; Children, Menn. Ch., Buhler, Kan., $30.00; Bethel Ch., Fairfield, S. Dak., $75.00; Menn. Ch. & S. S., Pratum, Oreg., $18.30; New Hopedale Ch., Meno, Okla., $26.48; West Zion Ch., Moundridge, Kan., $42.00; Ebenezer Ch., Bluffton, Ohio, $200.00; S. S. Swiss Ch., Alsen, N. Dak., $5.10; Deep Run Ch., Perkasie, Pa., $120.00; Emmaus Ch., Swift Current, Sask., $18.00; First Menn. Ch., Halstead, Kan., $87.55; Bethany Ch., Kingman, Kan., $15.52; First Menn. Ch., Paso Robles, Calif., $38.45; Marie Boese, Newton, Kan., $30.00; Goessel Menn. Ch., Goessel, Kan., $500.00; Children, Goessel Menn. Ch., Goessel, Kan., $148.00; C. E. Soc., Nordstern Ch., Drake, Sask., $35.00; Womens Miss. Soc. Menn. Ch., Pleasant Valley, Pa., $10.00; Gerhard Wiebe, Whitewater, Kan., $50.00; Pr. Classes, Menn. Ch., Pilger, Nebr., $1.00; Mennoville Ch., El Reno, Okla., $38.55; First Menn. Ch., Mt. Lake, Minn., $41.45; Susie P. Rudiger, Great Bend, Kans., $8.00; Bethel Ch., Perhasie, Pa., $15.00; S. S. Bethel Ch., Dolton, S. Dak., $35.00; Nordstern Ch., Drake, Sask., $200.00; First Menn. Ch., Reedley, Calif., $243.03; First Menn. Ch., Newton, Kan., $460.01; Children, First Menn. Ch., Newton, Kan., $103.92; Friend, Whitewater. Kan., $100.00; Menn. Ch., Hillsboro, Kan., $65.04; Hebron Ch., Buhler, Kan., $80.41; S. S. Brudertal Ch., Hillsboro, Kan., $90.69; Friend, Fortuna, Mo., $2.00; Elim Ch., Gruental, Man., $12.00; Friend, Berne, Ind., $5.00; Brudertal Ch., Hillsboro, Kan., $352.32; Menn Ch., Lehigh, Kan., $62.19; Children, Menn. Ch. Lehigh, Kan., $16.98; Emmaus Ch., Whitewater, Kan., $1234.25; S. S. Zion Ch., Souderton, Pa., $299.00; G. D. Koehn, Meno, Okla., $10.00; D. A. Wedel & Mrs., Meno, Okla., $40.00; Menn. Immig., Dundurn, Sask., $7.50; Swiss Ch., Whitewater, Kan., $251.80; Salem Ch., Freeman, S. Dak., $400.00; Hoffnungsau Ch., Inman, Kan., $879.11; Jr. C. E. Soc., Swiss Ch., Whitewater, Kan., $5.00; C. F. Claassen, Newton, Kan., $30.00; Mrs. J. H. Tschantz, Dalton, O., $35.00; Rosenort Ch., Laird, Sask., $429.25; Salem-Zion Ch., Marion, S. Dak., $314.57; Friend, Mt. Lake, Minn., $100.00; Menn. Ch., Menno, Wash., $40.00; Gnadenberg Ch., Whitewater, Kan., $59.75; Friend, Perryton, Texas, $25.00; Menn. Ch., Springfield, Pa., $20.00; Ben Sprunger's S. S. Class, Berne, Ind., $35.00; Herman Claassen & Mrs., Paso Robles, Calif., $30.00; Garden Twp. Ch., Moundridge, Kan., $37.00; Bethel College Menn. Ch., Newton, Kan., $68.48; Middle Dist. Conf. S. S. & C. E. Fund, $500.00; Jr. C. E. Soc. Grace Ch., Pandora, O., $60.00; Salem Ch., Dalton, O., $107.25; S. S. Johannestal Ch., Hillsboro, Kan., $85.20; Sew. Soc., Waka, Texas, $50.00; Bethany Ch., Lost River, Sask., $50.00; Elise Wiebe, Whitewater, Kan., $30.00; Zoar Ch., Osler, Sask., $22.98; Congo Inland Mission, Goshen, Ind., $50.00; Bethany Ch., Freeman, S. Dak., $65.30; H. R. Regier, Elbing, Kan., $100.00; Menn. Ch., Hanston, Kan., $11.25; Coll. by Anna & Adeline Ortmann, Marion, S. Dak., $83.00; First Menn. Ch., Berne, Ind., $4254.63; C. E. Soc. Menn. Ch., Aberdeen, Idaho, $60.00; Intermed. C. E. Soc., First Menn. Ch, Reedley, Calif., 15.00; S. P. & Ag. Ediger, Inman, Kan., $30.00; Lizzie Rees, Pulaski, Ia., $30.00; Friend, Moundridge, Kan., $30.00; Nebo Ch., Meade, Kan., $25.63; First Menn. Ch., Aberdeen, Idaho, $172.25; St. John Ch., Pandora, O., $244.18; Menn. Ch., Escondido, Calif., $14.55; Amanda Howder's S. S. Class, Wadsworth, O., $9.00; Ida Schaub's S. S. Class, Wadsworth, O., $6.75; Mary Burkhalter, Berne, Ind., $30.00; Menn. Immig., St. Elizabeth, Man., $10.00; First Menn. Ch., Bluffton, O., $200.00; J. J. Friesen, Henderson, Nebr., $50.00; Friends, Meno, Okla., $10.00; Ebenezer Ch., Mt. View, Okla., $16.00; S. S. Menn., Hillsboro, Kan., $205.98; Bethesda Ch., Henderson, Nebr., $100.70; G. Herber, Jr., Alsen, N. Dak., $3.00; Philathea S. S. Cass, Emanuel Ch., Noble, Ia., $40.00; First Menn. Ch., Nappanee, Ind., $400; J. B. Epp, Hesston, Kan., $30.00; Live Wire Class, First Menn. Ch., Philadelphia, Pa., $50.00; Missionary Refund, $6.00; Ex. Com. of Mission Soc. (Receipted by Mrs. J. G. R.) $520.75. Total $25,797.95.

Bal. in Bank on Dec. 1st 1928,	530.19
Gifts for General fund, ...	$ 20,969.97
Gifts for Orphans, Teachers, etc.	1,294,11
Gifts for China Station, ...	162.40
Gifts for India Station,........	2,071.22
Gifts for Pension Fund,........	1.62
Interest, ...	318.50
Gifts for Sundries, ...	$980.13
Balance and total Receipts,	$26,328.14
Notes Receivable,	$ 1,000.00
Total,	$27,328.14
Paid on Orders during the month	$ 17,283.13
Paid on debt during month,	4,000.00
Notes Receivable	5,000.00
Total,	$26,283.13
Bal. in Bank on Jan. 1st 1929,	$1,045.01

Gratefully Acknowledged,
J. E. Regier, Asst. Treas.
J. G. Regier, Treasurer,
Newton, Kansas.

JOTTINGS

Rev. D. S. Cleveland, well known as the Radio Minister, spoke at the North church C. E. meeting near Freeman, S. Dak., on the evening of Dec. 30.

The Mennonite Aid Society called a special meeting to be held in the Salem Mennonite church, Freeman, S. Dak., Jan. 3. This was a meeting to which the public was invited.

The Sunday School of the Saucon Mennonite church, Coopersburg, Penn. Rev. Linford Folk, pastor, held a very interesting and edifying Christmas program on the evening of Dec. 26.

The Educational Committee of the Eastern District Conference has for some time been assisting several needy students among the Russian Mennonite refugees in Canada. These young men have been well prepared for teaching before coming to America and only needed opportunity to learn the English language in order to qualify for work in their adopted country. Other students in Witmarsum Seminary have also been assisted. The Committee has now about placed all the funds at its disposal where they may be helpful.

The Watchnight Service held in the Berne, Ind., church was unique. The three pastors of the town, Revs. Sauerwein, Roederer and Suckau each gave a ten minute talk. The last half of the services was taken up with a prayer service. The adults were divided into twelve groups according to the month of their birth. Each group selected its leader. There were four other groups for children: two boys groups, one of a grade school and the other of a high school age and corresponding girls groups. The boys met in the church basement and the girls on the balcony.

After a tour of three weeks through the middle west the Men's Glee Club of Bluffton College returned home giving the final concert of their trip in the Auditorium of the Bluffton High School. At Chicago a broadcast was given over W. L. S.

Bethel College's Annual Bible week will be held Feb. 13 to Feb. 20. Those on the program are Revs. Lester Hostetler, G. A. Linscheid and Mrs. Linscheid, P. P. Wedel, P. H. Richert, P. H. Unruh, and Miss Clara Kuehney. Rev. Hostetler is pastor of the Upland, Calif., Mennonite church. His general theme for the afternoon addresses will be: "Some Parables of Jesus." His general theme for the evening addresses will be: "The Apostle Paul and Modern Questions." Rev. and Mrs. Linscheid are missionaries among the Cheyenne Indians and are spending their furlough on the Bethel College campus. Miss Clara Kuehney is a missionary in India and is home on furlough this year. Rev. P. P. Wedel is pastor of the Mennonite church of Moundridge, Kan., and President of the General Conference of Mennonites of North America. Rev. P. H. Richert is pastor of the Tabor, Kan., Mennonite church and secretary of the Board of Foreign Missions of the General Conference. Rev. P. H. Unruh is pastor the Alexanderwohl Mennonite church, Goessel, Kan., the largest Mennonite church in Kansas.

Rev. Ed G. Kaufman has had his doctor's thesis accepted by the University of Chicago. Mr. Kaufman has done his work in the department of sociology.

The Alexanderwohl church, Goessel, Kan., devoted an entire day to its annual business meeting. As usual on such occasion dinner was served to the members attending, in the church basement.

The local Relief Committee of Mt. Lake, Minn., district sent two shipments of clothing to the Russian Mennonite Refugees in Canada. The entire shipment comprised 27 bales of material.

A missionary collection recently taken in Hebron church, Buhler, Kan., amounted to $400. The Annual Business Meeting of the congregation was held Dec. 27 and continued throughout the day. Dinner was served by the sisters of the congregation in the church basement.

The Missionary Society of Moundridge, Kan., celebrated its 40th Anniversary last Thanksgiving Day. Mrs. Fred Myers, the chairman, read a report. Addresses were made by Mrs. Jacob Isaac, Rev. P. K. Rediger and Miss Clara Kuehney. Mrs. William Galle reported that the organization raised more than $2000 during the period of its existence. Eleven of the original members are still living and some of these responded either by letter or in person.

The Sunday School of the Saucon church, Coopersburg, Pa., rendered a very successful pageant entitled "Pilgrims of the Night." The pastor, Rev. Linford Folk directed the pageant and was assisted by Charles Gross and Laura Nolf.

The Annual Bluffton College Bible Lectures and Christian Worker's Conference will he held this year, Jan. 27 to Feb. 1. Rev. Henry Sweet, D. D., secretary of the Presbyterian Board of Education and the Minister's Relief will be the speaker for the Bible Lectures. The Christian Worker's Conference Program will be given in the College and Seminary chapels while the Bible Lectures will be given in the College chapel and the First Mennonite church of Bluffton.

At the Christian Worker's Conference the following subjects will be presented for discussion: The Pastor's Contribution to his Young People Through Christian Endeavor, Rev. Wilmer Shelly; Jesus and the World Today, President Hartzler of Witmarsum Seminary; The Pastor and Young People Retreats, Rev. Austin Keiser; Religion and the World Today, President Hartzler; How to be an Effective Young People's Pastor, Rev. Jos. Shellhaas; Faith and the World Today, President Hartzler.

The Mennonite Year Book and Almanac

1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House.
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, **$1.50** post paid. 12 or more copies, **$1.20** not prepaid.

Full leather, **$2.50** post paid. 12 or more copies, **$2.15** not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel

Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, JANUARY 17, 1929 No. 3

NOTES AND COMMENTS

In a laboratory in one of our large cities an investigator secured a quantity of water, taken from the stream that supplies water for that city and placed in it a few native fishes. The next morning the fishes were dead. This experiment was repeated a number of times and always with the same result. The people of the city live on the water in which the fish whose native element it is perished. The only difference between the water in which the fish were placed and that which was drank was that the drinking water had passed through a filter of sand and been flavored with a foul smelling and worse tasting chemical to destroy the germs. Of course germ free water may taste bad but it is no more so much a poison to humans. The unnatural life people in crowded quarters live often make them immune to dangers that normally would be deadly. Perhaps the reason is that the weaklings have long ago perished and the hearty ones only survive. Our modern civilization may bring its luxuries and its conveniences that eliminate more and more of the laborious work that our fathers and our mothers had to do but it also deprived us of much that nature certainly intended for our benefit. What should be freer of access than pure water to drink? What should every one be able to claim as his absolute right more than the privilege of securing for him or herself the needs of the body that the Creator has intended we should have? We pay a great penalty for all of our boasted civilization.

All the world has been keenly following the performance of the airship Question Mark that made the remarkable flight of one hundred and fifty hours before returning to earth. The commander, Major Spatz, a Pennsylvania Dutchman, is now hailed as one who has with his crew added another remarkable chapter to the record of air navigation. The demonstration of the practicability of refueling air ships while in motion suggests that the next move will be an endeavor, or many endeavors to circumnavigate the earth through the air without alighting until the trip is completed. At the rate which the crew of the Question Mark traveled it is believed that it would not be impossible to go around the earth in about ten days, or less if undertaken in a higher latitude. The experiment was made chiefly as a military venture and, no doubt, with the knowledge acquired and the experiences that this trip brought and others will bring, another instrument of terror and destruction has developed. This too, at a time when our country and other countries are making efforts toward understandings that will abolish war. The opening of Pandora's box was mere child's play compared to the discovery of means for creating greater horrors in the waging of war. As with other things that may be prostituted into instruments of terrible destruction, there are great possibilities in air navigation for the good of humanity. If, for example, such transportation had been developed in time the millions who are now starvin China because there is no way of transporting food to them in time that they might be saved. When applied to the movements of mail it will often be found easier to establish rapid communications with points on either of our sea boards than with those living in the next county or even the next town.

The days of the practice of witchcraft do not seem to have altogether disappeared although the impression may exist that they ended in New England with the days of Cotton Mather. Indeed in some obscure corners of our country there are many people who still believe in witches and go to witch doctors for the cure of men's imagined troubles. A case has come recently to notice which shows not only the hold this superstition has on some ignorant people but also demonstrates that it may become exceedingly dangerous to the community. In this particular case a murder was involved in the attempt of three young men to rob another of a "hex" book and break a "spell" the victim was supposed to have cast on one of them. One wonders how such silly and even dangerous superstition could survive in this enlightened age, but, then there are many other senseless things surviving, such as war, even in this most enlightened day. For all the base ills of humanity there is but one cure and that is in the belief and practice of the teachings of the Word of God which is certainly against witchcraft and other godless practices.

The writer has just dug up out of an obscure corner of his library a copy of the book identical with the one that caused the murder. It is written in the German language and is a curious jumble of incantations that were supposed to cure bodily diseases. make of none effect the endeavors of enemies, protect cattle from disease, theft and possession of the devil, put out fire, etc. Years ago belief in such things was more common than now and the possession of such a volume was believed to give the owner unusual power of material and spiritual things. The profane use of the name and Word of God occupied a large part of the space. Any one reading the Bible must know that such profanity is not only vain but sinful as well. We are taught that God will not hold him guiltless who taketh His name in vain.

Just before President Calles retired from office, he was asked by a prominent protestant leader in Mexico what he thought of the future prospects for evangelical Christianity. To this he replied, "I have broken the ground, and have made the furrows; it is for you to sow the seed."

With the issuance of such a challenge, leaders of the Mexican evangelical churches, both missionaries and nationals, have united their efforts in a National Council of Evangelical Churches through which they may work together in behalf of a common cause.

It is significant that their first united request is for aid from America to enable them to have a general Sunday School worker for all of Mexico. Thus do the leaders propose literally "to sow the seed."

In response to the request of these leaders in Mexico, Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Association, accompanied by Dr. Marvin Stevenson of St. Louis, Editor of Sunday School Literature of the Christian Board of Publication, and Dr. J. Kirkwood Craig of Pittsburgh, General Secretary of the Allegheny County (Pennsylvania) Sabbath School Association, met a group of thirty-five leaders from all the churches in a conference held in the Union Seminary, Mexico City, which lasted from December 3 to 6. Subsequent conferences with denominational groups were also held, the Methodist Episcopal leaders in Puebla, the missions of both Presbyterian Churches U. S. A. and Presbyterian Church U. S. in Cuernavaca, the Disciples of Christ in San Luis Potosi, the Methodist Episcopal Church South in Monterey. Representatives were also consulted from the Baptist Churches, the Congregational Churches, the Friends and the Nazarenes.

As a result of these conferences, a program was developed by the Mexican forces which has the hearty approval of the World's Sunday School Asociation and the Committee of Cooperation in Latin America, and which looks toward the placing of a strong leader in the field to develop the religious education work which is so earnestly desired at this time. This program with the necessary budget for its support has been placed before the seven outstanding mission boards interested in its operation, and it is hoped that their favorable action will insure its inauguration at an early date. Mexico has guaranteed for the first year twenty per cent of the financial support required in offerings from local Sunday Schools and interestd friends.

The eyes of all Latin America are upon Mexico at this time. If evangelical Christianity wins out in the test which it is now undergoing, the whole cause will be set forward a generation. This religious education worker is greatly needed just at this juncture.

BUILDING THE HOUSE OF GOD

The question has been asked, "Should the Mennonite Church place more emphasis on building the House of God?" The many reports of new Mennonite churches being built seem to answer this in the affirmative. And why should not we build for the Glory of God and the spreading of and establishing of the truths handed down to us.

There is at least one point in our favor in this respect. David could not build the House of God because he had shed too much blood. The Menn. church has in the main kept itself free from bloodshed, and may not we therefore believe that God would especially bless us in the work of "Building The House of God."

It is not my intention to do justice to the subject chosen for this discussion but rather to give some general suggestions that will awaken interest in the subject.

The Preparation.

Preparation for building the House of God may start with the congregation as a whole or with the Pastor who realizes the need of a better place of worship and service. Emphasis should be placed along several lines in the preparation.

First we might mention Prayer and consecration meetings. Building the House of God is a work from which we must at first almost shrink back with fear, only after much time spent in prayer and consecration should a congregation go ahead with such a holy undertaking.

Next in line might be mentioned "Studying the Needs" or rather studying the field of service. Very often we only see the handicaps in the activities of the churchwork as it is carried on in the old building and think of supplying room to carry on these same activities. There is much more to be considered, a congregation with a new building has new responsibilities, a new field of work we might almost say. Before starting with the actual plans of the new building it would be well to study the field of work from various angles; The Sunday School work; the Christian Endeavor work; the local Mission work, etc. Speakers should be obtained who are specialists in such lines of work, especially for the study of the Sunday School work. Men of God who have visions of the future of our church work should be consulted. Good literature on church and Sunday School work can always be obtained. When studying the needs it is also wise to study the location of the new church. At times a new location will be desirable, however a change should not be made unless the need is very evident because the old location always carries with it many sacred memories.

The actual planning of the church building should only be started after the needs of the church have been carefully studied. The different committees that have been appointed to especially study the needs of the different phases of the work should make a schedule of the accommodations required for auditorium, Sunday School rooms, etc. The actual planning of the building should not be done by the congregation as a whole nor by the committee but by a Christian man who has made a special study of church buildings. All discussions as to the kind of building that should be built will only lead to disappointment if the architect chosen designs a different building.

The Building Program

Nearly all denominations at the present time recognize three distinct phases of Church activities; Building for worship; building for Christian educational work and building for social work. Our Mennonite church is no exception to this, we have the same work at hand.

Provision must be made for a suitable place for regular church services. This place should be large enough to accommodate the congregation. It should be built suitable for a place of worship. It should be so that we are really drawn to God, that we are inspired for worship. The auditorium must be the sanctuary of the church and must not be used for every other purpose. If it is at all possible to spend some money for the enrichment and beautifying of the church it should be spent here. It is not the purpose of this discussion to go into the design of the building to any extent, however a few suggestions may be given. The auditorium should be rectangular in shape, approximately twice as long as it is wide, it should have a high ceiling and the chancel with the pulpit and choir space should be at the end and not at the side. The floors should be level and the pews and aisles straight.

We also realize at the present time the great need of Christian educational work, especially as this is neglected in the public schools. Careful attention must be given to this part of the program. The requirements in this line will be different with different churches. Emphasis is placed at the present on separate assembly space for the different departments of the Sunday School such as Beginners, Primary, etc. If possible separate class rooms are also provided for the different classes in each department. Where it is impossible to provide a classroom for each class a separate room for each department should at least be provided if justice is to be done to the Sunday School work. The following is suggestive for departmental division and space required.

Nursery—children up to four years—15 square feet of floor space per child; Beginners or Kindergarten—four to five years—15 square feet per child; Primary six, seven and eight years—assembly rooms of 6 to 7 square feet of floor space for each child; and class rooms of 9 square feet for each child, several classes can usually meet in the assembly room and provision be made for several separate class rooms. Junior department for nine to eleven year old pupils, space required is about the same as for the Primary. Intermediate twelve to fourteen years (Junior High School). Seniors fifteen to seventeen years; Young People eighteen to twenty three. Adult division twenty four and above.

The Sunday School part of the building need not be built as costly as the auditorium but the rooms should be neatly finished and carry the suggestion of being a part of the House of God. Basement space should not be used for Sunday School unless it is far enough above ground to allow of placing of the windows low enough so that the children can look out and not feel that they are in prison instead of the House of God. If at all possible it is much better to use the basement only for the purpose of a basement, that is to place the furnace and fuel. The basement will not create a spiritual atmosphere.

The third part of the building program is the building for social activities or fellowship. We may feel that the Mennonite church does not stress this part so much, if however we stop and think we find that this is not the case. I have been in Mennonite churches where after the wedding the pews were removed and tables spread for a feast that would startle our sister denominations. The Mennonite church is noted for its' large gatherings which are usually followed by a meal. This is very often in a tent or in the basement. It would be better to use the basement for this purpose than for Sunday School work, but even this is questionable, for who is there among us that takes his guests that visit him in his home into the basement for the dinner; is not the fellowship meal in the House of God as important as the meal in our home? What ideas do we give our children about our house of worship, is it a respectable place or is it secondary in importance to our homes. A very satisfactory plan is to build a large hall for such purposes as fellowship meals and programs of various kinds that are not fitted for the Sanctuary (such as business meetings, etc.) This hall can be used for the larger departments of the Sunday School. It may also be used for overflow meetings.

The Style of the Building

John J. Neufeld.

The question of the material to use is a question that comes to us immediately as we think of the style of the building. A good rule is to build the House of God of the same material as the other buildings in the locality. If it is in a town a fireproof building might be desireable, if in the country where all other buildings are of wood construction then wood is the material to use, if in a locality where stone is to be had locally then this is the ideal material as there is no material more fitting for a church than stone, it seems to express best the nature of a church.

The style of the building must also follow to some extent the style of the architecture of the neighborhood; a building in the country should spread out more to harmonize with the surroundings. A single high unit without any lower additions will not fit the country layout unless many trees surround it to help hold it down to earth. At the same time a tower or higher part of the building should help to point the passerby heavenward. A high auditorium with lower additions for the Sunday School and a tower or spire toward the center of the building will give a very harmonious effect and still be imposing and attractive for the passerby.The tower or spire is always an important part of the church building, it seems to create the churchly effect more than anything else. The church can justly lay claim to the tower or spire as its' very own because it was in church architecture that the spire was developed; heathen buildings of worship did not have spires.

(Continued on page 7)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance...............$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

At the close of the year of the Second Mennonite Sunday School Philadelphia, there were three scholars with distinguished records that would be hard to duplicate anywhere. One had a record of 25 years of perfect attendance, another a record of 24 and another of 15. Twenty-five years is as far back as the records go and two of these has tokens of appreciation given for perfect attendance several years before the present record began. In this day of other interests that take the attention of young people and tend to draw them away from the house of God it is refreshing that there still remain evidences of a deep affection for the church and its institutions. If it were possible to write a record of these many, many Sundays that marked the attendance of these scholars an interesting story might be told of unusual efforts by which difficult circumstances were overcome in order that the records might not be broken. It surely speaks of the faithfulness and the affection of these pupils for the Sunday School when during so long a period of time they permitted nothing to stand in the way of their being in their accustomed places.

Explanation of the change made in the Mennonite.

About five years ago a group of Mennonite men came together and organized The Christian Exponent Co., for the purpose of publishing a Christian Mennonite paper which would pursue a twofold purpose. First, to keep in touch with Mennonite thought and principles such Mennonite churches who had become disaffected because of the autocratic rule of the bishops in a certain conference. The second purpose of the paper was to create a medium through which all the different factions of the Mennonites in America might come into touch with each other.

For five years the Christian Exponent has been published and has served its purpose so well that a short time ago a brother said to me, that in his estimation the Christian Exponent is one of the best, if not the best, Mennonite paper published in the United States. At a meeing of the Chrisian Exponent Co., last Fall it was decided for various reasons to discontinue the publication, and to turn over the unexpired subscriptions to some other Mennonite paper with the request that Rev. Lester Hostetler, the editor of the Christian Exponent be engaged as contributing editor of such a paper. This proposition was made by the Christian Exponent Co., to the Publication Board of the General Conference for such a consolidation with the Mennonite, and was accepted by the Board.

While the Board was corresponding as to future arrangement of the Mennonite and the relationship of its editors the offer was made by Rev. A. R. Keiser in behalf of the Young Peoples Committee that they give up pages 4 and 5 of the Mennonite to the new contributing editor. This generous offer with other suggestions was discussed by the Board and although we were reluctant to drop the Young Peoples Department in the Mennonite, yet we felt that we ought to meet, in part at least, the desire of the Christian Exponent Co., and the subscribers to that paper. So we accepted the offer of Rev. A. R. Keiser and his committee, and have made arrangements to have Rev. Lester Hostetler edit these two pages of the Mennonite for the year 1929.

Perhaps,this is not a perfect nor an ideal arrangement, but it seems to be the best the board could make under the circumstances, and we trust that you will be free in your friendly criticisms and your suggestions for improvements.

Sincerely,
H. J. Krehbiel,
Pres. of Pub. Board.

PEACE

Our world needs peace. Our world needs peace!
The cry is heard amid the throng
And felt, alike, by weak and strong—
Our world needs peace! Our world needs peace!

Oh, yes! We see the crying need—
'Tis written on the whole world's page;
'Tis preached on pulpit, sung by sage,
Peace codes are found in pledge and creed.

And yet, o'er all, the answer looms
A bright and shining diadem,
The Pearl of God its priceless gem
Implanting, where it rests, Love-blooms.

The gem is Christ, the Prince of Peace—
He calls Himself the morning -Star;
When you and I His children are
The strife of earth may sing release.

For peace must live in hearts of men
E'er peace in nations can abide;
Heav'ns Christ, alone, can still earth's tide.
And Love shall reign, a blest Amen.

—Kathryn Shelly.

CORRESPONDENCE

Roaring Spring, Pa., The Christmas spirit was well carried out among the members of the Roaring Spring Mennonite church. The Second Mennonite church of Philadelphia presented the Sunday School at this place with a hymn board which was at once placed on the wall and accepted on behalf of the church and Sunday School by Clyde Chaplin, the Chorister. The Sunday School also received a Sunday School record given by the girl's class taught by Mrs. J. G. Snyder. The pastors, Revs. Snyder and Yoder received an individual communion set presented to the congregation and the superintendent of the Sunday school received a copy of the book, "Life of Menno Simon." The pastor, Rev. J. G. Snyder made the presentation. Mrs. John G. Snyder presented the church a Cradle Roll and the gift was accepted by the superintendent of the Primary Department, Mrs. J. G. Snyder on behalf of the school. Practically every member of the school received a gift during the day Rev. J. G. Snyder, pastor of the church presented the church an enlarged portrait of his father and mother, Rev. and Mrs. Abraham Snyder. Rev. Abraham Snyder was the founder of the Roaring Spring Mennonite church and served as its pastor for many years, after which the pastorate was turned over to the son, Rev. J. G. Snyder who has been in charge since the retirement of the father. The gift was received by the deacon, Aden Kephart on behalf of the congregation.

The past year has been an exceptional one of which the congregation is proud. At the time of the Christmas exercises two new members were added making with those already received an exceptional year for membership. Rev. S. D. Yoder, co-pastor also conducted a Christmas service at Napier.

Donnellson, Ia., Dec 14, 1928. Dear Editor and readers of the Mennonite:

On November the 21st the Busy Bees, the Junior Missionary Society of the Zion Mennonite church at Donnellson held their annual bazaar and chicken supper. A nice sum was realized for missions.

Missionary H. J. Brown visited the church Nov. 27th and 28th. He gave two very interesting and impressive addresses concerning the past and future of missions in China. On December 7th the Father and Son Banquet was held in the basement of the church. Rev. P. P. Wedel, pastor of the Christian Mennonite Church of Moundridge, Kansas was the main speaker on the toast program

Rev. P. P. Wedel conducted a very interesting series of meetings commencing on Saturday, Dec. 8th and closing, Friday Dec. 14th. His sermons were based on the life of Joseph and they proved very inspiring and helpful to everyone.

After the evening service on Tuesday evening, December 11th the childrens mission sale took place. A nice sum was taken in for missions

The congregation is rejoicing over the fact that the pastors wife, Mrs. J. E. Kaufman is home again and on the road to recovery, after her long stay at the hospital, following her operation.

The Bluffton College Glee Club is scheduled to give a Concert here on Dec. 20th.

The Sunday School is again planning a White Gift Christmas program. The presence of our Savior seems very near at Christmas time. His Spirit hovers o'er us as the carols and praises ascend to His throne and the gifts of self, substance and service are brought to our King, Lord Jesus.

Correspondent.

Bethesda Church, Henderson, Dec. 7, 1928. Dear Editor of The Mennonite:

The old year with all its blessing that our Heavenly Father has bestowed upon us, has passed. Possibly one or the other of us is inclined to think that things have not come our way as we wished, but nevertheless, if we stop and consider all things, we can not help but confess, that the Lord has shed rich blessing upon all of us, and to Him all honor is due.

At the beginning of Dec. we had the privilege of having missionary Brann in our midst for a few days, who told us in an interested way of his mission work in China. He was of the opinion that the time had passed when a missionary could be a king, for the Christians think that the time has come when they sould be permitted to have a say so, about the work, respon-

(Continued on page 7

THE CHRISTIAN EXPONENT "CHAT"

On the second of January, Herbert Hoover was officially elected the president of the United States by an electoral vote of 444 as against 87 for Smith. A few days ago Wm. R. Hearst, publisher of a score of daily newspapers in the United States offered a prize of $25,000 for the best plan to repeal the Eighteenth Amendment. "The candidacy of Smith" he says, "proves nothing except that the people do not want Smith." By this he means that the overwhelming defeat of Smith proved nothing about public opinion on prohibition. This is what the wets are saying everywhere. They were loud in their support of Smith but when he went down in defeat they refused to admit defeat for their cause. But there are certain facts which seem to indicate that the voters registered their opinion not only regarding Smith but also regarding prohibition. Prohibition was not the only issue but it was one of the dominant issues. There can be no odubt that the churches, in so far as they took a part in the campaign, made it the dominant issue. There can be no doubt that the eight Women's Temperance organizations of the country were interested primarily in prohibition. John J. Raskob made prohibition the dominant issue when he left the Republican party to help Smith. Governor Smith himself made prohibition the dominant issue when he sent his telegram to the Houston Convention which nominated him on a dry platform. The solid South is dry and has been for years and the South was broken because of the issue of prohibition in the campaign. The anti-saloon league made prohibition the dominant issue and so did the Association Against the Prohibition Amendment. It is well to remember that Senator Bruce of Maryland and Senator Edwards of New Jersey, the most outspoken wets in the Senate, were defeated. Adding together all these various groups in the country who made prohibition the dominant issue proved that the majority of voters are in favor of prohibition.

I have recently received a "Review Copy" of "Prohibition Still At Its Worst" by Irving Fisher. It is a sequel to "Prohibition At Its Worst" by the same author, published in 1926. The author is Professor of Economics at Yale University. I have not had time to read the whole book. Its 358 pages are full of graphs and figures which gave some startling information. I wish herewith to give Professor Fisher's main conclusion as he summarizes them in the last chapter.

> 1. That no organized body of opinion, not even the Association Against the Prohibition Amendment........opposes the principle of Private or Employer Prohibition in certain industries.
>
> 2. That the overwhelming weight of scientific, administrative and popular opinion is on the side of public as well as private Prohibition of the liquor traffic.
>
> 3. That political ownership and operation of the liquor traffic (as in Canada) serves to increase the consumption of alcohol and fails to check bootleggery.
>
> 4. That while liquor consumption in Canada has been increased under the dispensary system, it has diminished in the United States under Prohibition.
>
> 5. That the saloon and the cult of drink have been supplanted by the principle of specialization in industry and in modern life. Modern specialization has resulted in shorter hours of work, more leisure, more interest in higher education, in the developing of new industries, in aviation, motor cars and radios. There is more adventurous relaxation and less need for "misery drinking."

One hears a lot of statements made regarding prohibition. Most of them are mere guesses. Unfortunately the daily newspapers play up the seamy side of prohibition. They would have us believe that bootlegging began with prohibition, that there is more liquor sold now than ever before, that there was no lawlessness in the country gefore the Eighteenth Amendment was passed, and that public sentiment is rapidly rising against prohibition. All of this is folly. And it would be well if every minister and teacher and editor were armed with facts to puncture such arguments. The above mentioned book, "Prohibition Still At Its Worst" by Irving Fisher, assisted by H. Bruce Brougham, furnishes such facts. It is published by The Alcohol Information Committee, 150 Fifth Avenue, New York City. Order it from the Mennonite Book Concern, Berne, Indiana.

While waiting my turn at the barber shop a few days ago, I read the following in an article in the "Master Barber Magazine:"

> In 1770 the Parliament of Paris passed this law which is still on the books: 'Whoever attracts into the bond of marriage any male subject of His Majesty by means of rouge or powder, perfume, false teeth, false hair, steeled corsets, hooped petticoats, high heels or false hips, will be prosecuted for sorcery, and if convicted the marriage shall be declared null and void.'

And this in Paris! The times change. The technique of the fairer sex has in some respects not greatly changed but it is certain that men's ideas of what constitutes sin has undergone radical modification since the year 1770. The sins of one generation sometimes become the virtues of another. There are certain artificialities among modern women that call forth just and hearty condemnation but false teeth is not one of them. Modern science as well as aesthetic sense declare that "sorcery" of that kind is exercising a beneficent influence among us.

Parallel cases of defunct laws can be found on the pages of many ecclesiastical records. Mennonites have in the course of history passed legislation which made it a sin for a man to wear buttons instead of hooks and eyes; neckties, women's hats, telephones, musical instruments, property and life insurance, have all come in for their share of condemnation or regulation. Some of these statutes are still on the books, but like the law in Paris, they are forgotten. The easiest way to dispose of any innovation is to condemn it. To examine a new thing thoroughly and to pass upon its merits fairly requires time and energy, it puts a test upon ones Christian courtesy and love, and usually involves more risk. The old paths are the safe paths but they never lead to the accomplishment of a Paul or a Luther or a Lindbergh.

Roy Riegel, star California foot-ball player and captain elect of the University of California team, made a name for himself on New Year's day when his team played a team from Georgia Tech at the Rose Bowl in Pasadena. In the excitement of the game he grabbed the ball and made a sensational sixty yard dash towards the wrong goal. When his teammates finally checked him and his error dawned upon him, the tears streamed down his cheeks, so mortified was he. The 70,000 spectators cheered, for they knew that the mad blunder which lost the game for his team, was due to no malicious intent. Roy Riegel will be known in foot-ball history because of his big blunder. But who will throw the first stone at such a man? His losing play is an accurate picture of life. All of us at times make furious dashes toward the wrong goal. Through the efforts of our friends we finally discover what colossal fools we had been.

We are living in a great country and the times, they say, are prosperous. But it still remains true that multitudes of people find the problem of making both ends meet a serious struggle. Take for example the barbers in the country. I do not know how many thousands there are. But it is said that only 13% of them earn over $1,000 per year. We are told that the 13% do not always represent the men who can do the best work but those who are the best salesmen. They know how to sell a hair tonic to the patron who intended to buy only a hair cut. Ours is a highly competitive social system and salesmanship is necessary in competition. Real estate promoters, book agents, and chiropractors have long been known as masters in playing upon the imagination of people and making them want things which they did not need. More and more in our commonest dealings we become the victims, if we don't watch out, of the subtile suggestions of a trained salesman.

When is it time for a minister to leave? Several religious journals have discussed this recently. When a man feels that he can be of more service in another field, or when he has a conviction (as he seldom does) that another man could do better service in the church he is serving, then a minister should leave. Two Congregational preachers in the city of Los Angeles recently brought this subject to the fore. One of them was opposed by his church becaused he introduced boxing bouts to raise funds for the church, and for other reasons. The majority of the church was clearly against him and dismissed him. He in turn organized his friends and sympathizers and resorted in vain to the courts to win back his pulpit. The other man discovered that a small minority were opposing him because of seemingly trivial and personal reasons. In order to preserve the peace and unity of the church he voluntarily and unexpectedly resigned. The statement which he gave to his congregation seems to me to exhibit a genuinely Christian spirit and throws some light on our question. It was read by him a few months ago at the regular morning service. It was as follows:

> I have a brief announcement to make which will come in the nature of a surprise to a great many people, friends and members of this church, who may have been scarcely aware that throughout my two years here there has been developing a left wing, increasingly out of sympathy with my administration.
>
> From the first I have been aware of this opposition; but, hoping it might be placated, I continued, haphy in such service as I was enabled to render the church believing the stress might soon be relieved.
>
> Upon my return from abroad, I learn that the minority has become quite aggressive and outspoken. Were there any principles involved, I might be persuaded to contend for them. There are no principles at issue. What storm there is, centers about myself. The natural solution is that I eliminate myself, and the confusion will be abated.
>
> I have never been a party to a church quarrel. It does not seem to me that the church is the place for them. Anybody who seeing a church row in the offing, can think of a good way to head it off, should be called blessed, I think, by both factions, if he suggests his remedy. I now crave that blessing. Rather regretfully, grateful to the very considerable majority who have been loyal and cooperative, and without any bitterness toward those who have not seen eye to eye with me, I offer my resignation to take effect on the last day of January.
>
> We now have three months left to demonstrate what sort of people we are. The persons in the church who wish for other leadership will presently have it. As for my friends, I trust they will realize how important it is that the church should carry on with a minimum of friction. I want my friends to be identifiable by the well-bred calmness with which they accept my decision, and the resoluteness of their refusal to discuss it.
>
> What we have had here is just one of those little predicaments which are apt arise when there has been a maladjustment. Nobody is in particular to blame; most of it arose out of tempermental incompatibility.
>
> Let us spend these next three months working together like Christians, and give the Los Angeles public a pleasant and, perhaps, unusual illustration of what the Lord was talking about in the Sermon on the Mount.

I would like to direct the attention of Sunday School teachers, choristers, and choir leaders, to a splendid monthly magazine, "Music in Religious Education." Mrs. Grace Widney Mabee who directed the music at the World's Sunday School Convention at Los Angeles last summer is the editor. It contains valuable suggestions for the organization of music groups within the church books and anthems suitable for use with different groups. It is published from October to May of each year and costs only 50 cents per year. For a sample copy address Mrs. Grace W. Mabee, 705 Auditorium Bldg., Los Angeles, Calif. The December issue contains valuable material on Junior Choirs with suggested repertoire, and also several pages on hymn memory contests.

Let me again remind former contributors to the Christian Exponent that I am expecting them to help me fill the two pages assigned to me in the Mennonite since the two journals have been merged. I trust that every former subscriber of the Exponent will renew his subscription to the Mennonite and help to make this the best year that we have yet had.

Sincerely yours,
Lester Hostetler.
Upland, Calif.

Rev. A. M. Eash, pastor of the Twenty-sixth Street Mission, Chicago, writes us the following letter from Africa. In company with representatives from other denominations, he left some months ago by appointment of the Central Conference of Mennonites, to investigate mision fields and the work of missions in Africa. L. H.

Charlesville, Congo Belge.

November 22, 1928.

Dear Exponent Readers:

Greetings. After a little more than three months of almost constant traveling I am at the Congo Inland Mission at Charlesville. On August 23rd I landed at Antwerp and since that time have been in constant touch with either missions or missionaries of the Belgian Congo. This contact has been most delightful and very instructive. I feel on my arrival at our own mission as though I had just completed one semester of work in a course on "Missions in the Congo." The Queens Hotel at Antwerp was a center of great missionary activity the few days before the sailing of the Elizabethville for Matadi. There were missionaries old and new each with a last special errand to attend to or purchases to make. A number of Mission Board Secretaries were there waiting eagerly to start. Representatives of such organizations as the World Dominion Press and the British Foreign Bible Society also joined the party so that when sailing time came it was truly a representative group of folks interested in missions in Central and West Africa. In an earlier letter I wrote about the trip from Antwerp to Matadi and the Kinshasa Conference that followed, so I will limit this writing to a summary statement of my entire trip since arriving at Boma.

It had been the expressed wish of the Congo Inland Mision Board that I visit the work of a number of other mission boards before going to our own station in the Kassai District. Several trips following the Kinshasa Conference were considered but it was finally decided that the most advisable trip would to be to follow the Congo River up country a distance of about 1600 miles—visiting the work of the missions along the river—and then to travel west across country to Charlesville a distance of about 550 miles, visiting the missions of the Southern Methodists, the Southern Presbyterians and the Plymouth Brethren (Westcott Brothers Mission). The first stage of the trip was to Bolenge, the largest station of the Disciples Mission. Enroute we visited stations of the Congo Bololo Mission, the American Baptist, British Baptists and Swedish Baptists. The party making this trip consisted of 21 people traveling in a small chartered steamer. In the group were representatives of the following Mission Boards: Northern Methodists, Southern Methodists, Church of the Brethren, Modern Presbyterians, World Dominion Press, American Baptists, British Baptists, Disciples and Mennonites.

Continuing up stream from Bolenge I traveled with Southern Methodists, British Baptists, a representative of the Africa Inland Mission and a Seventh Day Adventist. Short stops were made at Yakusu, Upoto, Yalembe, Stanleyville, Ponthierville and Kindu. At Kibombo we left the line of the Upper Congo and started the overland trip visiting missions at Tunda, Minga, Wembo Nyama, Lusambo, Mutoto and Luebo before finally arriving at Charlesville. The following summary of the entire Congo trip may be of interest:

Our steamer stopped at Boma near the mouth of the Congo on September 12th and I arrived at Charlesville on November 19th. Of the 68 intervening days I traveled 23 days, visited missions 28 days and attended Conferences 17 days. In the mission visits and conferences I was privileged to have contact with either representatives or mission work of 23 different missionary organizations. On the 23 travel days I went 1487 miles by steamer, 450 miles by train, 25 miles by hammock, 75 miles on bicycle and 785 miles by automobile. The Kinshasa Conference and the Annual Meeting of the Southern Methodists were the two Conferences I was privileged to attend.

Luebo of the Southern Presbyterian mission and the last place I visited is one of the oldest inland missions and the largest of any I saw. Their work is about 35 years old. On Sunday morning, November 18th, I was privileged to sit in their new church with 1200 native worshipers. In four simultaneous meetings there were about 800 others present so that on that morning fully 2000 people were in the church there. In the afternoon 982 met at the church for Sunday School and again there were 4 other groups meeting in other buildings. The day school had over a thousand pupils in attendance on Monday and the missionary in charge informed us that they could have many more if they were able to care for them. At Mutoto, the other Presbyterian mision visited 500 were present in the day school and about the same number—or possibly more—attended the church services. The work at Mutoto is 12 years old. Giving full credit for faithful missionary service and a reasonable amount of money to be expended, it was quite evident at these two missions that the Medical work and the Teacher Training were the two activities which made the largest contribution to the growth of the mission. About these I may be able to write more later.

The month spent in traveling to the Congo and the two subsequent months given to visiting these several missions have been a time of great helpfulness. Missions in Africa are a reality and are doing a large work. Africa is rapidly being changed—perhaps I should have said the Belgian Congo—and Protestant missions are the great force that is producing the change. A short stay of only two days convinced me that our own missions are contributing toward that change. While I am almost eager after even this short visit to comment on the work at Charlesville and some of the needs that seem evident, discretion suggests that such writing be reserved for a later time. Sufficient to say, however, that I have found our missionaries working hard and with a fine group of native Christians doing splendid work with the limited means at their disposal. They need more money with which to work and additional missionaries. The very best that our Colleges and Seminary can produce are none too good for the arge tasks waiting for missionaries. Soliciting your prayer in behalf of Congoland, I remain,

Sincerely,
A. M. Eash.

JOTTINGS

December 28 was a busy day for former missionary H. R. Voth. In the morning he preached in the First Church. Newton, Kan., in the evening he spoke in the Mennonite church at Pretty Prairie at a festival of the Ladies Mission and Sewing Society. His subject then was, The Beginnings of Foreign Mission Work in the Mennonite church.

THE S. S. LESSON

Feb 10

Repentance and Faith. Luke 15:11-24; Acts 2:32-39.

Golden Text:-Repent ye and believe the gospel. Mark 1:15.

The two passages we are considering seem at first glance to have but a remote connection. The title of our lesson is, "Repentance and Faith," and a careful examination will show that, as the prodigal son had to repent of his past before he could bring himself to seek forgiveness and restoration to the father's grace, so the sinner must "come to himself" and realize seriously that he has sinned against his Heavenly Father. In the address of Peter to the Jewish people at Pentecost the climax is reached when he reminds them that they have committed the greatest sin against their Heavenly Father in nailing His Son to the cross and that, in order again to come in right relations with Him, they must repent and prove their faith in Christ in public baptism.

Repentance involves that one has gone wrong and realizes that one is wrong and sorry for it. In the case of the Prodigal everything he had done was wrong. He had been impatient with the healthy restraint of his father's house. He had ignored the fact that all that was expected of him in the father's house was for his own good and would contribute to his future security and happiness. He had arrogantly disregarded the father's feeling by demanding that which in the father's judgment, should not have been his at that time. The account would seem to suggest that he had been continually nagging the father for it. He exhibited undue haste in breaking off relations with home and home association. He saw, or thought he saw, great happiness in unrestrained liberty far away from the better influences of home discipline. He wasted his substance, and in so doing, he made a wreck of himself in body, mind and spirit. Only when "he came to himself" did he betray any appreciation of all that had been so advantageous to him. He had to find himself in dire want and in the association of swine before he would permit himself to think of these things. And only then came a realization of what he really was, namely, an ingrate, a spendthrift, an associate with low companions and one utterly unworthy of the father who had loved him and doted upon him.

The process of repentance on the part of the Prodigal was (1) A self loathing; (2) a realization of what he had so recklessly and foolishly cast aside; (3) a realization of the goodness and joy of the father's house which he had despised; (4) a determination to return; (5) to confess to his father that he had sinned; and (6) to throw himself upon the mercy of the father. We note that not a single excuse occurred to the Prodigal by which his past conduct might be excused or condoned. He was simply a sinner, an unworthy sinner whose only hope was the grace of his father.

The picture of the Prodigal is the picture of every sinner. He is away from God, he has rejected the Father's goodness, he has thrown himself, his talents and his all, away in the far country of sin. He never thought of the goodness of his Father until he came to realize that he was reaping the bitterness of the life he had sown in his forgetfulness and defiance of God. When once he realized that he was hopeless, helpless and lost the hour for repentance arrived as his only hope. However the Prodigal's father still had kept his door open for his return and so the way to the patient Father heart of God is open to the vilest sinner who will return to him craving forgiveness and believing on him as the only one through whom restoration and happiness could come. None have been so vile, or fallen so low, that they will be rejected if they earnestly and sincerely throw themselves on the Father's love. Nevertheless, the way to forgiveness can never come except through repentance. Honest confession must be the outward expression of an inner repentance which is a heart gesture in the right direction. The two are vital, first, because the Word of God sets them as a condition and, second, in the very nature of things there is no chance of forgiveness if there is no deep sense of having committed wrong. A confession must accompany repentance. The one who will not own up to his sins certainly does not to want to be forgiven of them.

In the place of a wayward son, Peter addressed a wayward nation in the second section of our lesson. The nation had sinned, even more grievously than the son. This nation had killed the Son of God. Yet, here too, the mercy of God is available. Those who repent and accept the Lord whom they have rejected will again be restored to the love and favor of the Father.

EVANGELISM, THE LAYMANS PART

Evangelism comprises all such activities, set into operation by the Holy Spirit, and carried on by His power, by which sinners shall be brought to accept Jesus Christ as their personal Saviour, through the proclamation of the Evangel or Gospel of Jesus Christ.

Starting from some such basis of understanding of the term Evangelism, let us endeavor to divorce, if that is possible, the laymans part there in. We may remember and consider that when Jesus commissioned his disciples to be his witnesses, to preach the Gospel to every creature, to make disciples of all nations, or to preach repentance and remission of sin in His name, as the evangelists record this great commission, he spoke to all. He drew no such distinction as we find and possibly have in the church as the clergy and the laymen. This is further seen when ten days after this commission the Holy Spirit was shed abroad upon all believers and all spoke, as the Spirit gave them utterance, and to the understanding of all, the mighty works of God. And still later, when, the believers being scattered abroad by the persecution that arose over the death of Stephen we find that they went about preaching the word. All this to the end that the word of God grew mightily and many were added to them that believed.

But be that as it may, today we have in the church a division calling forth such distinction as the ministry or clergy and the laymen. We therefore must deal with the problem of division of labor in the church even among Mennonites. What then is the laymans' part in Evangelism? For the sake of clearness let us consider this from five angles or provinces, the personal life, the home, the church, the community and the uttermost parts of the earth.

1. The province of personal life is the starting point of evangelism for laymen as well as clergymen. The preacher must first bring his message to his own heart and then to his hearers, and that to the end that the heart and the head, the body, mind and spirit of each soul come under the authority, influence and power of the evangel, which is the gospel of Jesus Christ. If this is accomplished we have, as Jesus says, the kingdom within, rather in the midst of our very being established. This becomes its first province, its starting point, its citadel, from which it is to operate and conquer its place in other hearts and lives, driving out Satan by the Spirit of God. If you and I are to take part in Christ's great work of evangelism it is clear that his evangel must first invade, conquer and regenerate our very being. Am I a true Christian? Am I a living member of Christs body, the church? Am I a child of God? Does He own, control and use me for His great task of conquering others? These are the questions before us as we consider the first province of evangelism, the layman's part, the minister's part.

My brethren, are we active in this field of evangelism? This is to me and you Jerusalem, the city of a great King. Truly this places us under the demands and orders of the King for a surrendered life, a life that is cleansed continually by the blood of Jesus, a life regenerated, born again by the Spirit of God, sanctified, separated, victorious, glorifying the Lord Jesus Christ by fruit-bearing, in the power of the Holy Spirit.

2. The next province for real evangelism is your home. Here is your first battlefield and laboratory for experience and expiraments. Has my and your heart been conquered by the victorious evangel of Jesus Christ? Here will we be tested first and possibly most persistently. "Ye shall be my witnesses in Jerusalem." "Go to thy house unto thy friends and tell them how great things the Lord has done for thee, and how he had mercy on thee." Mk. 5:19. Fathers, mothers, brothers sisters, friends, sweet-hearts, do you know that your loved ones are really saved? Do you care? Do they, do you, professing to be a Christian, act saved? Is your life telling for Jesus? Is it winning them for Him?—

I would be true for there are
 those who trust me,
I would be pure for there are
 those who care.

In this day and age, when more than six homes out of every ten go on the rocks, with fearful ravages for the husband and wife concerned, and awful consequences to born and unborn children to come, it is the privilege and God-given duty of every layman in the church with their pastor to carry the evangel of Jesus Christ into their own homes." For it is still the power of God unto salvation to everyone that believeth." Do you have an altar in your home, reared unto God, where father, mother, children and households appear daily to ask for mercy and to find grace to help in time of need, where all transgression are repented of, sins confessed, forgiveness sought and received? This is a mighty fortress to which in all circumstances of life we may flee and find Christ there.

Here into our homes we are bidden to invite the blessed presence of Christ, bidding him to exercise his benficent control for bringing up our children in the fear of the Lord, teaching them by word, example and discipline the ways of God and that the fear of the Lord is the beginning of wisdom. Here into this realm where even the pastor cannot enter, God bids laymen, men, women and children to carry the blessed Gospel of Jesus Christ. Shall we not rally to reclaim our homes, for Christ and our loved ones to become and remain children of God, our God is able. Churches may fail to guard and protect the home, the state laws and practices may work havoc here, but it is God who through Christ will construct and set in order that which sin has left in ruins The preachers children may be the worst examples. Ministers and professors may disclaim to know how to raise children in our day, but a godly father and mother has still the Lord on their side to direct them, bless and solve their problems. Let's take our children and our home-problems there and we shall find the way of escape.

(To be continued)

CORRESPONDENCE

(Continued from page 3)

sibility and the handling of all funds. They think it should be 50-50 and that also the funds should be turned over to them. They want Christ but they do not want our denominational divisions and if the Christians here at home cannot unite as one body, they kindly ask us not to introduce denominational divisions to them. May they and we here at home have come to the point were this might be carried out in a way that it may be a great blessing to the mission work in general, is our sincere wish.

On New Years Day our congregation held its annual meeting at which the different reports for the year were submitted to the congregation and all things were arranged and planned for the coming year, and the election of officers whose term had expired.

The report on membership indicated that 18 had been taken up into fellowship of the church, 17 through the holy rite of baptism and one by letter. Decrease, two moved away and three by marriage and 5 have died. An increase of 8 members. The total membership at present is 560. Four marriages and 31 children were born during the year.

The S. School is divided into two departments, German and English. The German department has an enrollment of 516 pupils and 29 teachers and officers, and the English department has an enrollment of 165 pupils and 10 teachers and officers. A total enrollment of 730 and average attendance of 481.

The financial report for the year was as follows:

For church purposes	$1177.74
For foreign mission	1155.75
For home mission	1077.21
German Dept. S. School	342.29
English Dept. S. School	146.27
German C. E. Society	77.33
English C. E. Society	78.35
Naehcerein	276.92
Junior S. Society	217.29
School purposes	500.00
Predigerkasse (Outside service,)	202.84
For the poor and needy	522.76
Total	$5774.75

For the coming week preparations have been made for the yearly prayer meetings. The program is to be carried out and published in the different church papers.

Wishing the editor and all the readers of the Mennonite God's blessings for the coming year.

J. J. Friesen.

BUILDING THE HOUSE OF GOD

(Continued from page 2)

When we think of the tower we also think of the church bells. This is perhaps something that is lacking in many Mennonite churches. We wish it were not so for what is there that is more inviting than the sound of a church bell or more pleasing than the music of chimes from a church belfry. This Christmas morning I opened the door to let the sound of the Christmas bells into the room where my little girl was lying sick. Her face brightened up to hear the sound of bells of which she had learned in song and poem. (It made me somewhat sad to know that the bells were not from my own church).

A few words might also be in order here in regard to art glass and the use of symbols in church decoration. We are apt to think that this creates picture worship, we find however that the builders and craftsmen of the twelfth and thirteenth century that so developed the art of Chrystian symbols were really very devoted to the task of spreading the glorious gospel in picture story form. Is not there a place also for us to show our faith in the use of art? May not we portray our beliefs with symbols for the cross, the resurrection, the virgin birth; and could not we find suitable symbols for our principle of peace (such as the plowshare for example); or for our stand in regard to Christian marriage; or for our yea for yea and nay for nay; or for our emphasis on the simple and quiet life in honesty and purity?

I love my God, I love my church and the Faith by which it stands is my faith.

MARRIAGE

Dueck-Fieguth:—Dec. 28 at the home of the bride's father near Paso Robles California, Gerhard W. Dueck with Elma Fieguth were married. Rev. F. F. Jantzen officiating. The couple will make their home in Paso Robles.

CONTRIBUTIONS

RECEIPTS FOR THE TREASURY

of the Pacific District Conference and Portland City Mission from Aug. 28th 1928 to Jan. 5th 1929

Zion Menn. church. Dallas, Oreg., $21.80; First Menn. church, Reedley, Calif., $75.55; First Menn. church, Shafter. Cal., $12.04; Zions Menn. church, Dallas, Oreg., $14 98; Menn. church, Oneco, Wash., $63.40; Eden Valley, Wyoming, $3.90; Menn. church, Oneco Wash., $4.00; Menn. church, Menno, Wash., $17.23; Menn. church, Ruff, Wash., $12.13; Young People C. E., Aberdeen, Idaho, $10.00; Mennonite church. Ruff, Wash., $8.07; First Menn. church. Shafter, Cal., $28.00; First Menn. church, Reedley, Cal., $40.00; Menn. church, Ruff, Wash., $8.17; Ruff Sunday school. Ruff, Wash., $40.00; First Menn. church, Aberdeen, Idaho, $57.55; Children Christmas Program. Menno, Wash., $24.65; First Mennonite church, Monroe, Wash., $12,00; First Menn. church. Ruff, Wash., $20.00; Menn. church, Menno, Wash $79.62; Imanuel church, Los Angeles, $57.20.

Jacob Krehbiel, Treas.
Lind, Wash.

EMERGENCY RELIEF COMMISSION FOR THE MONTH OF DECEMBER 1928.

Receipts

For Russia & Siberia: Sichar Church, Cordell, Okla. $ 6.00; A Member of Salem Zion Ch. Marion, So. D., $10; Bergthal Ch., Pawnee Rock, Kansas $29.52; Louise Penner, Beatrice, Nebr. $5.00; Elsie Dick, Beatrice, Nebr. $17.00; Anonymous Newton, Kansas $9.50.

For Germany: H. Froese, Inola, Okla., $18.00; Gerhard F. Busenitz, Newton, Kansas $50.00.

For General Fund: Sichar Church, Cordell, Okla. $17.63; West Zion Ch. Moundridge, Kansas $28.00; Bethel College Menn. Ch. Newton, Kans., $17.77; First Menn. Ch., Aberdeen, Idaho $38.63; Escondido Menn. Ch. Calif. $4.70; Salem Zion Sunday School, Marion, So. Dak., $113.03; John J. A. Hofer, Dolton, So. Dak. $5.00.

For Canada: Hoffnungsfeld Ch., Elyria, Kansas $32.00; Jacob Claassen, Beatrice Nebr. $50.00; San Marcos Menn. Ch. Paso Robles, Calif. $11.00; First Menn. Ch. Reedley, Calif. $64.41; Emanuels Ch. Am. Falls, Idaho, $22.70; Salem Zion Ch., Marion, So. Dak. $53.66; Alexanderwohl Ch., Goessel, Kans. $10.00; Christian Ch., Moundridge, Kansas $28.00; John P. Regier, Newton, Ks. $1.00; Hillsboro Menn. Ch. Kansas $24.76; Menn. S. S., Halstead, Kan., $91.28; Brudertal Church, Hillsboro, Kan., $28.65; Deep Run S. S. Christmas Collection, Perkasie, Pa., $27.50; Mennonite S. S., Halstead, Kansas, $22.11.

For Near East ..Friedensberg Ch., Avon S. Dak., $42.10; Zion Menn. Ch., Donnellson, Iowa, $27.93; Wayland Menn. Ch., Iowa, $22.75; Buhler Menn. Ch., Buhler, Kan., $19.31; C. W. Claassen, Newton, Kansas, $25; Hoffnungsau Ch., Inman, Kan., $10.50; Hebron S. S., Inman, Kansas, $62.83.

For China: Eden Church, Inola, Okla., $18.00; Alexanderwohl Church, Goessell, Kan., $58.11.

December 1st Balance	$ 59.44
Received for	
Russia and Siberia	77.02
Germany	68.00
General Fund	224.76
Canada	467.07
Near East Relief	210.42
China	76.11
Total	$1,182.82
Paid out during month	1,182.82
January 1, 1929	.00

Gratefully acknowledged,
C. F. Claassen, Treas.

RECEIPTS OF THE BOARD OF EDUCATION OF THE GENERAL CONFERENCE

For the Department of Sunday Schools: Ebenezer S. S., $10.00; Bergtal S. S., Pawnee Rock, $10.82; Roaring Springs S. S., Pa., $4.00; Garden Tp., Kan., $5.00; Geary, Okla., $2.50; Immanuel Menn. S. S., Calif., $5.00; Ind. Menn Ch., Beatrice, $5.00; Swiss Menn. Ch., N. D., $4.35; Menn. S. S., Halstead, $5.00; 1st Menn. S. S., Aberdeen, $5.00; Menno Menn. Ch., Schrag, Wash., $5.00; Menn. S. S., Butterfield, $7.00; Donnellson, Iowa, $2.00; Salem S. S., Dalton, Ohio, $10.00; Bethel S. S., Fortuna, $6.83; Ruff, Wash., $5.00; Bergtal S. S., Okla., $10.00; Reedley S. S., $15.00; West Swamp S. S., Pa., $3.00; Bethany S. S., Pa., $3.00; 1st Menn. Ch., Bluffton, $10.00; Nappanee, Ind., $5.00.

For the General Treasury: First Menn. Ch., Souderton, Pa., $25.00; Bethany Ch., Quakertown, Pa., $10.

Gratefully acknowledged,
D. H. Richert, Treas.

RECEIPTS OF GENERAL CONFERENCE TREASURY

From May 1, 1928, to Jan. 1, 1929.

Colfax, Wash., Ch., $20.00; Hoffnungsfeld Ch., $17.05; Bethel College Ch., $18.82; Goessell Menn. Ch., $21; First Menn. Ch., and S. S., Philadelphia, Pa., $10.90, $8.23 and $13.36; Alexanderwohl Ch., $66.50; Tabor Ch., $14.00; West Swamp Ch., Quakertown, Pa., $12.50; West Zion Ch., Moundridge, Kan., $9.50; Zion Menn. Ch., Souderton, Pa., $50.00; Halstead Menn. Ch., Kan., $20.00; Deep Run Cong., Perkasie, Pa., $5.00; Bethany Menn. Ch., Quakertown, Pa., $10.00.

Gratefully acknowledged,
C. F. Claassen, Treas..

JOTTINGS

The address at the Watch-Night service of the Frst church, Newton, Kan., was given by Rev. Abraham Warkentin of Lawrence, Kan.

The Germantown, Pa., Mennonite church celebrated its communion service Jan. 6, at which occasion two new members were received by the Right Hand of Fellowship and one by baptism.

The Newton Kansas Relief Committee has, during the year, sent sixty bales of clothing averaging 100 pounds each to Canada for the relief of the Russian Mennonite Refugees. Beside this, a considerable amount of money was also donated which was very acceptable since it costs about six cents per pound to foreward the material to its proper place.

At the beginning of this month the Board of Foreign Missions was somewhat concerned as to how they would be able to meet the Oct. payments to our missionaries. Now, before the close of the month, a large legacy has been received from our deceased Bro. Jacob A. Unruh, Hillsboro, Kans. This together with other donations received during the month, has enabled, the Board to meet a large part of their obligations. Next to God, we wish to thank the family of Bro. Unruh heartily for this fine gift. We also wish at this time to thank all our ministers for so faithfully presenting the cause of missions to their church members. "The work of the Lord shall prosper in His Hand."—Sec. of Foreign Mission Board.

Both Professors Quiring and Harder of Freeman College who have been spending their Christmas holidays visiting friends and relatives in Kansas have returned to their college duties.

A conference for Mennonite ministers is announced to be held in the Freeman College Auditorium on Easter Monday. The program will include the discussion of the themes: What do our Families and Churches lack? What do Our Ministers Lack? What do Our Young People Lack? A Comparison of Our Day With Apostolic Times. What Should Be Our Position Against Religious Liberalism? At this time, too, it is hoped to have a report concerning the distribution of moneys raised for the relief of Russian Mennonite ministers.

Rev. J. M. Regier, former pastor of Grace church, Pandora, Ohio, was installed pastor of the Reedley, Calif., church Dec. 28. At the evening service he preached his inaugural sermon. On New Year Day the congregation gave a banquet to Rev. Regier and family. Addresses and music were on the program for that event. Rev. H. J. Krehbiel, the retiring pastor, has been made Pastor emeritus by the congregation, which he has served for twenty-one years. When he arrived in Reedley there was a membership of thirty-two who worshipped in the local school house. Since that time the congregation has erected two church buildings and has a membership of 413. Rev. Krehbiel, the retiring pastor. has served as President of the General Conference and is now a member of the Board of Publication.

Bethel College, Newton, Kan., is making preparation for the annual contest of Glee Club Associations to be held in its buildings on Feb. 1. Colleges of the state will be represented and Bethel College will be a contestant. Prof. W. H. Hohman directs Bethel College Glee Club.

Rev. Jacob Snyder of Roaring Springs, Pa., was the guest of the Second Mennonite church, Philadelphia, at the mid-week service, Jan. 16.

Bluffton College is in the midst of an energetic drive to raise its endowment fund to $550.00, the amount necessary to qualify as an accredited A-grade College by September 1929. Three hundred and fifty thousand dollars will be necessary to reach this goal. The College has qualified in every other particular but endowment. The membership of the church and the friends of the college are being appealed to help out in this crisis. An executive committee, a committee on general publicity and a young people's committee are actively engaged in helping in this move and the outlock for a successful campaign is reported to be good.

There are still 10,000 refugees from Turkey in Derghouty, Greece. During the past seven years a Sunday school has been maintained there under the general leadership of students from the School of Religion, located in Athens. A report was received at the office of the World's Sunday School Association in New York City indicating that very interesting departmental graduation exercises were held on July 15th, World's Sunday School Day. The church building was crowded for the occasion. Among the graduates were 2 Catholics, 13 Gregorians and 15 Evangelicals.

The success of that Sunday school is largely due to the strenuous efforts of 30 local lady teachers. There are six departments, extending from the cradle roll to the home department. The pupils total 375. Teacher's Meetings are held regularly. In writing about the work Mr. G. Faradjian, one of the leaders from the Athens School of Religion, writes: "Our aim has been to appeal to every alert person, to take a deep interest in various Sunday school activities so that each teacher may possess the power of originality, creativeness and leading ability. And through this gift the teacher may inject into the hearts and minds of her class the spirit of good will and a right attitude towards life, and prepare the children in such a way that they may cope with all kinds of difficulties in their lives, adjusting themselves to the conditions of new enviroments. We are glad that we have this opportunity of conducting a Sunday school among these refugee children. We esteem it a great privilege to go there every Sunday and assist those thirty local lady teachers whose sacrifice and service we appreciate very highly. We feel that the main work is theirs and we go there only as helpers. Although we are burdened with our studies in the school, yet it is with joy that we go to Bethel every Sunday during the winter."

During the summer there was a Daily Vacation Bible School there. There were 5 teachers and 165 registered students.

The Mennonite Year Book and Almanac

1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth,$1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, JANUARY 24, 1929 No. 4

NOTES AND COMMENTS

But one vote was lacking to make the acceptance of the Kellogg Treaties for outlawing war unanimous when the Senate of the United States passed on that important compact. It is a matter of sincere gratification to every lover of peace to note how remarkable the sentiment for "a will to peace" is in this country just now. The document just signed is by no means a perfect document and perhaps wars will occur in the future in spite of it, nevertheless the trend is in the right direction and it surely will be harder to rush rashly into war than it was ever before.

Today, as never before, the world has come to an appreciation of the fact that war is costly, useless and cruel. At the same time the churches, aside from those whose historic stand is against war are coming to an agreement that war is a sin and without excuse on the part of Christian people. They are at least thoroughly ashamed of their attitude during the war that often stood for "trench salvation" and degraded the churches into bond selling instruments and encouraged the ministers to make themselves the mouth peace of the heathen god Mars rather than of the Christ, the Prince of Peace.

Perhaps the time for the making of the Kellogg Treaties is more favorable now than was the time of other efforts in the direction of peace by understanding. Just now there are no very serious questions preplexing the world that might end in a resort to arms to settle them, and, after ten years, one is seeing the utter folly of the last war and at any rate many nations are under such a great financial strain because of the war that, though they might feel justified in taking a try at another one, they are too poor to indulge themselves in such a folly.

As non-resistant churches, however, there is no reason why we should be less energetic in stating and continuing to state our peace principles. Statesmen never have, and never will, be able to end iniquities or change human nature no matter how good their intentions and how lofty their ideals happen to be. Any evidence of anything that may provoke war will be quickly noticed and made capital of by self seeking politicians. It must be with the continued expectation that something of this kind may happen and we must be constantly on the alert no matter how many peace treaties are made and signed.

The threatening war clouds of a few weeks ago seemed to indicate that another one of those Latin-American disturbances was due and that Paraguay and Bolivia would soon be at one another's throats. Some days of serious reflection on the part of the parties involved and some of their neighboring nations, however, went far toward clearing up the matter so that now the prospects of a continued peace are bright if not positively assured. In order to bring a better understanding there were frequent exchange of telegrams between the differing parties and their neighbors. The result of these communications were greater than it was thought possible when first the trouble began to brew. Now that the matter of peace seems to be an assured thing, it is interesting to note the cost in dollars of these exchanges by wire. It is reported that the entire cost of communication by wire with reference to settling the difficulties between Paraguay and Bolivia was $27,000.00. A sum not equal to what an ordinary corporation spends in promoting its business for a single year. This was one of the best investments ever made. For the profit in lives, suffering and materials saved from destruction can never be estimated in money values. $27,000.00 is less than most any government would spend for a single effective cannon. It is a sum that could not feed a single company of soldiers for a year and it would not carry a modern war vessel out of sight of land. Coming to an understanding by peaceable means is surely a cheaper and better way for nations to settle their differences than for them to go to war and, after all, finally settle their troubles over the treaty table.

In comparison to the modern sums our Bethel and Bluffton Colleges are asking for the endowments that will enable them to function as standard colleges it is interesting to note what another small institution of another denomination has done in one of its colleges in the line of getting on a solid financial footing. Haverford College is a Quaker institution located near the city of Philadelphia. It spends each year on every student the sum of $1375.00 while, at the same time, each student spends for room, food, tuition, etc., from $675 to $800. Thus it will be seen that each student has the advantage of from $540 to $700 over the amount he actually spends for one year while getting an education. Haverford has $14,000.00 endowment working for each one of its students, that is, aside from college property such as buildings, campus, equipment etc., the college has an earning fund that assures it of an income of sufficient size to enable it to function effectively. Of course this is one of the richest of the smaller colleges and it has the advantage of many years growth as well as a constituency that appreciates its needs and supplies them. Mennonites may never care to have their colleges or any other of their instutions get the reputation of being rich but there certainly should be a sufficient response to the appeals of our colleges that would enable them to function properly and give the young people of the Mennonite church an opportunity to acquire an education comparing favorably with that other denominations are offering their young people.

Much as "fair play" is a boosted characteristic of the American People their treatment of the Indian wards of the nation remains a shameful blot on the national honor. Their lands have been taken away from them, solemn treaties made with them have been shamelessly violated and when they resisted the injustice of the white men they have been mercilessly slaughtered even to the killing of their women and children at times. Conquered and held in practical imprisonment they have become the prey of many evils of body, mind and soul, and the marvel of it is that they still survive. By a strange irony of fate, however, the worthless lands in some sections that were assigned to Indians have become the most valuable because of their oil deposits and the fortunate owners of these lands have become wealthy, but not to use their wealth to their best advantages for conscienceless whites have exploited them to their ruin and in many instances the government has not given them the protection from their greedy exploiters that they should have had. Even in their schools the Indians have become the victims of bad treatment that is without excuse. Among other things, Charles J. Rhodes, president of the Indian Rights Society says:

"More Indian children are now in public schools maintained by the State or local governments than in special Indian schools maintained by the Nation. It is, however, still a fact that the boarding school, either reservation or nonreservation, is the dominent characteristic of the school system maintained by the national Government for its Indian wards.

"The survey staff finds itself obliged to say frankly and unequivocally that the provisions for the caring of the Indian children in boarding schools are grossly inadequate.

"The outstanding deficiency is in the diet furnished the Indian children, many of whom are below normal health. The diet is deficient in quantity, quality and variety. The effort has been made to feed the children on a per capita of 11 cents a day, plus what can be produced in the school farm, including the dairy. At a few, very few, schools, the farm and the dairy are sufficiently productive to be a highly important factor in raising the standard of the diet, but even at the best schools these sources do not fully meet the requirements for the health and development of the children.

"Next to dietary deficiencies comes overcrowding in dormitories. The boarding schools are crowded materially beyond their capacities. A device frequently resorted to in an effort to increase dormitory capacity without great expense is the addition of large sleeping porches. They are in themselves reasonably satisfactory, but they shut off the light and air from the inside rooms, which are still filled with beds beyond their capacity.

"The medical service rendered the boarding school children is not up to a reasonable standard. Physical examinations are often superficial and not enough provision is made for the correction of remediable defects."

CORRESPONDENCE

Race St. Perkasie, Pa., Dec. 28, 1928. The year 1928 with its joys and sorrows, hopes and fears will in a few more days be a thing of the past and a new year will lie before us white and unsullied as a piece of writing paper before use. This is a season of the year when our thoughts naturally turn to retrospection and introspection. While examination of this sort is valuable still in the language of one of our poets, "Look not mournfully into the past, it is gone. Improve the present, it is thine. And go joyfully into the future." Nor should we be too fearful of making mistakes, for he who never made a mistake probably never accomplished much of anything.

The church, the home, and the community need as much as ever leaders—nay not only leaders—but trained leaders. That marks the difference between success and its opposite in many congregations. What a blessing are those who are able and willing to devote their talents in song, music, teaching etc., to the service of God and humanity!

The work of the Bethel congregation here has been going on much as usual. The outside of the church was given a much needed coat of paint which with some minor repairs has depleted the treasurery.

Our Sunday School observed Rally Day for the first time last October.

Cards containing a chain and number were sent to each member. On the blackboard was drawn a chain with numbered links. The plan was to find out by roll call who were the missing links. Considerable interest was aroused and the attendance has been increased somewhat.

The Christmas season was a joyful one. The Sunday School gave their usual Christmas Service of songs, recitations and exercises on Sunday, December 30 at 2 p. m. The decorations which were unusually attractive were arranged by the Junior class of boys and girls with their teacher. A sparkling Christmas tree delighted the children as did the treat of a box of candy in which all members of the school shared as they did also in receiving a nice card from our pastor, Rev. A. M. Fretz.

The yearly congregational business was held in December. Harvey S. Kulp was re-elected trustee, his term having expired. The following Sunday School officers were re-elected for the ensuing year. Supt. Clayton F. Myers, Ass't. Supt. Wm. F. Myers, and Sec. Lawrence Myers, Asst. Secy. Margaret Myers, Treas. Harvey S. Kulp; Organist, Mildred B. Myers; Asst. organist Margaret Myers.

As we complete this article we record with sorrow the passing of the aged father of several of our members, Jonas Myers. He remained faithful to the end. He has entered into his eternal rest.

Fanny E. Landis.

A CONTINENT-WIDE BIBLE CRUSADE

By George T. B. Davis

The blessing of God rested upon the nation-wide distribution of New Testaments in China in such a signal manner, that a campaign has now been started for the care ful and prayerful circulation of a million copies of the New Testament in the Latin-American lands of Central and South America, Mexico and the West Indies. The plan is not merely the circulation of a million Testaments; but to water the Word with such a great volume of prevailing prayer that a great spiritual awakening will sweep over the Latin-American Republics.

The darkness of the past centuries in Latin-America is due to their being deprived of the Word of God. Four hundred years ago Spanish and Portugese adventurers went to South America seeking for GOLD. Three hundred years ago British and Dutch pilgrims went to North America seeking for GOD.

The results that have followed from the Spanish and Portugese lusting for gold, and the British and Dutch seeking first the Kingdom of God, have been without a parallel in the world's history. In South America — darkness and superstition and ignorance. In North America — unparalleled prosperity, and all the multiplied blessings that come from an open Bible.

Now is the hour of opportunity to inaugurate a great Bible campaign for the enlightenment of the Latin American nations. After four hundred years of darkness the dawn is breaking. One after another of the Republics have proclaimed religious liberty. But the political release is only the first step. Now they need spiritual freedom. Most of the 90,000,000 inhabitants of Latin-America are still in darkness. They are groping about in superstition without the lamp of the Word to guide their footsteps. Their souls are starving for the Bread of Life.

A missionary in South America who is a British Professor of philosophy, and who gave up all to preach Christ, recently declared that there is scarcely an anti-christian book published in Europe, that is not reprinted at once in Spanish in South America; but he said that in spite of all the difficulties of the work there is a great hunger after higher things in those lands.

It is only the Word of God that can dispel the darkness and bring blessing and true prosperity to the peoples of Latin-America. A year of two ago an American traveller, Mr. L. L. Legters, was making a tour of exploration in Mexico to seek to discover how to bring the gospel to Indian tribes that had never been reached by a missionary. Away in the interior he came to an Indian town and was amazed to find a church of nearly three hundred believers. In telling the story of his trip in the Sunday School Times, Mr. Legters gave the explanation of his remarkable discovery. He said:

"We were the first missionaries who had ever visited the town. How did it come, then, that this large group of believers were gathered here? Nine years before an old Indian had heard the Gospel while away from home. Someone had given him a Spanish Gospel. When he returned home, a nephew had learned a little Spanish, so the old uncle impressed him into service. As he read the Good News, he would hurry with the lad to a neighbour to share it with him. As a result of this kind of work there were nearly three hundred believers in this Indian town—more than half of the village were real Christians when we visited there."

The reports of the British and Foreign Bible Society and the American Bible Society contain striking examples of the power of the Word of God to transform and transfigure lives in Latin-America. An experienced missionary told a Secretary of the British and Foreign Society in Brazil that he felt led to offer a copy of the Scriptures to anyone who was desirous of reading the book. Then the missionary made this striking statement: "In every case the person who received the book had been led to Christ."

A colporteur, laboring in Venezuela, sent this striking testimony of the power of the Word to the British and Foreign Bible Society: "Some two years ago we were allowed to place six Bibles and twelve New Testaments in the Leper Asylum at La Guaira. Early last year Colporteur Rivera was permitted to visit this Leper Asylum with his books and to speak to the inmates. He found forty of them were professing Christians."

The British and Foreign Bible Society reports the striking words of the President of Chili when he was presented with a copy of the Bible several years ago by the Evangelical churches of Chili and the Bible Society. In accepting the gift he said: "I am a Christian. I believe in the doctrines of Christ. I drink the waters of the crystal fountain, but not the turbid waters of the swamps. I receive the health-giving doctrines of the Bible. This Book which you have presented to me will ever be with me. It will be my guide, and will be appreciated at its full value."

"A colporteur of the British and Foreign Bible Society labouring in Argentine wrote: "I entered a barber's shop and offered him a Bible; but he replied, 'Thanks be to God, I have one.' When I asked how he obtained the Book, he told me the following story: 'In the review called El Mundo Argentino I read an announcement recommending readers to obtain the Gospels or the New Testament in order to ascertain the teaching of Jesus Christ. I ordered the four Gospels, which pleased me. Then I ordered a complete Bible.' His wife came up to us and it was wonderful to listen to the simple testimony of this couple as to their conversion through reading the Bible only, without having attended any evangelical meeting.

In speaking of the value of spreading the Word of God in Brazil, a traveller wrote to the American Bible Society: "Brazil as a field for Bible distribution becomes more and more attractive every year. Its immense area adds to the difficulties of travel, but perhaps there is no country in the world from which there comes such a wealth of testimony to power of the printed Bible

(Continued on page 5)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

Chips of Experiences is the title of a volume written by Missionary H. J. Brown of the General Conference Mennonite Missions in China. In the book Rev. Brown tells the story of his life as a missionary and the circumstances that led him to enter the field. The book differs in many respects from ordinary mission books in that its interest centers about the experiences of the author. As one reads the work, picture after picture unfolds the personal and public sides of the life of one who represents us in the great work of bringing the Gospel of Jesus Christ to the Christless millions of the great Empire of China. After we have read the book we are sure to know a great deal more about the experiences of missionaries and particularly our own missionaries, than ever before. No one can lay aside the book without feeling a greater personal responsibility for the support of missions generally and for our own missions specially As Rev. Brown was our pioneer missionary in China he is able to give us the benefit of his knowledge for the work from the beginning.

We are all aware of the recent political upheavals in China and have some information concerning the transformation that has been taking place in mission work and among the native Christians. The author supplies a great deal of information with regard to the latter and endeavors to give us the Chinese point of view as well as his own. With the reading of what he has to say our rather hazy ideas of the situation give way to a more intelligent understanding of things as they are. Every friend of missions in our church should be grateful to Rev. Brown for the time and effort spent in preparing the book and for the information he has given us. The work is well illustrated, has 234 pages of printed matter, sells for $1.75 and may be secured from the author, or through the Mennonite Book Concern, Berne, Ind.

THE BATTLE AGAINST SLEEPING SICKNESS IN FRENCH CAMEROONS

W. Reginald Wheeler, Secretary of the Phesbyterian Foreign Mission Board who has just returned from an extended visit to Africa writes:

"We have lately returned from the heart of the sleeping sickness area in French Cameroons. The government headquarters for the organization battling against this disease is at Ayos, 100 miles east of Yaunde, the capital of the mandated area. Sixty-three per cent of the people in this area are infected. The people of Africa have suffered many things from various diseases and at the hands of the white man, but, with the possible exception of slavery, no misfortune has come to them which has brought more pain and death than this scourge of sleeping sickness. No one, unless he has a heart of stone, can see these black people, young and old, so stricken and in such suffering, and not be touched with the feeling of their pitiable infirmity.

Sleeping sickness is an increasing menace throughout Equatorial Africa, particularly in the central and western area. With the great movements of Natives caused by the war the disease was widely spread over central and eastern-central Cameroons. The exact limits of the infected areas have only been determined in the last year and a half. About 100,000 living cases of sleeping sickness are known to be at the present time in the Cameroons.

African sleeping sickness is a disease from which there is no known case of spontaneous recovery. Until recent years there was no known remedy, but now there are three potent medicines available: Atoxyl (French), discovered by Bechamp: Bayer 205 (German); and tryparsamide (American), first used successfully by Dr. Louise Pearce of the Rockefeller Institute. Salversan and aniline emetic are also useful adjuncts.

According to Dr. Jamot, out of approximately 2,000,000 inhabitants in Cameroons, 600,000 of whom are in the sleeping sickness area, about 100,000 are infected. In two years, the organization of which Dr. Jamot is the head examined one million out of the two million people in Cameroons, and is extending its work over the whole infected area. We are told by Dr. Jamot that in the first stage practically all the patients can be saved, in the second and third stages about 65 per cent.

In the heavily infected area a new method is being tried, that of treating every one, infected or not infected, with Atoxyl. This cannot effect a cure, but is a prophylactic and will prevent the occurrence of new cases. As we talked with Dr. Jamot and his assistants, as we studied their work and felt their spirit of courage and devotion to their humanitarian task, we thought that here was noble service being gallantly rendered, that these men were an honor to France, and that they were translating in heroic and practical terms the ideals described by the Colonial Minister of France, on Februarg 2nd, 1926, in inaugurating the Academy of Colonial Science:

It has never been held by France, nor will it ever be by the Republic, that men are so many instruments for labour and production. In every human being, whatever his color, there is that sacred element—humanity. To protect and defend this human spark, to lead these men wisely and perseveringly to that civilization where brotherhood and liberty, justice and peace will reign—that is our aim and our ideal.

The next morning we inspected the hospital and the patients in the varying stages of sleeping sickness. Two files, of men and women, were waiting outside the hospital doors for treatment, prescriptions chalked upon their chests. They were admitted and given treatment; the blood was tested and glands punctured of those who had not hitherto been examined. These patients were in all stages of the malady, but aside from enlarged glands, a certain lethargy of movement and an occasional nodding of the head in a fleeting doze, most of them did not show the characteristics of their disease. But later we saw those who were in residence for treatment at Ayos in the third stage of the malady. Those in this last stage were seated upon benches outside the hospital. Immediately before us were two men who had become insane. One of them gesticulated at us wildly and kept counting in French, un, deux, trois, quatre— Next to these men were a group of those who had increased abnormally in weight. Beyond them were a group of men and women, thin, and emaciated, who as they tried to sit erect on the benches were continually falling forward in sleep. Again and again one of them, a woman, tried to sit upright, her eyes fixed upon us with mute entreaty and appeal. Continually her head sank lower and finally, with a gesture of resignation and despair, she fell forward in the sleep that so resembles death.

But saddest of all were the children, a group of twelve or fifteen, so thin and weak and pitiful. One of the doctors asked them to stand up and to move forward toward us. They rose in a wavering line, trotted forward a few steps, and then gradually collapsed to the ground. One boy stood with his hands hanging forward, unable to move farther, with his lack-lustre eyes fixed upon ours. Finally, he dropped to the ground beside the quivering figure of a child who had been brought in upon a stretcher and placed at our feet.

It is among such scenes and among people thus afflicted that the mission sub-station at Abong-Mbang has been located. The gospel first penetrated this area in 1912. The tribes were cannibalistic, and there is a skull in the possession of the mission that was thrown under one of the missionary residences by one of the cannibal chiefs, with the declaration, "This is the white man's portion.' But in spite of difficulties, the Word has run and been glorified among these savage people. Law and order have been established and the Church has grown so that there are in this area now 400 communicants and a total Christian constituency of nearly 5000.

KEEP THE HEAVENLY HILLS IN VIEW

Look in faith beyond the shadows
While life's pathway you pursue;
Tho' the mists may darkly gather,
Keep the heav'nly hills in view.

Chorus:
Keep the heav'nly hills in view,
Keep the heav'nly hills in view;
Look away from time's dim valley.
Keep the heav'nly hills in view.

Tho' the road you tread be rugged
And you oft may weary grow,
Look to those celestial highlands
Where the throne of God doth glow.

When you bear the weight of sorrow,
Seeing thro' the blinding tears,
Look to heights where peace and gladness
Reign thro' the eternal years.

In the land of life immortal
Rise those peaks serene and fair;
Trials here will soon be over,
Joy untold is waiting there.

THE CHRISTIAN EXPONENT "CHAT"

The Best Use of the Dollar

Question: Is it better for boys to put a dollar in the bank or to spend it?

Some of us have had the idea of thrift drilled into us pretty thoroughly and without hesitation we answer, "put your dollar in the bank and save it."

And now we are told by the richest man in the world that for boys to put their money in the bank is not the best use of it. This sounds a bit heretical. "The last thing a boy needs," says Henry Ford, "is this idea of hoarding money. The one great thing he needs is to learn how to spend money, all the money he can get, for self-improvement."

Let us not forget that last phrase, for self-improvement. Mr. Ford has been misinterpreted by some who have commented upon his views on this subject as he revealed them in an interview about a month ago. His argument must appeal to everyone who gives the matter careful thought. "A dollar put into a book," he says, " and the book mastered, might change the whole course of a boy's life. It might easily be the beginning of the development of leadership that would carry the boy very far in service to his fellowman. The same dollar put in the savings bank would at the end of a year yield the boy 4 or 5 cents. Now which is the best use of the dollar?"

He quotes with approval Robert Louis Stevenson: "We are not damned for doing wrong, but for not doing right." "He was right," says Ford. "If we see an opportunity and don't seize it, that is what we are damned for." "Apply that philosophy to the use of money," he continues, "put the money in the bank where you make only the minimum use of it and you then have the perfect illustration of the negative for putting the money in useless safe keeping. You are simply to be blamed for not putting that money to work on some very much greater opportunity than merely drawing a bit of interest.

Does Ford's view seem to you, dear reader, to be confirmed by one of the parables of Jesus? Which one?

How Our Money Goes

While on the subject of spending money, let us consider how the people of the United States invest a part of their income. The following figures purport to give the total amounts spent in one year:

Tobacco (1925)	$2,031,000,000
Candy (1926)	1,000,000,000
Gas for pleasure cars (1926)	1,541,961,000
Soft drinks (1926)	497,500,000
All Protestant churches (1925)	469,871,000
Hospitals (1923)	259,497,465
Colleges (1926)	118,114,084

There is evidence here that much money is spent for other purposes than "self-improvement."

"The Collapse of the Church"

A certain class of smart magazine writers have for years been announcing to the world that the church is as good as dead, that the services of worship are meaningless, the pews empty, and that the collapse of the church is imminent. The United States church census shows that the church is neither dead nor dying. Dr. Jefferson, pastor of the Broadway Tabernacle, New York City, recently wrote an interesting editorial on this subject as follows:

A magazine writer has been recently writing about the "The Decline of Protestantism." That is a favorite pastime of writers of a certain ilk. We have had a deal of writing of that sort within the last few years. When a writer becomes hard up for material to sell to magazines or papers, he can always fall back on "The Decline of Protestantism." But these writers have their troubles. The embarrassments which overtake them must sometimes be painful. Theories often look silly when placed side by side with the facts. It was unfortunate for this particular romancer that the United States Church census figures for the last decade were laid before the public in the very week his speculations were paraded. It turns out that the decline of Protestantism is not so alarming after all. It seems that we are likely to have a few Protestant congregations for several years to come. The leaders of the Protestant church have no ground for becoming panic stricken. They can dare to hope that Protestantism has still a fighting chance to survive. Within the last ten years the Lutherans alone have made a net gain of 500,000 members so that it is hard to convince them that Protestantism is in a state of decadence. As there are 8,440,922 Baptists and 8,070,619 Methodists—more than ever before in the history of the country —members of these denominations must rub their eyes with astonishment when they read sober and learned meditations on the "Decline of Protestantism."

Baptists and Methodists claim to be Protestants and yet they are always building churches and making new thousands of converts. It is often assumed by persons who are not informed that the Roman Catholics are walking ahead of the Protestants so rapidly that it will only be a few years before this will be a Roman Catholic country. There are writers who industriously endeavor to convince their readers that Romanism is flourishing and that Protestantism is dying. The air is filled with rumors and theories and assumptions, and we are indebted to the Federal Government for giving us now and then reliable and authoritative facts. There are pessimists who like to think that all organized Christianity is doomed. To their keen eyes it seems that the church of Christ is on its last legs and will soon disappear from the stage of action. It is easy to wax eloquent over the "Decline of the Church" but the Federal Census furnishes facts of which sensible men will take account. The Government assures us that within the last ten years the number of churches has increased by 5,265, and that there are today 12,698,122 more church members than there were ten years ago. This means that through ten years there has been a new church built on every week day of the year and four on Sunday. Not a bad showing for an institution which is fading away! It means that in every minute during the last ten years two new members have been added to the church of Christ —a somewhat surprising record for a church which is rapidly petering out. The churches seem to be able still to raise small sums of money. In 1916 they raised and spent $328,809,919, whereas in 1926 they raised and spent $814,371,529. As this is an increase of only $485,561,610, it was high time that somebody was writing a new article on the "Decline of Protestantism." Ten years ago the church of Christ owned property valued at $1,676,600,582, but today the value is set at $3,842,577,133. As this is an increase of only a little over two billion dollars in the last ten years, the time is ripe for a book on the "Decay of Organized Christianity." Theories are interesting and sometimes amusing. These imaginative writers who are always exploiting the "Decay of Protestantism" have a fine sense of humor. In the realm of fiction they are masters. Facts also have their fascination and value. They ought not to be eschewed altogether.

An Unknown Hero.

Among the heroes that emerged during the sinking of the ill-fated "Vestris" that sank a few months ago was Lionel Licorish. An excellent swimmer, he nevertheless took his life into his hands when he jumped into the water and assisted others who were perishing get into a life boat. He saved sixteen lives. Except for one thing the newspapers might have made much of him and brought his heroic deeds to the attention of the public. That one thing was color. His skin happens to have been black instead of pale. Rather than give Mr. Licorish the credit that belongs to him, the suggestion has been made that ships should be manned by white men only.

California

We are enjoying in southern California a delightful winter season. A few more weeks and the danger of freezing will be practically over. The oranges and lemons are sensitive to any temperature that goes much below 28 degrees and the growers are alert day and night and ready to light smudge pots whenever the weatherman threatens to do damage. There is seldom any danger after the last of January. The crop of navel oranges is heavy and the picking and packing has begun. An orange grove in January, well laden with golden fruit, is a beautiful sight. The favorable climate, the lakes and mountains of southern California have attracted more people here than the economic development of the country justifies. The result is that wages are low and employment comparatively difficult to get. California is enjoying rapid development and its share of prosperity but for some reason or other it has one sick industry, the grape industry. Thousands of tons of the finest grapes were not harvested this year and those that were harvested had to be sold at ruinous prices. California is in the main an agricultural community and the raising of grapes forms no small part of the economic life of the people. The rehabilitation of the grape growers has therefore become the concern of all the business interests of the state. A number of our Mennonite brethren are suffering from the present depression of the grape industry.

Another Preacher's Story

I was recently given the loan of a delightful book entitled "Transplanted Heather." It is the autobiography of James M. Campbell, a Scotch preacher who left his native land and became an American. His last years were spent at Claremont, California, where he was a member of the "Afternoon Club", composed of

retired ministers, authors, and educators, all above the age of seventy. They meet once a month for a program and fellowship. My friend, Rev. J. C. Mehl, who loaned me the book, is a member of the club and knew Rev. Campbell personally. The autobiography is written with vividness and anecdote and a quiet humor, resembling in this respect the fine autobiography by George A. Gordon, entitled "My Education and My Religion," written a few years ago. Either of these volumes will be a help and inspiration to any minister who takes the time to read them. With a keen insight into human nature and a wholesome attitude towards the problems of life and religion, these men faced the tasks of a parish minister in a masterly and manly manner. Their readers will be grateful to them for leaving a record of their life and work.

Sincerely yours,
Lester Hostetler.
Upland, California.

BASNA, VIA RAIGARH, C. P. INDIA

Does a Hindu change his belief?

Not many years ago Mr. Gandhi had the whole of India at his bidding. Even a supposedly uttered word was obeyed unquestionably, and it seemed all people, high and low, were straining themselves to catch some utterance of Mr.Gandhijee's so they could act upon. Some years ago a rumor was spreading in our district that any meat eating was forbidden by Mahatma Gandhi. The Hindus keep goats for their meat supply. It seemed all were ready now to strike the goat mutton from their anyhow meager menu too, and many owners of goats sold out, and for a time you could buy a goat for 25 cents (12 Annas). This was of short duration, tho, but was of great gain to some butchers. Now the price has kept that high level that soon after was attained, and goat mutton sells for 25 cents a seer (2 pounds).

After Mr. Gandhi's release from prison and his operation by an English surgeon his tone has been a milder one and his views not quite as radical as before. The result of this was that he was not considered any more a fit leader for the radical homerulers' party, altho he was still looked upon as a great man and leader, and had noisy welcomes wherever he went, but ....

Of late Mr. Gandhi has been spending more time at his Asram with his disciples who try to copy him as far as it may suit the individual. In his country home he comes more in touch with the problems that confront the farmers sometimes. India is well supplied with monkeys of many different kinds. These creatures seem to be in abundance also at his country residence. The papers stated that there had been steps suggested by Mr. Gandhi to get rid of the monkeys, but what the means suggested were, I do not recall. It may have been by sipping them to some other district, as some times is being done, to thin them out, or it may have been some more radical means to dispose of them, anyhow something was mentioned. That monkeys become troublesome I can well understand. When traveling thru northern India one time and when the train stopped at Hathras City, I well remember how the passengers and monkeys mingled freely on the station platform, and how the monkeys came and looked into the cars thru the open doors, sitting on the steps waiting for some food from the passengers, and how the dogs who were on the same errand as the monkeys would chase the screaming monkeys when some food was thrown them. They became annoying, too, when looking for rice grains or fallen fruit on a tile roof and unroofing the house in search for the food. Or a man may throw grain on his neighbor's roof for the monkeys to revenge himself by having the monkeys spoil his roof. If Mahatma Gandhi has suggested transportation of the monkeys to some other district, it would not have been anything new because one reads sometimes about such a thing being done, to get rid of the monkey nuisance.

No household is complete without cows, and Mr. Gandhi also has them at his Asram. The Hindu still deifies the the cow. A calf of Mr. Gandhi's got hopelessly sick, and to end its suffering the papers stated, that Mr. Gandhi gave the calf a hypodermic to accomplish this end, and it was mentioned also in the same article that he favors the same treatment for man. In his view, it seems, the human being is not above the cow and her kin.

The result of this calf killing has cost Mr. Gandhi the title "Mahatma"—Great Spirit. In a meeting of the high standing Hindus of Bombay a resolution was passed that the title be struck and his action very severely criticised and denounced, and so Mahatma Gandhijee has become an ordinary man in the eyes of the Hindu. From now on he is spoken of as Mr. Gandhi.

Altho Mr. Gandhi was once near the Kingdom and "Almost persuaded to become an open follower Christ, he has in these latter years turned cooler. He has expressed himself very strongly against proselyting in any religion, and that means everybody leave everybody else alone, be indifferent to what thy neighbor is. This is strictly against Christ's command "Go ye into all the world and preach the gospel to every creature". Whether this can be applied to Mr. Gandhi:—"And from him that hath not, even that he hath shall be taken away from him"? May the Apostle Paul's words in Acts 26:29 be our prayer for India, including Mr. Gandhi. "And Paul said,I would to God that not only thou (King Agrippa) but all that hear me this day, were both almost, and altogether such as I am." When will that prayer be answered?

Yours in His service for the salvation of India's millions,
P. J. Wiens.

A CONTINENT-WIDE BIBLE CRUSADE

(Continued from Page 2)

circulated in advance of the preacher of the Gospel."

One of the Secretaries of the American Bible Society who is stationed in Brazil gives a glowing testimony to the power of the Word of God in that land. He says: "From missionaries of various denominations I received striking testimonies to the value of the work of Bible distribution in that land. Many churches, now vigorous and growing, trace their origin to a single copy of the Scriptures carried far beyond the range of the missionary, and making for itself a lodging in some believing heart. The Bible in Brazil is good seed falling upon good ground and bringing forth fruit abundantly."

There are millions and millions in Latin-America who have never seen a copy of the Word of God; and great multitudes who do not even know of the existence of such a book! Mrs. Harry Strachan, of the Latin-American Evangelization Society writes: "Our duty is to give the Word of God to people who do not have it. No one can say more than a small proportion of the people have either seen or heard of a Bible. There are few children of school age that cannot read and write."

This is surely the providential moment to give the people the Word of God in their own language. Our aim is a continent-wide crusade to reach all ages and classes quickly with the Word watered by a great volume of believing prayer. The plan is to present neat pocket Testaments, through the missionaries, pastors and others, to students, officials, professional men, and the various classes who will agree to read them.

Most of the Testaments will be printed in Spanish and Portuguese which are the chief languages of Latin-America; while others will be printed in various Indian dialects. The Testaments are attractively bound in blue-purple pluviusin, with one or more pictures, so that the very sight of the neat little Book will make one long to possess and to read it.

Surely now is the time for Christians throughout the world to concentrate their prayers upon Latin-America in order that a mighty spiritual awakening may sweep over the land. Mr. and Mrs. Harry Strachan have recently sent out an urgent appeal for intercessory prayer on behalf of Latin-America. They say: "Never before has there been such a magnificant opportunity, such a wide-open door. We have reason to believe that God is ready to initiate a great spiritual awakening that will stir the continent, and which may really constitute Latin-America's last opportunity. On this prayer campaign to which you are called hangs, perhaps, the destiny of a continent—millions of souls whose destiny is at stake.

Each one who reads these lines, no matter in what land you may reside, can have a very real share in helping in the Million Testament Campaign for Latin-America, and in the evangelization of those lands. King David declared that those who tarried by the stuff shared alike with those who went forth to the conflict. Hence, in the privacy of your homes you can help in opening the windows of heaven in the neglected continent. Will you not determine, with God's help, to spend a little time daily, alone or with others, in intercessory prayer for God's blessing upon the Million Testaments Campaign, and for a great spiritual awakening?

Rev. L. H. Glass of the Altoona Mennonite mission, writes: A pleasing and imposing service was held in our church at Altoona Dec. 23 when the young folks rendered their Christmas program. It was well received and appreciated. We also want to thank the good people who helped to make this possible by sending gifts that were used as we thought to the best advantage. Many hearts were made glad by the gifts they received and they expressed their desire to live the Christian life. Pray with us that our Father's will may be done.

THE S. S. LESSON

Sunday, Feb. 17.

Prayer

Matt. 6:5-13 Luke 18:9-14;

I John 5:14

Goden Text: If ye abide in me, and my words abide in you, ask whatsoever you will, and it shall be done unto you. John 15:7.

Prayer is something that enters into every page of the Bible and into every life that is consecrated to God. The great saints of Bible were men of prayer. Our Lord gave us the example of prayer and taught us to pray, urging us to be continually at it. Some of the sweetest promises in the Word of God are ours in answer to prayer. Prayer is the mighty power that brings to the humblest child of God the aid of His supernatural might. It is so simple that the smallest child may understand it and it is so involved with the problems of life that the wisest and most learned of man may find comfort and strength in it. Prayer is not to be limited to any time or place. It may be followed in whatever circumstances one finds himself and, indeed, if one's relations are right with our Heavenly Father there will be continual prayer everywhere and at all places and under every condition. Prayer naturally takes the form of words for the gift of speech has been given to us so that we may be able to express our most intimate thoughts and most complex emotions, yet it too is the medium by which those desires of the heart, for which we lack language to express, may be made known to God. "Prayer is the soul's sincere desire, uttered or unexpressed."

There is a fable that tells of Satan going from person to person trying to throw temptation in their way but found them all in prayer and so had to leave them and so he determined to enter the life of a little child and fill his heart with evil thoughts, but, as he approached, he heard the sweet accents. "Loving Jesus, meek and mild, look upon a little child" and so had to leave that one with the Heavenly Father. True, "Satan trembles when he sees the weakest child upon his knees."

We have three passages suggested for our lesson text, the first from the Sermon on the Mount. the second is the parable of the two men who went up into the house of God to pray and the third from the writings of the Apostle of John who assures us that "He heareth us."

The passage from the Sermon on the Mount tells us, first, what not to do in our prayers and then, what to do and finally He gives us a form of prayer that is a suggestion as to how our prayers should be planned. The hypocrites, those who pretended to be what they were not, in other words, those who wore a mask, prayed for the effect it would have on men to their own advantage and the satisfaction of their pride. They get the reward they seek, namely the notice of men. But prayer is something more than just advertise our pride. No one can come into the presence of God with a prayer on his lips that will be effective so long as he wears the mantle of pride. Public prayer has its place and should be a part of the gathering of God's people, but, on the other hand, the Christian needs the quiet personal fellowship of private prayer with his Heavenly Father. A Christian should enjoy nothing better than to be alone with his Father with the world shut out. Those who pray most in secret are the ones in whom the world sees the loving character of Christ reflected. Those who pray and live close to Him are the light of the world and the salt of the earth. Vain repetitions mean nothing. There must be an expression of affection, desire and surrender in our prayers. God sees our needs and provides them. Those who live near to Him will not be concerned about earthly needs above measures.

The so-called Lord's Prayer should be our prayer. Like it, in prayer, we should glorify God, desire the fuller realization of His kingdom, hope and work for His perfect will to be bulfilled on earth as in heaven, confess our sins and seek their forgiveness, show the forgiving spirit, and seek the wisdom and strength that keeps temptations from gaining power over us.

The parable of the two men who went up into the temple to pray show us, in contrast, how not to pray and how to pray. The Pharisee prayed with himself and he was well satisfied with himself. His prayer was before men. He sought for an effect that it might have before men. He asked for nothing and received what he asked for—nothing. The publican was humble. He confessed sins. He had nothing about which to boast. He was only concerned with what God might thing about him and sought no glory from men. He sought salvation and received it.

EVANGELISM, THE LAYMANS PART

(Continued).

3. The third province of evangelism for laymen is the church. Have you ever considered that 24 out of the 27 books of the New Testament are written to the laymen of the church? And those three which are written to ministers are designed to instruct these how to teach, warn and encourage laymen in their task. Did it ever occur to you that no church can do its work without laymen? It is true what we used to hear in our churches," Teacher shall faithfully teach, but the hearers, laymen, shall diligently hear, obey and carry out the teaching.

The first missionaries to the Gentiles were sent out when laymen had faithfully ministered, fasted and prayed in the church. Upon such activity the Holy Spirit said, "separate me Barnabas and Saul to the work whereunto I have called them." There is a call today coming from laymen and ministers in the church to stimulate activity and missionary interest by means of dramatics, plays, bazars and the like. Would we not fare infinitely better by turning to methods and means of the Church that was at Antioch? Our colleges and mission boards insist that the emphasis is for training and preparation of missionaries and ministers be placed on intellectual and cultural attainment. The early church called for Spirit-filled men to carry out the evangel of Jesus Christ. Paul, the only apostle of the Lord with much learning and cultural training resolved to know nothing among the gentiles but Christ and his crucified. Would that the laymen of our churches would rise to the need of the hour and return to the principles and example of the early church, lifting up holy hands everywhere and pray for men and women filled with the Spirit of God and the love of God in their hearts to fill the ranks of our ministers and missionaries.

Then in our home churches the layman's part is largely to carry the atmosphere of reverence, worship, prayer, praise and thanksgiving into the assemblies of Gods people. The Sunday School called into existence by the Holy Spirit through the instrumentality of a godly man, by the name of Robert Raikes, is largely the laymans part of the church. Here the detained teaching of the Word is laid into the hands of the layety. Godly men and women must ever be sought from this group to carry out this very important obligation of the great Commission of Jesus. The Christian Endeavor organization has under the blessing of God and the Spirits leading a like function to perform. To study the Word personally and state its teaching before others has a mighty influence of strengthening quality for the individual who gives himself prayerfully to this task. But that exercise is also imaparting a very definite blessing to the younger laymembers of the church and outsiders. It is an unprofessional testimony to the truth with a personal touch that now and then becomes lost to the laymen when coming from a pracher.

I must yet mention the great part of giving material support with prayer, intercession and labor of love as expressed in the ministry of the lay-members of the church. There are deeds of love and compassion to the poor, the sick, the homeless, the destitute, the fallen, the ministers of Christ in foreign and home fields of Christ's vineyard. There are the many willing hands who, unobserved and unlauded by men, labor in the church of Jesus Christ. Those who clean our chapels, prepare and set our tables, at meetings like these. Those that cheer the hearts of some unknown servants of the Lord by a gift of love or word of encouragement. The Lord bless you who thus do not let your right hand knew what the left is doing.

4. Let me come to another province of the laymans part in evangelism, the community. When the apostle wrote his letter to the Corinthians or other churches, he addressed them as called to be saints at Corinth, at Rome, at Ephesus, etc. Why are you called to be a child of God a Christian here in this place? Why am I to be a Christian in Los Angeles. Well clearly to be a witness for Christ wherever He placed us. That thru you and me Christ may be known to our neighbors. Have you ever spoken to your neighbor about Christ? Do you know are they saved thru him? Have you ever given them a personal testimony of what Christ has done for you? Do you remember the word, "Because if thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Rom. 10: 9-10. Cain offered to the Lord the blatant excuse, Am I my brothers keeper? With tragic consequences. You may say that religion is a private matter and we must let that rest with each one's conscience. Truly but will the Lord not require the soul of the sinner at our hands whom we neglected to warn and invite? You may say I live quietly my life for Christ, but I cannot speak to others. I leave that to the preacher. Beloved, will God take your sins of omission to the account of the preacher? Do we realize that all unsaved souls are lost for eternity unless they here accept Christ? That they are going to Christless graves and thence to an horrible doom? And that possibly because you did not speak the word, neglected to give a testimony for Christ? Will they not rise in the judgment and point with the finger to you or me, telling the Lord that we knew but we did not care.—My God, don't we care?

Community service for Christ is Judea and Samaria for us where Christ appointed us to be his witnesses. What about the children of our community. Must they go ignorant of Christ into manhood and womanhood? Did you invite them to your Sunday School, which otherwise would not go? But this is not sufficient. They play with your children, did you ever invite them in and tell them a story of Jesus? Did you think to tell them that Christ so loved them that he died for them? Did you ask them to accept Him as their Saviour? Yoy may object and say they do not understand and it may be against the wish of their parents. My brother or sister, does not Jesus say that theirs is the kingdom of God? Did He not say that whosoever will not receive the kingdom of God as a child he shall in no wise enter therein?—I know a little girl who before she was 7 years old definitely of her own accord accepted the Lord as her Saviour. You should have heard her the other day ask her mother, more than a year after her decision, Mamma, why am I not baptized you know I gave my heart to the Lord Jesus last winter. The mother's reply was, you first want to know and understand better what it all means. A little later she replied, Mamma will I know enough when I am 10 if I learn about Jesus in S. S. and church? He said He will come again and I want to be surely His when He comes. Beloved, this is not an isolated case. I have a boy who has done this before he was 10. I have had them come with or without special invitation from all ages upwards of six pleading to be permitted to baptism and church membership. Out of a thousand Christians more than 670 were converted before 13 years of age and none after 70. While our churches are holding back in receiving such of whom Christ said that theirs is the kingdom of heaven and in whom He works an ardent desire to be His very own, the devil holds high carnival, ushering them thru the press, the movies, the theater and a legion of other institutions of his creation or conquest into His kingdom of darkness unto eternal death. Beloved, shall we, will you the laymen of the church stand idly by and let them go? Laymen's part in evangelism, Do you hear the Lord saying, lovest thou me more than these? Feed my lambs! There is now your opportunity. Oh lets not put so much emphasis on formal church positions but let us put the emphasis on personal work for Jesus Christ our Saviour.

5. There is one more field for laymen to labor. Unto the ends of the earth. Do I hear someone saying: Oh but I can't go away from home? I can't go to Asia or Africa, to Mexico or So. America No, my brethren, you may not be called upon to go to the ends of the earth but if you are faithful in the four mentioned provinces of laymans territory in evangelism your labors will vitally **affect** the work at the ends of the earth. Lay down on your job here and it will lag, possibly fail, over there. Your prayers. your interest, your labor of love for the Master have a much wider range of influence than you can ever realize. If in your personal life evangelism has its rightful place, your part in your home will be faithfully performed, and in the church your place will not be empty and in the community your influence for Christ will be felt and at the ends of the earth you will be a power for Christ and a faithful witness unto Him whose prayers are heard at the throne and whose deeds are all written in a book of remembrance. And when the Lord comes He will find you, glorify you and call you to His reward, which no eye has seen, no ear has heard and which has not entered into the heart of man. He is faithful that calleth you.

Albert Claassen.

CORRESPONDENCE

Reedley, California. On New Year's Day, Rev. and Mrs. J. M. Regier and children were given a delightful reception by the members of the First Mennonite Church of Reedley, California. At twelve o'clock a banquet was served in the basement of the church by the Ladies Missionary Society to about two hundred seventy-five guests. Following the banquet the congregation adjourned to the church auditorium where representatives from the several departments of the church respectively welcomed Rev. Regier into their midst. Mr. H. Dallke opened the meeting by giving a few words of appreciation for the faithful work of Rev. Krehbiel. The organizations were represented by the following speakers: Sunday School—J. H. Friesen.

Young Peoples C. E. Society—Dorothy Galle.

Intermediate C. E. Society—Elsie Schmidt.

Junior C. E. Society—Catherine Eymann.

Ladies Choir—Martha Reiner.

Male Chorus—Rheinhold Ewy.

Ladies Missionary Society—Mrs. Strain.

The Ladies choir and the Male chorus each supplied pleasing selections of music.

Following the short discourses Rev. H. J. Krehbiel, pastor emeritus, related several interesting experiences he had had during his term as pastor. He assured Rev. Regier that he could heartily sympathize with him in his present condition as a new comer, as he had had a similar experience twenty-one years previous. Rev. Krehbiel soon convinced his audience that he had undoubtedly had the most difficulty in getting to Reedley and getting located. He suffered the inconvenience of arriving by freight while Rev. Regier had the pleasure of rolling in in his comfortable sedan. He told of times of discouragement he had had, at which times he wished he had never come to Reedley. But soon he overcome these feelings and became very attached to the people and to the work. This he hopes may be the experience of Rev. Regier with the additional hopes that he may have the least possible discouragements and that he will soon feel very much at home with us.

Rev. Regier was installed as pastor of this church at the Sunday morning services on December 30th by Rev. H. J. Krehbiel. In the evening he preached his inaugural sermon to a full house.

May God richly bless our new pastor in his important work and grant him a long stay in Reedley.

DEATHS

Herman—Willis Herman, of Altoona, Pa. Born July 18, 1881. Died Sept. 12, 1928. Age 47 years, 2 months and 9 days. Funeral services held in Gilmore's Undertaking parlor, Altoona, Pa. Burial at Albright cemetery, Rev. Snyder officiating.

Noland—William Henry Clay Noland, of Altoona, Pa. Born Sept. 13. 1871. Died Dec. 6, 1928. Survived by one son, one brother and two sisters. Rev. Jacob Snyder officiated at the funeral.

De Marino—Virginia Mary De Marino, of Altoona, Pa. Born June 3, 1926. Died Jan. 12. Funeral services conducted by Rev. Jacob Snyder. Interment at Fairview cemetery.

Barley—William Watson Barley, of Napier, Pa. Age 72 years. He was a member of the Napier Mennonite church. Brief services were held at his home in Napier and continued in the Roaring Spring church at which Rev. Jacob Snyder officiated. Interment was made in Greenlawn cemetery.

Amstutz— Fanny Amstutz born March 16, 1866, died Dec. 19, 1928, at the age of 62 years and 8 months. A serious illness in infancy caused her to remain crippled for life. She lived all her life on the old homestead west of Kidron, thirty-one years with her parents, and thirty-one years with her sister and brother-in-law the Rudolph Studer family. She was a member of the Salem church. She loved her Savior and loved to sing the beautiful songs of which she had committed a large number to memory. She is survived by five sisters and a host of other relatives. Funeral services took place Friday forenoon Dec. 21st, from the Studer home and at the Salem church. Rev. A. R. Keiser of the Salem church and Rev. Poetter of Marshallville speaking words of comfort.

Studer—Rudolph Studer born June 21, 1871, in Tuscarawas County, Ohio. died suddenly at his home west of Kidron, Dec. 21, 1928, while his sister-in-law lay in state at their home. Mr. Studer had made a trip to the nearby town in preparation of the funeral services to take place the following day at their home, and while conversing with a neighbor shortly after his return, was seized with an attack of heart-failure, passing away a few minutes later.

He was baptized into the Salem Mennonite church on the 19th day of December, 1897, and was an earnest and active worker to the day of his death. He served the church as treasurer for many years, and also as trustee, holding the latter office at time of death. He also served as a teacher in the Sunday school for over twenty-five years and prior to his death was an invaluable member of the Sunday school Executive Board. Our departed brother showed a keen interest in all church activities and could be depended upon for sound advice and mature wisdom, being grounded in a live faith in Christ Jesus.

Our brother also found time to extend the Kingdom in the community believing he could thus also serve. He was a progressive farmer, served on the election board for many years, was president of the Kidron Telephone Board and was a township trustee at the time of his death.

He leaves to mourn his departure, his loving wife, one daughter three sons, one grandchild, four brothers and two sisters. He was borne to his last resting place by six nephews. Funeral services took place Sunday forenoon Dec. the 23rd, services being conducted by the local pastor, Rev. A. R. Keiser and Dr. S. K. Mosiman of Bluffton.

JOTTINGS

The annual Ministers and Missionary Meeting of the Central Conference was held at Meadows, Ill., Jan. 9 and 10.

Mr. and Mrs. H. E. Widmer who have been receiving The Mennonite at P. O. B. Jerusalem, Palestine, left the Holy Land, Dec. 23 and their future address will be Elmira, Oregon.

Dr. S. K. Mosiman, of Bluffton College, visited Philadelphia last week in the interest of the College. He reports that the campaign for raising the needed endowment for the college is progressing.

Rev. S. M. Musselman, of Bluffton, Ohio, was in Detroit, Mich., last week attending the meeting of the Foreign Missions Conference of North America. This Conference is an interdenominational gathering. Rev. Musselman attended as a representative of Foreign Mission Board of the General Conference of which he is a member.

The deacons ordained at the Barrville Mennonite church are A. W. Fultz and Lawrence Smith. Five new members have been added to the congregation.

Two of the oldest members of the Bally, Pa. church, both considerably over 80 years of age, Samuel B. Latshaw and James B. Funk, were called to their eternal rewards last week. They have been active in the affairs of the church for more than 50 years and had held offices of trust and responsibility in the congregation, never missing a service except hindered by physical disabilities. Bro. Funk was the father of the late Annie Funk, one of our missionaries, who was lost at sea in the wreck of the Titanic, the vessel that was bringing her home on her first furlough.

On December 30, Rev. S. D. Yoder, of the Roaring Spring, Pa. church, was elected pastor of the Napier, Pa. Mennonite church. During the coming year the services will be held in the morning after which Rev. Yoder will return to his home church to deliver the evening message. Dec. 30 he delivered a message to the congregation in the Traveling Prayer Band church at Hollidaysburg, and on the following Sunday he went to Richfield. Juniata County ,where he assisted with the services during the evening service.

When Miss Violet Makanya of Natal, South Africa, addressed the Tenth Convention of the World's Sunday School Association at Los Angeles last July, the closest attention was given as she picturized "Help One Another." She said:

"There is a hill in a town in South Africa called "Help One Another." Now, as you know, a town in South Africa is not so extensively developed as in America; they have no railways. They have to transport everything in wagons. When the teams get up to this hill, the strongest team, when it gets up to the top and has emptied its load, has to come back down the hill and get a weak one and help it up the hill. Africa is like the weak teams. She is looking to you to come down the hill, hitch up to the weak African teams, and draw it up to the top of the hill."

Rev. R. V. Stubbs, a member of the Souderton, Pa. church, has accepted the call to become pastor of the Bowmansville, Pa. church. He will enter his new field of work some time in February and will move his family to Bowmansville as soon as he can secure a house. Rev. Stubbs has done field work under the American Sunday School Union and has frequently supplied in the pulpits of the Eastern District Conference.

A catechetical class has been organized in the Souderton, Pa. church. The LadiesMissionary Circle had for its guest at one of its recent meetings, Mrs. S. T. Moyer, who gave an interesting talk and displayed some interesting materials from India. A lunch of Hindi Food was then served.

Rev. Jacob Snyder, of Roaring Spring, Pa., was the guest of the Men's Brotherhood of the Second Mennonite church, Philadelphia, January 16, when he delivered an address on the sacredness of human life with special reference to industrial accidents in the state of Pennsylvania. Besides being a pastor, Rev. Snyder has been a Compensation Referee of the Pennsylvania State Board of Compensation, having served in this capacity for sixteen years by the appointment of four successive governors of the State. He therefore speaks with authority on the appalling toll of life and limb the industries of Pennsylvania are taking from the manhood and womanhood of the State. Aomng other things he said that as many lives were lost in America during the World War in the intense manufacture of war and other materials that were needed to sustain the population as there were Americans lost in the trenches during the war.

Dr. William H. Park announces that a concerted three-year attack on infantile paralysis has been made possible through the contribution of $250,000 by Jeremiah Milbank of New York .Chicago, Columbia, Harvard, and New York Universities in America, and the University of Brussels and the Lister Institute of London are pledged to this important piece of investigation. "Each university, and laboratory," Dr. Park explains, "will have absolute freedom in carrying on its investigations, but the results, studied and coordinated by the committee, will represent a joint piece of work, each institution contributing what it is best fitted for."

The death rate from this disease was higher in 1927 than in any year since the epidemic of 1916. A great deal of research already devoted to studying infantile paralysis has so far given scientists and doctors very little help in preventing or controlling it. The new International Committee with its splendid personnel of scientists has a splendid opportunity in the fact that so many groups of distinguished scientists will be working independently and pooling their results. Dr. Park, as Chairman, commands respect and attention because of the contributions he has made in working out the practical application of diphtheria immunization in this country and in other notable work with serums, which he has accomplished as Director of New York City Department of Health Laboratories.

The Mennonite Year Book and Almanac

1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming of the RUSSIAN MENNONITES

By

DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth,$1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

WORDS TO YOUNG CHRISTIANS

By Cornelius H. Wedel

Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, JANUARY 31, 1929 No. 5

NOTES AND COMMENTS

In New York State a young man hungry and without funds stole a loaf of bread from a doorstep and ate it. He was arrested and sentenced to ninety days at hard labor in jail. In Philadelphia on the same day a druggist who the police testified had bootlegged alchol that resulted in the death of sixteen persons was held in bail for $1500. Something must be very much the matter when conditions such as this exist so that a hungry man goes to jail for following a natural impulse to eat when the opportunity affords while one involved in wholesale homicide is only subjected to a nominal bail. We would not encourage hungry men to steal in order to live but would rather refer them to some welfare organization that would provide for his immediate needs, but we believe that if jails are for use they should be used in safeguarding the community from those who for a few dollars profit would not hesitate to sell that which is deadly poison to victims who are weak minded enough to patronize them.

There will be a nation-wide celebration of the one hundred and twenty-fifth anniversary of the birth of General Neal Dow, "the father of prohibition," which will be participated in by all temperance organizations, according to Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism. The anniversary falls on Wednesday, March 20.

General Dow was the author of the prohibition law of Maine, and, according to Dr. Cherrington, was, therefore, the progenitor of national prohibition, and of all efforts now being made toward world prohibition.

Churches of America will be asked, Dr. Cherrington said, to observe Sunday, March 17, in honor of the anniversary, while special public anniversary celebrations are expected to be held on the afternoon and evening of March 20.

Recently Dr. Howard H. Russell, founder of the Anti-Saloon League, accompanied by other temperance workers and by Col. Fred N. Dow of Portland, Maine, son of the temperance pioneer, placed a boquet of chrysanthemums on the tomb of Neal Dow

A Mennonite Document of the Time of the Revolutionary War

The Broadside of which the above is a reproduction is an interesting contribution to the history of the times in which our fathers lived when war made it necessary for them to assert their non-resistant principles. The caption reads: "A brief and Sincere Statement" and the document is addressed to the Assembly of Pennsylvania and all others high and low in the government and all friends and inhabitants of this land. The original was in the famous Pennypacker collection and now is a part of the Mennonite collection in Perkiomen Seminary, Pennsburg, Pa. It is dated November 7, 1775.

Dr. Nicholas Murray Butler, president of Columbia University has gained, among other distinctions, the reputation of having constructed the longest sentence in the English language. The sentence is reported to contain 3500 words and to occupy 9 full pages of his Annual Report to the trustees of the University. Thus he is said to have won the championship for the longest nonstop nonskid and most altitudinous sentence. Yet, they tell us that the English language is the most direct of all the modern lanuages. Another item in this connection is the recent coining of what is claimed to be the longest word in the language. It comes from England and is Antidisestablishmentarianism. It is applied in England to those who oppose the movement for the disestablishment of the Anglican church.

A cartoon appearing in one of our papers represents Commander Byrd of the Antarctic exposition now at the bottom of the earth and a penguin sizing one another up. The captain reads "What a Queer Bird". No doubt if we could know the thoughts of the real bird we might get an estimate of a creature, who has never seen a human before, about man as he impresses him. God has placed the penguin in the South Polar shores as its home and has provided ample food for its existence. It is hardly conceivable that these icy shores should ever become the home of any considerable bodies of men and it is altogether likely that after the expedition returns to civilization, if it ever will be able to do so, there will continue to remain the vast areas of inhospitable space without any form of life but these queer creatures whom God has created for conditions such as this. One wonders how long the spirit of adventure will continue to call men to the icy regions in the neighborhood of the poles. Already the cost of Arctic adventure in lives is great and we know about as much of those regions as we are likely to know. We admire brave men and we appreciate the value of undertakings and risks that give new facts to the world, but men, time and money may be very much better spent in other directions than those that hardly end in more than the bones of the daring explorers being left forever on the barren wastes.

A few days ago the world was startled by a report that the grave of Solomon's favorite wife was uncovered in Jerusalem containing treasures that far excelled those discovered in the tomb of Tutankhamen and also a writing, prepared by Solomon himself in which he told how that this wife had saved his life and sacrificed her own by snatching a cup of poisoned wine, given to him with murderous intent, and drinking it herself. However, a day or two later the truth about it all came out. It appears that some one had printed a romance involving the plot as stated and an editor in Egypt to whose notice it came ignorant of the fact that it was pure fiction gave it seriously to the world and the news was flashed from London that a great discovery had been made. We do have some relics of Solomon's day that help demonstrate that the Bible accounts are in accord with history but nothing so startling as this report had been brought to the notice of the world. In Palestine they were not given to preserving the bodies of the dead as in Egypt and if they had, the climate and the soil would soon have made such efforts of none effect. We continue to look for future discoveries in Bible lands because we know that the field has by no means been exhausted, but we do not expect romantic sensations such as the report brought. In Ur of the Chaldees, Abraham's city, many wonderful finds have been made some of them are now in this country and from them we learn how the people of the city which Abraham left lived, how they preserved their writings, how they buried their dead and how and what they worshipped. All this is interesting and will help our understanding of times and peoples of Bible times and before.

One hundred years ago it was reported as something marvelous that Cary Lee and Cary, one of the largest, if not the largest, publishers in the country should have paid out during the year to authors and editors the sum of $20,000 and that they expected that in the following year the amount should be $10,000 over that. Today a single newspaper often pays that amount to its staff and it is not unusual for an author to make that much in royalties from a single book. This only reflects one advance the world has made in its appreciation of its literary men. If Solomon found it fitting to remark that "of the making of books there is no end", he had but the slightest idea of the possibilities in this direction that the future had in store. Yet, great as is the production of the modern press, it is gratifying to note that the most printed book and the one that has the widest distribution still remains the Bible.

Travelers tell us that a voyage of twenty miles from England to France in the English channel is one of the most unpleasant trips any one may take. For more than a half a century statesman and engineers of vision have seen the possibility and the practicability of either digging a tunnel under the channel or erecting a pier bridge across. The Panama Canal and other engineering ventures have demonstrated that there are hardly any natural barriers to prevent epoch making communications and transportation. No doubt the Tunnel to join Europe with England would cost but a small fraction of the amount wasted in the World War and the loss of life would be inconsequential in such a move that would make nations nearer neighbors and no doubt, friendlier neighbors. However, great visions have to wait, not because their realization is impossible but because men permit personal interests to interfere. In this case the military elements of both France and England oppose each an undertaking. Back of this opposition is the suspicion and lack of reasonable friendships of these elements in the nations involved. Military interference in progress is nothing unusual anywhere and here it just stands in the way of what might be one of the greatest factors in keeping the two nations involved in a state of peace and friendliness.

WOMAN'S WORK

TWILIGHT HOUR OF PRAYER

God forbid that I may sin against the Lord in ceasing to pray for you. I Sam. 12:23.

The monthly missionary Prayer Cycle in daily use.

Pray for our February birthday missionaries.

That more and more Bible-Learners may be found in the churches whose memories have been strengthened and consecrated because of perseverance in learning the Word.

That Learners may meditate on the word, be guided by the word, become lovers of the word and sowers of the word.

The World's Day of Prayer for missions is a day on which women and girls of all denominations of all races and nationalities, in all lands around the world, join in united prayer for Christ's word in all the world.

The day observed is always the first Friday in Lent.

A special program is prepared each year by a committee appointed by the Federation of Woman's Foreign Mission Board and the Council of Women for Home Missions.

An interdenominational committee is appointed in each community by missionary groups of the community to plan for one or more union meetings on that day. There is wonderful inspiration in the thought that we in our community are but one of thousands of groups of women and girls gathered all over the world on the same day, some in busy bustling cities, some in the little villages of India, some in the remote parts of Africa, some in Alaska, some in the Islands of the sea—all using the same service, though in many different tongues and all praying for the same thing.

Shall we not plan to join with women of other churches in our community to observe this day.

The Bergtal Missionary Society, Corn, Okla., held its annual sale on Thanksgiving Day. Not withstanding other attractions, the sale was well attended and over four hundred dollars were realized.

In order to have all activities of the women and girls' mission and sewing societies appear in Woman's Work columns, will pastors, correspondents, and society officers please send such news items and reports to F. L. Krehbiel, 5660 Main St. Williamsville, New York.

"Oh, let me give
Out of the gifts Thou freely givest;
Oh let me live
With life abundant because Thou livest;
Oh, let me shine
In darkest places, for Thy light is mine;
Oh, let me be
A faithful witness for Thy truth and Thee."

K'AICHOW, CHIHLI PROV. N. CHINA

November 7, 1928.

Dear Friends:

It is raining today. This gives me the opportunity to write to you. Since I moved into the city a month ago I have been kept pretty busy, cleaning and fixing up the house, oiling and repairing etc. Miss Regier came came with me and helped me greatly in getting settled. She left for Tamingfu a week ago to take up work there. This leaves me alone in the city as far as foreign workers is considered. I don't seem to mind it as much as I thought I might, for plenty of work and fine Chinese co-workers make the days pass by quite rapidly.

This last week I have been accompanying the two Bible women, Mrs. Wang and Mrs. Li to the homes of Christians and inquirers. We went out every forenoon from 9:30 to 1:00. Everywhere we found a cordial welcome and a ready heart to listen to the expounding of the Gospel, to admonition, and invitation to attend the instruction classes soon to be started.

Many Christians have gotten lukewarm or cold during these months of strain and stress, due to wars, famine and the general contention and strife in the church, they need encouragement and a stirring up, we are glad to know that God is working and that He is going to do wonders.

Yesterday we went out to the north suburbs to visit inquirers on the way home we stepped into a couple of homes. In one of the homes we met an old mother, about 85 years old. She greatly wondered why "Lao T'ien Yieh" (the Old Heavenly Father) did not send down rain, when it was needed so badly and had not rained for almost 9 weeks. The winter wheat which had been sown could not come up or what was up was drying up. The lady had heard the Gospel perhaps only once, and then had understood very little of it if any. The Biblewomen told her that it was man's sin which was hindering God and that they must return to Him for pardon. Well, yes, formerly they had had temples and gods, but now they had no where to go to pray for rain. Again she was told that the gods in the temple were not the ones that gave to men their every need but the Heavenly Father, Who if they prayed to Him was still willing to give to them their every need and wants. The old lady was asked: "Are you willing to ask God now, the Living God, for rain?" "Yes, O yes" and each woman present in turn was asked a like question and they were more than willing to try this new God.

They were told to kneel down and we all knealt down on the dirt floor, and mingled with our individual prayers was a regular confusion of petitions: "Lao T'ien Yieh, a-hsia yu pa, Lao T'ien Yieh-a-hsia yu pa, Old Heavenly Father, let it rain; Old Heavenly Father, let it rain, let the rain come down; you know it is very dry and that the wheat is drying up, and we will not have to eat, etc, etc., with it there was also a plea for mercy. It was touching. This morning, there were raindrops on the walk, and before long a slow and steady rain came down continuing all forenoon and I am glad that they will look at it as an answer to their prayers. Their prayers and faith are childlike, their faith perhaps as small as the point of a needle, but God in a peculiar way does honor this their faith.

Instruction classes are to be started within a few weeks, we covet very much your prayers for us as instructors and for those who inquire after the truth. About 10 days ago we held tent meetings for a week during the annual market, to which the people came from far and wide. We had a force of about fifteen workers who worked untiringly in dust, and cold. There came from 200 to perhaps 600 listeners a day into the tent. Much seed has heen sown and as we looked at and watched the eager listeners we knew that it was not in vain what had been sown and even though only eternity should reveal the fruit, it satisfied us. There is a great longing in our hearts that when the rains of reviving come for which we now have been praying for years that those who heard may also be among those. For this we also request your prayers, that the enemy may not take away or kill the seed sown.

Every Sunday we have the regular church services. The attendance is not very good especially not among the men. The Evangelist gives stirring messages, but the people seem cold and it seems uphill work. After church is Sunday School. We are glad that the government school girls of which a small percentage are our former mission school girls, feel free to come to our meetings and also come running over to my abode. We hope very much that they may have a definite experience with Christ this following year. We have arranged a special class in S. S. for them. Every Wednesday we have a prayer meeting and after the meeting is choir practice also on Sunday after the S. S. teachers meeting.

Outside of these duties there are the two schools to be looked after. In the boys school we have over fifty on the roll and in the girls school we have over 30. These are day schools and since education as yet is not compulsory we have some trouble, as before, so train them to a more regular attendance. We are indeed grateful that the magistrate of our city has so far not put any hinderance in our way as to teaching the Bible to the children.

Sincerely yours,
Agenetha Fast.

THE MENNONITE
A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

There is so much emphasis placed on the need of making church work attractive to young people and upon the necessity of giving them recognition in practically every conference and in every congregation that it would be the height of folly to ignore these claims for attention. The future of the church lies with the young and if the church cannot conserve its young it has no future. We have come to the stage when we must realize that the growth of the church must be from within. True, we are continually making efforts to bring people into the church through evangelistic efforts and otherwise and these efforts are bringing results of some kind, but when we analyze our growth we will discover that the results of our evangelistics come largely through those who have had the benefit of home training and the Sunday School. It is our own children who must become the backbone of the church in future years.

Now there is an attitude on the part of young people that would affect that the older ones are crowding them out and are ignoring both their opinions and their efforts. Alas! It is true that in some churches the elder people run things altogether and look with suspicion upon the younger ones who endeavor to have a part in the leadership of the church. This is a shortsighted policy and will not help the growth and is likely to embitter those whose work might add materially to the success of the church. The older men who perhaps have been successful in business and who have proved their stability and wisdom in the cause of the church well know that they cannot continue leadership forever, but they have a tendency to hang on and be satisfied with things as they were rather than as they might be. Youth is always impatient and not always sound and mellow in judgment. It is youth of this type who make things uncomfortable for the older people not because they want to hurt the feelings of the older ones but because they feel that newer things in keeping with the newer age in which they live should enter into the doings of the Lord's business. The attitude of youth is needed, because stagnation is a thing to be dreaded, but the rashness of youth and the immature judgment of those of younger years and less experience needs a balance which those long in the harness can add. In other words, instead of driving a wedge between the old and the young and thus crippling the work there should be a mutual working together, each one recognizing the value of the other. In this way and in no other way can there be that harmony that assures a right spirit and an effective service.

Said an officer of the church who has served long and faithfully: "The young people feel that they should run things but I notice that when there is a subscription list to be passed along the older ones are never missed and their contributions are heavier than those of the youths who think they must be the ones to say how things are to go." No doubt the brother told the truth so far as his experience went. Some old people are not capable of leadership that results in efficiency and constructiveness and some young people do have these qualities. The thing a church should do would be to disregard the age of the individual and look for the right person for the right place. That right person may be past three score years and ten or he may be a youth just out of his teens. On the whole the aggressive efforts that are entered into to divide a church into factions of young and old people is mischievous. It discourages harmony, a respect for experience and a depreciation of talents that might be used to great effect to the upbuilding of the Kingdom of God. We note that among the Lord's disciples there were some youths, John is believed to have still been in his teens and these disciples differed, maybe we might say they quarreled, but we have no record that they quarreled on the matter of age. Paul recognized the talents in such men as Timothy and Titus, but not for the reason that they were just young but because they were fitted by special abilities and talents for the great work of the Gospel.

COMMENTS ON "CHIPS OF EXPERIENCES"

(C. C. Wedel)

While at work during this winter season, felling trees for fire-wood and the chips are flying in all directions, my thoughts go back to a book which I read some time ago. This book came on the market shortly before Christmas. It bears the title "Chips of Experiences" and is written by our Missionary H. J. Brown from our China Mission. The book has 234 pages. In 26 chapters one gets interesting views concerning the life of the author and that of his family, as well as interesting facts of the China Mission and also traveling experiences of the author. I was asked by the author to lend some help in getting subscriptions for the book before it was printed. I had but little success and had to write him that people now-a day want to see a book before they order or buy one even though it is written by a missionary.

After I have read the book it is my desire that many others might also read it. It is not only written in a very interesting way but is also highly educative.

A number of illustrations help to increase the value of the book. Some one said that among the most interesting books which are really worth reading are the biographies of great and important men. Real experiences are always more interesting than all original stories, be they ever so beautiful. By observing the deeds and actions of the other person or thru letters written by him one is able to get an inside glimpse of his character. And herein lies the real charm and attractiveness of such biographies. From the lives of such men one may learn many a lesson for his own life. The author of "Chips of Experiences" in his book lays before us the growth and development of his character and thus will certainly help solve many a problem in the lives of one or the other of his readers. What he says in the first two chapters about "The Child and the Home" and "The Child's early spiritual Experience," is very important and should be read by all parents. How much help and assistance parents would be in a position to give to a child, which experiences great longings for spiritual things, if they but had the right understanding for the child's problems and spiritual battles. In the chapter "The Call," important truths are stressed and the author tells of his call for the mission work by the Lord and how at first this call had been a sacred one, which he kept all for himself. The next chapter "Hard Nuts" shows what difficulties he encountered in preparing for his mission work. How he pushed ahead, and fought his way inch by inch, but never did he lose sight of the goal before him. Everything is presented so true to life that while reading the book one finds himself in the midst of those difficulties which confronted the author. This chapter shows the great importance of perseverence which finally leads to the goal. The childlike piety of the missionary in the making, who firmly relied on the Lord's help also shows what a great factor faith is in the life of a Christian. The chapter "Partnership" relates how the missionary is on the outlook for a helpmate. That this chapter belongs to the most interesting ones found in the whole book, is perhaps needless to mention. One has to read it himself to see how everything happened and how the partnership was finally established. In the next two chapters "The Barred Door" and "Another Way" we are shown how the way to enter the mission field under the board of the General Conference was at first closed, what differences existed and how finally a door was opened to enter the China Mission. The author treats this affair very tactfully and again and again he stresses his obligatio toward the Gen'l. Conference. The next chapter relates how a missionfield in China was found and how the work was started. The other chapters acquaint us with the customs and fashions of the Chinese people, always in connection with the missionwork as it is carried on by the workers on the field. Some events and occurences with which the author was personally connected are presented in a most interesting way, namely one was a prayer-meeting held for the purpose of praying for rain, the other one a visit to a heathen family whose house was haunted by the demon. The reading of such experiences is educative and enlightening. It helps to give a clear idea of our China Mission. In between the other chapters the author has one entitled "The Odd One". Most likely there are but few people who do not now and then come into a position in life where they are misunderstood by their fellowmen and where it seems they do not fit in. Here a way is shown to us, whenever we are in such a position how we should act, so that we do not lose our balance. Then farther on the book relates the confusion and

(Continued on page 7)

The Christian Exponent "Chat"

My friend Richard Baldwin, the editor of the Upland News, expressed himself with characteristic frankness in a recent editorial on "Cigarette Advertising." In such a time as this when "business is business," when competition is keen, and the intangible values of life easily forgotten, it is refreshing to see a newspaper denounce a popular evil and sacrifice considerable revenue in doing so. Many of us find no difficulty in taking a four-square stand against any evil providing our stand does not alienate our friends or reduce our income. In the case of a newspaper the stand against the cigarette means the loss of valuable advertising space and we admire the editor who sticks to his principles and closes his eyes to the consequences. The editorial reads as follows:

> **Cigarette Advertising**
>
> The Upland News sincerely believes in advertising. We think that the business institution—large or small—that consistently spends a reasonable budget for advertising gets returns for its money.
>
> Because we believe in advertising we will not run in this newspaper cigarette advertising, even though it is very profitable. If we ran cigarette advertising and took the tobacco trust's money for it, we should be honest enough to hope that because of the advertising there would be an increased demands for these certain kinds of cigarettes right here in Upland. Otherwise we should be taking money under false pretenses.
>
> Our chief objection to cigarette smoking is that it is a vicious habit for young people, especially boys. Although the average adult smoker is selfish in his use of the weed, we have no particular objection to his smoking. We don't believe there is any moral issue involved in smoking. We think it is just an expensive, dirty and unnecessary habit for the average healthy man who is working under normal conditions. But for boys to smoke—that is a vastly different proposition. The evidence of every physician in the land and of every high school and college coach of any standing in the country is, that smoking injures the growing boy in a physical way, in addition to being an expensive habit that will chain him for life. We have gotten used to seeing men—and even women—smoke, but as much smoking as we have seen (and we spent several years in a college town) we can't to this day get over feeling badly when we see a boy or young man smoking. Feeling as we do, this is why we can't take cigarette advertising, for we can't conscientiously help in any movement to encourage boys to smoke.
>
> While on the point of cigarette advertising, we think that some of this tobacco trust advertising is the "bunk." It makes us smile.
>
> The latest ads of the cigarette firms have been trying to make people believe that cigarette smoking is better for them than eating candy. Of all the "hokum" this is the limit. Richard S· Bond, noted writer, makes this argument look mightily foolish as he asks these questions:
>
> "Did your first cigarette agree with you as well as your first nibble of candy? A piece of candy may weigh several times as much as a cigarette, but could you today smoke a cigarette for each piece of candy eaten by your candy-eating friends nearby? Do Marathon runners snatch a cigarette or a bar of candy when the race is half over? Did Commander Byrd take two and a half tons of candy with him on his last trip because it was injurious? Would Gertrude Ederle have gotten across the English Channel more rapidly if she had smoked a cigarette or two en route rather than sustained her strength by eating sugar lumps? Would you suggest a carton of cigarettes upon each stenographer's desk, rather than the present box of bonbons? If candy is fattening, why isn't it possible for a few million of our living skeletons to become more prepossessing rather easily? If cigarettes are so desirable, why not start the baby in on them rather than waiting until he has gotten beyond our control?"

Young People's Retreats

The morning mail brought a tentative program, for "the Retreat of the California S. S. and C. E. Conference, to be held this summer somewhere, sometime, for Young people." The committee in charge is C. F. Mueller, H. B. Dirks, Emma Ruth, and Ted Schmidt. Among the courses suggested are Bible Methods, Mission Study, Preparation for Leadership, Play Leadership, Methods in Christian Endeavor, Story Telling, Dramatics, and Midweek Activities. The Young People's Retreats are comparatively new in the church but they represent a wholesome movement. Last year four Retreats were held in the General Conference of Mennonites at Green Lane, Pa., Bluffton, Ohio, Newton, Kansas, and Colfax, Washington—with a total attendance of about 300. Besides these, the Central Conference of Mennonites held a very successful Retreat at Bloomington, Ill., with an attendance of over one hundred, and a similar meeting was held among the Old Mennonites at Goshen College, Goshen, Ind. The value of the Retreats is well expressed by Dr. J. H. Langenwalter in an article found on page 29 of the new Mennonite Year Book. He says:

> "Young people made discoveries which will mean much to them. New ideas; old ideas more adequately grasped; challenges; searching of heart; new appreciations of church, home, state, self and Christ, and a clearer conception of both the joy and the seriousness of life, are some of the facts with which young people dealt seriously for from two to nine days."

The Kellogg Treaty

There are only three articles in the Kellogg Treaty for renunciation of war which was recently ratified by the United States Senate by a vote of 86 to 1. The third article defines the methods of procedure which is necessary to make the treaty effective. The first two articles, contain only one sentence each, constitute the gist of the matter.

> TRTICLE I. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.
>
> ARTICLE II. The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

These two sentences are written in simple language and their meaning is clear.

What is back of the treaty and does it amount to anything? The answer to the first is that the treaty has back of it the word and honor of the nations signing it. This, as Senator Borah has pointed out, is all that is back of any treaty. How much the treaty amounts to depends upon the nations keeping their word. It is true that treaties have been violated. Germany was guilty of violating a treaty when she marched her troops over Belgium, and the United States has been guilty of violating treaties on more than one occasion. Nations like individuals will not always do the honorable thing but that is a poor argument against the treaty. The whole modern world is kept going upon the basis of confidence and trust in one another and when a man gives his word or signs his name to a note it is taken for grant that he will do the honorable thing rather than the mean thing. Heretofore the nations believed in war. Regardless of anything else that was said or thought of war, war was still regarded as a legal method of settling an international dispute. The treaty makes war illegal and the nation resorting to war will in the eyes of sister nations be an outlaw. To give an evil doer the status of a criminal is an important and apparently necessary step in any great moral reform. I for one believe in the outlawry of war as well as of the slave traffic and the liquor traffic.

Our Contribution to World Peace

What is generally considered as a great forward step toward world peace was taken when our Senate ratified the Peace Treaty. What contribution the pacifist churches made in this matter I do not know. If it were true, it would be pleasant to think that the principle of peace for which we have stood during four centurnes has at last become a matter of wide interest as a result of our faithful teaching and virtuous living. This is more than we can claim although it is true that a good deal of propaganda has gone out in behalf of peace, from the pacifist churches, notably the Quakers.

The thing that must cause serious reflection among us is the fact that during the war the members of other denominations, our neighbors and fellow townsmen, could see no good reason why we should be exempt from military service. They had known us as being against divers things but it had not leaked out that we were against war. Neither by precept nor by example of daily living was our testimony clear against war. They could see nothing in our lives that was strikingly different from their own. The motives which governed us were to all outward appearances the same as those which governed other people. We did business, made money, bought automobiles, speculated in stocks, attended church just like the rest of the folks. In the eyes of others we were possibly considered different from other churches, but not worse, and not better. When the war came, our claims to exemption was met by surprise and resentment. We had done very little to make others feel the incongruity between Mennonitism and militarism. To believe in the efficacy of spiritual forces as against physical forces is a philosophy of life which issues in far more things than a doctrinaire opposition to war. Non-resistance is a way of life. We will do well to constantly restudy this historic doctrine and seek to know its implication in practical daily living.

The Danger of Going into Print

The best way to keep out of trouble is to keep your thoughts to yourself, especially if they have a habit of jumping into unfamiliar grooves. Dean MacInnis of the Los Angeles Bible Institute wrote a book more than a year ago entitled "Peter, the Fisherman Philosopher." Some fundamentalists in the country, including Moody Bible Institute, smelled heresy in this book and made no end of trouble for the author. When two camps of fundamentalists begin to accuse each other of being wrong one expects something to happen. And this is what happened. Dr. MacInnis was examined by the Board of Directors of Los Angeles Bible Institute, and found innocent of heresy. Though innocent, he was asked to resign in order that his critics might be silenced. This he did and quit as dean of the Institute the first of the new year. Whereupon Dr. G. Campell Morgan and ten others of the faculty also resigned in loyalty to Dr. McInnes. Dr. Morgan is at present in San Francisco delivering a series of special lectures. Many who knew Dr. Morgan were surprised when he allied himself with the Los Angeles Bible Institute a year ago last fall. Though conservative, he is a man of ripe scholarship and a great expositor and his general attitude toward life and religion is far broader than that generally represented by institutions of this kind.

Should We Support the Bible Institutes

This is no doubt a question for each individual to answer. My own answer is, No. Institutions like Moody Bible Institute and Los Angeles Bible Institute claim to be interdenominational and to supply workers for all of the denominations. They exist largely by the support of the people who are out of sympathy with their own denominational schools and they make propaganda of the delusion that their own teaching is more nearly scriptural than that of others. They are constantly criticising somebody somewhere which criticism may have its place but the atmosphere it creates does not seem to me to be the best for the training of our religious workers. These Institutes have very little knowledge of or interest in our own denomination outside of the support which they solicit and get from us. During the war they were strongly militairistic in spite of their claims to faithfulness to the Bible. Their curriculum has no superior merit and their faculty represents no superior scholarship or other attainments which justify their existence as interdenominational institutions. They are part and parcel reactionary. The number of Mennonite students in these institutions is surprisingly large. Where possible, our young people should be directed to our own instutions and our money should be given to build up our own Colleges and Seminary.

Sincerely yours,
Lester Hostetler
Upland, Calif.

A TRIP TO THE BASHILELE

(Rev. Eash, pastor of the Twenty-sixth Street Mennonite Church, writes the following interesting article from Charlesville, Congo Belge, Africa—where in company with others, he is investigating the mission field, having been sent by the Central Conference of Mennonites.—L. H.)

In alloting the Congo territory to the several mission boards, the Congo Inland Mission allottment included territory among the Balubalalua speaking tribes, the Bacoke and the entire tribes of the Bampendi and the Bashilele. Through the efforts of the Southern Presbyterians, the Baluba have a well developed written language and considerable literature translated and produced. These people among whom the Congo Inland missionaries started work with literature secured from the Presbyterians. The work at both the Djoko Punda and Kalamba stations is conducted in this language. Later work was started among the Bampende people and is now carried on at the two stations of Nyanga and Mukedi. The Bacoke are a large tribe found in the Northern Angola as well as in our section of the Congo, and have work done among them by the Plymouth Brethren in Angola.

Up to this time nothing has been done among the Bashilele. These people have the reputation of being hostile toward any effort of the white people to come among them. Such has been the reputation among both the State officials and the mission folks. It is possible that the missionary thought in this respect has been largely influenced by reports brought to them by the state men. Going, as they have been doing, with armed bodyguards and making demands for money or goods as tax money and for men to work on state projects, has been greatly resented and, in some instances, violently opposed. It is reported—and quite likely the report is authentic—that during the past few weeks a native state soldier was killed and eaten up and that arrows were fired through the State official's tent. Reports such as these coming from time to time have been insistent on developing a general attitude that the tribe was hostile toward all white men, missionary as well as State.

It is also true that during the past number of years there has been a feeling in the Congo Inland Mission circle, both on the part of the Home Board and the missionaries on the field, that there ought to be a definite effort made to determine just what was possible to be done. The tribe was reported numerically large and in some respects as superior to other tribesmen. In fact, the very show of resistence to the encroachments of the white men is rather strong evidence of this superiority. On one occasion some time ago the Home Board cabled instructions to the field to at once start work among them. Finances and shortage of missionaries, however, prevented compliance with the instruction and the work has never been started.

Recently rumors—and information more definite than rumors—have come indicating that there are others interested in missionary work who feel that we are untrue to the responsibility we have assumed for work among these people. In fact a new organization has sprung up recently which claims that this ought to be their territory, basing the claim on rather vague premises. And it is only a few days since several parties visited Djoko Pundo mission looking for a location where they might be able to establish a station. Considering the responsibility which the Congo Inland Mission has assumed for work among the Bashilele and, as well, the fact that others will likely undertake to enter the tribe and start work if we persist in delaying, the interest in taking forward steps has been greatly revived. The argument employed is something like this: —we ought to either start work among the Bashilele tribe or else consider forfeited our claim to them as belonging to our territory. A note of information to the Congo Protestant Conference that we are ready to turn the territory over to others would be received with appreciation should it be the sense among us that the task will be too large for ourselves. Fortunately, when I arrived at Djoko Punda I found the missionaries of the station in agreement with the Home Board on this point and this "Trip Into The Bashilele" was made as an initial effort.

Having in mind the most recent rumors of hostility we were not at all certain that the trip might not contain some unpleasant experiences. In fact, before we returned home our conversations indicated that there was a sort of common anxiety. We felt more strongly however, that we were in the Lord's service and that He would be to us both a van guard and a rear guard, and that no evils would befall us.

The trip was a very short one, extending over five days and taking us a distance of about one hundred miles. We traveled, by caravan, Rev. Sutton, Rev. Bixel and the writer constituting the white men of the party, together with 91 natives to carry hammocks, beds, tents, food, kitchen equipment, etc. Ilunga, a native Baluba teacher in a Bacoke village accompanied us as interpreter and guide.

Here is my first brief note made at the first Bashilele village: "Made a five mile round trip to Bashi Npungu, a Bashilele village. Started out in fear and trembling. Ilunga, who was known to the villagers went ahead to announce our coming. The caravan men were instructed to travel quietly so as not to announce our coming too far in advance and give the villagers time to flee and hide. Our surprise was great. Instead of coming at us with spears and arrows they came with a friendly smile and the outstretched hand. The reception was very kindly. The men are large, sturdy looking fellows and the village swarmed with children." (The notes here contained a rough drawing of the village layout which cannot well be reproduced so I will make an effort at a description.) The first view was a group of closely huddled hut roofs surrounded by a bamboo stockade. A shed outside the stockade furnished as a brief stopping place but we were soon invited into the village and so men and baggage were taken in. The smile and handshake greeting had been quite unexpected and this early invitation into the stockade was even a greater surprise. We were led to a narrow opening—possibly two feet wide—through the outside stockade and then along a narrow lane for a short distance on the inside of the bamboo fence which then opened through another narrow gate into the inner square. Here it was revealed to us that the village is really a double stockade with an inner open space several hundred feet square. The distance between the two bamboo walls was wide enough to allow room for several rows of small huts built closely together, which served as their homes. The entire stockade was so built that neither from outside the village or the inside open square could one see people in the huts and the small yards between them. The average number of huts to a village was possibly one hundred and the village population about five hundred. The center square was the common loafing place of the village folks. in the center of this was a shed—a grass roof on posts—in which all village palavers were carried on. Here we were invited to rest and visit.

After the friendly reception there was a little simple dis-

(Continued on page 6)

THE S. S. LESSON

Feb. 24.

Christian Growth. John 1:40-42; Matt. 16:15-16; John 21:15-19; 2 Peter 3:8.

Golden Text:-"But grow in grace and knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:18.

The passages cited for our lesson may be taken as a condensed biography of Peter, the foremost of the disciples and the one who always was ready to act as the mouthpiece for them all. Let us note several steps in Peter's carreer as presented in these passages.

1. He was brought to Jesus. This implies that some one had to bring him and most of those who accept Him as their Lord must be brought. What a great loss the world would have experienced if some one had not thought of bringing this Gallileean fishermen to know his Lord! He would then have lived and died in obscurity and the world would have missed the inspirations and blessings that came to it because of Simon Peter.

2. He was brought to Jesus by his own brother Andrew. We thank God for Peter and so owe a debt of everlasting gratitude to Andrew who brought him. Andrew had a commendable talent for finding people. Remember the boy with the fishes and the Greeks who sought to knew Jesus? Andrew is not a conspicuous disciple like some of the rest, yet, he performed a most conspicuous task in making Peter known to his Lord. A reputation for finding men and bringing them to Jesus is an ontstanding one in the service of Jesus Christ. It is noble to be a savior of souls for one so engaged has made soul saving, the mission of our Lord, his mission. Another distinction belongs to Andrew. He brought his own brother. It seldom happens that one is led to know Christ through ones own brother.

3. The first knowledge that Peter had of Jesus was as the Messiah, for so Andrew spoke of Him. His believing in Him as such shiws that he was far in advance of his countrymen. Jesus, in all the apostles that He selected, saw a faith and piety far in excess of the times.

4. Jesus recognized something in Simon that led Him to call him Peter—a rock. The rock stands for stability, for endurance, it is unchanging. Though trials and troubles were to come Peter was to become rocklike in his faith. At a later period when Peter confessed to Jesus to be the Christ, the Son of God, Jesus spake of his faith as the rock upon which the church of Christ was to be built. Indeed there can be neither faith nor salvation without confessing Jesus Christ the Son of God. Modernists who deny the divinity of Jesus make shipwreck of the faith and destroy all hope of salvation. They had better discard their Bibles altogether than so deny its plain teachings.

5. Peter's confession came at a time when men were beginning to have their doubts about Jesus. Not so with Peter. His answer permitted not the least shadow of doubt. The question asked by Jesus of Peter is the most important question that can be asked of any one. Peter's answer is the only true one that can be given. Jesus may be great along many lines such as a teacher, a healer, a leader, a philosopher, a martyr but if He is not to be accepted as the divine Christ He cannot be our Saviour and He brings little hope to the soul. He may be praised as a good man or even as the best man who ever lived but that leaves Him only a man. Our Christ must be our redeemer. The only foundation upon which the church can stand is Jesus Christ. 1 Cor. 3:14: "Other foundation can no man lay than that is laid, which is Jesus Christ." Without this foundation there can be no church and no right relation with God. This fact was revealed by the Father to Peter. When we rightly place ourselves under the direction of the Holy Spirit we will be guided as was Peter.

6. In the scene by the sea we find another kind of a Peter. He had fallen deeply and repented; he had seen the risen Christ but he had gone back to his nets. There remained another vision for him to behold and set about realizing. Here we find no more Peter the boaster but the Peter who had not yet a proper outlook on the future and the work Christ had set out for him to do. The risen Christ tested him to discover whether he had risen above the denials unto which he had fallen. The only test was the test of love. Bravery, quickness and energy were important matters but now love was the all important matter to be settled definitely and finally. Three times the question, Lovest thou Me? was put to hime with aweful directness and three times was he commanded to show his love by doing something, first by feeding the lambs and then by feeding the sheep. The proof of love to Jesus is always service and obedience. Service is obedience if it is service to Christ. No doubt Peter now remembered the words of Jesus on that last night when He said "If ye love Me you will keep my commandments." It was three times that Peter had denied his Lord but now in contrition he is able to give the Lord a triple assurance of his love.

A TRIP TO THE BASHILELE

(Continued from Page 5)

pensary work done by Mr. Bixel with his medical kit. Iodine and salve were the main remedies applied and were soon quite popúlar. Many had sores to be treated. After all the ails were treated the women were called out of the homes and lined up for pictures. A new surprise offered itself in the number of babies on the hip and little children led by the hand. No previous village anywhere had shown such evidence of Rooseveltian anti-race suicide advocates. All the men were dressed alike, having simply a native cloth about the loins held in place with a rope —both woven from grass. The women were dressed variously but quite largely "not very much." After a brief visit we left, feeling that our first visit to a Bashilele village had been entirely successful and with a reception quite opposite of what had been anticipated. There was no show of hostility.

It would be possible to repeat much of the above in connection with the visits to the Bashikele, Bashi Kanyinge and Banga Labuti. These were some larger than Bashi Npungu but were quite similar in most respects. In one, after some dickering we were able to secure a bow and arrow for my small collection of native articles. (The dickering was made necessary because they feared we would report to the state men that they had fired at us and would show the arrows as evidence.) In two of the villages they gave us goats and were in turn given a piece of cloth and a little salt. In one a very sick man was brought out for treatment but was too sick for "Doctor" Bixel to diagnose and treat. (A stop the following day revealed the fact that the man had died during the night. We saw a part of the ceremony of preparation of burial. The body was covered with a coat of red coloring and was then to be placed over a slow fire and dried for four days after which it was to be placed into a grave.) In the last village visited the men were caught in the act of distributing dead elephant meat. The word "dead" is used in rather an emphatic sense since the animal must have been dead for some days as evidenced by the strong odor. Fearing we might be government men, the natives fled at our approach but were soon called back. Our cavaran men seemed to delight in the odor and were soon out in the village bargaining for the meat and paying for it with small quantities of salt, which had been given them for the purpose of buying food. Elephant meat—at least the odor—was very much in evidence all that evening and during the remaining two days of our trip.

Much more might be written about this five day trip to the Bashilele tribe, but the above will suffice to show several facts, as follows: 1. The Bashilele were quite kind and treated us as friendly as could be expected from folks who have had such small contact with the white people—and none with missionaries. 2. They are healthy looking, do not show as much evidence of dissipation as some other tribes, have many growing children and give general evidences of being flourishing native Congoese. 3. We found these villages rather far apart so that the population seemed sparse. 4. We were convinced that it would be well at some early date to make an extensive trip throughout the entire territory and secure full information regarding the density of population, location of the larger villages, center of population, size of the tribe, a desirable mission site with abundance of water, wood and brick clay. 5. The Congo Inland Mission Board and its supporting constituency ought to prepare both workers and funds for work in this tribe if the fuller investigation supports the convictions that have come from this first visit to the Bashilele people.

In conclusion I wish to express my appreciation for having had the privilege of accompanying the brethren as they made this initial trip among these people. The work of our mission is a large task and the missionaries are rendering heroic and faithful service. They are, however, greatly handicapped because of a shortage of workers and the limited means at their disposal. It is quite apparent that many of the brethren in the homeland are still taking their farms and professions and places of business more seriously than they are the work of carrying out the Great Commission, else in a larger way we would be able to serve in this land of great spiritual needs. May God bless the missionaries in their earnest endeavors and may we all be awakened to a full realization of our responsibilities as children of the God to all people and tribes and nations.

A. M. Eash.

COMMENTS ON " CHIPS OF EXPERIENCES"

(Continued from page 3)

disturbances caused by the revolution in China and how the missionwork suffered on account of these conditions. Descriptions and experiences of traveling during this dangerous period are given. The discussions of the chapters "The Oriental Mind" and "The Chinese Indigenous Church" throw a new light on the whole missionwork, how it ought to be carried on in the future according to the author's convictions. Every friend of missions should read these chapters carefully, yea. make a study of them. It will help to clarify and explain many a thing in our future China Mission. It would take too much space to go into details telling how our missionaries left the field, how Missionary Brown stayed there for sometime after his family was already on the way to America; how later on his trip home, he visited India, Egypt, Palestine, etc., now finally he was reunited with his family. The whole book contains many chips of experiences and they fly right toward you as one goes on reading. No one will ever regret having bought the book for after he has started to read it, he will not quit till he has finished reading it.

PHENOMENA, NATURAL AND SPIRITUAL

We are again in the midst of a season much used by the spiritual forces in our country—the evangelical churches—for revival purposes, i.e., for a revival of the activities of these forces to win new converts among the populations, as well as rejuvenating its own adherents. Such efforts are no more than proper and essential, it must be generally conceded.

The need for such seasons is evident from the fact that man is naturally engrossed by concrete, material things, more naturally than by things appealing to the inner man. For we are living in a material world that is occupying all our five senses every waking moment. This is true not only in our home, business and social life; it is also very predominatingly true in schools, from the kindergarten to the university. In all these fields the material realm rules more or less supreme.

But it is the office of the home, primarily, and also of the schools secondarily, to pay attention in a measure to things spiritual. Only in so far as the home succeeds to implant in its members, especially its children, the germs of spirituality and awakens in them a consciousness of spiritual realities, can the church hope to succeed in its supreme mission, the mission of bringing this spiritual consciousness to a full fruition in its members.

Furthermore, although it must needs be granted that the office of our schools is more immediately material than spiritual, it must also be granted that they, even the public and state schools, have an ultimate spiritual mission, because, although the state is immediately concerned about the material welfare of its population, such material welfare is, in the end, impossible without a concomitant spiritual well-being. For this reason even the state, in its primarily material concern, cannot afford to antagonize, if it can not actually promote, the spiritual welfare of its school population.

There is a wide-spread notion among church people of the socalled "fundamental" persuasion, that our schools, especially the colleges and universities, not even excepting our church colleges, are undermining the faith of its students. The chief cause of concern in this matter has of late been the scientific doctrine of evolution. There is, of course, some ground for such apprehension although not nearly as general as suspected by some. There are cases, no doubt, in some schools, where some instructors deliberately overstep the boundaries of their fields of work and, because they are equipped with the knowledge of certain scientific truths, they jump to the presumption of judging on matters purely spiritual and entirely extraneous to their branch of teaching and cast aspersions, in the presence of their classes of unprepared students, upon spiritual matters in the form of very unscientific snap judgments.

Now as to the subject of evolution, to use it as a very cogent example, it must be granted, that there is such a thing as evolution. Every intelligent stock raiser, chicken fancier and fruit grower, as well as every accredited M. D. and veterinarian will be able to tell us this. Evolution in organic nature simply cannot be denied altogether.

Nevertheless, not all socalled "evolution" is proven. Judging from the fact that we know there is undeniable evidence of evolution, the inference is clear that there may be evolution where it is not yet proven, and there may not be evolution where there is supposed to be.

For example, the Darwinian theory of evolution, that is, that man is a co-descendant, with the monkey, from a common ancestor, is still awaiting conclusive proof, or disproof, at the present stage of biological science. There are some strong indices on both sides of the question.

But whatever the present state and stage of the theory of evolution, partly proven and partly awaiting proof, to charge it with antagonizing man's need of a divine Savior is, to say the least, specious. There probably are persons whom the belief in the theory may keep from being believers. But on the other hand there certainly are believers in the theory of evolution in whom such result is not at all the case. For just as certainly as there are obvious indices of the existence of the law of evolution in the physical world, just so certainly there are phenomena of a spiritual nature that cannot be denied. One phenomenon is the universal consciousness of a sense of right or wrong, or conscience—, and the just as universal consciousness of violation of that conscience. Out of this springs that other consciousness of the existence of a universal Personality and our dependence of and accountability to that Personality, which personality we call God— however submerged such consciousness may be in many human beings under an age long accumulated detritus of materialistic consciousness. Then the progressive revelation of this eternal truth of our God-dependence and God-accountability as recorded in the Bible, culminating in the supreme revelation of the infinite love of a Heavenly Father through Jesus Christ, by the revelation of His supremely conscious Sonship to that Father, as also being our Father, is overwhelmingly evident.

Just as surely as we accept the undeniable demonstrations of the test tube and the microscope and the spectroscope, just so willingly must we accept the undeniable phenomenon of Jesus Christ as the One saving revelation given us, otherwise groping human beings, if we are truly open minded. For, to accept the physical facts of the universe as revealed in the laboratories, and to deny the equally obvious spiritual phenomena, betrays a onesided openness of mind. N. G. F.

BOOK REVIEW

"The Madness of War."

By Harold S. Brewster.

Harper & Brothers, New York.

$2.00

The author means that the title of the book should be taken literally. The whole volume bristles with illustrations and points that support the thesis. The book is written in a calm spirit and taken as a whole one feels that the author felt like saying much more than he put on paper. This very sense makes one feel the deep conviction of the author.

The book has come out on the tenth anniversary of the signing of the Armistice. At that time most everyone agreed that war is madness. But let human nature be removed just a little from the horror of war the tendency is to see, simply the glitter and the glory of the parade. This book ought to play a very important part in checking this spirit and in making people think sanely about the whole gruesome affair.

There are eleven chapters in the book, and each one treats its particular phase with a candor and directness that will tend to help many to see the real spirit and effort of war, altho it is usually covered up. In the whole book the author makes a plea that we take Jesus seriously and apply his teachings to life in the individual, the nation, in business and in international affairs. There may be a few points wherein the reader might not be willing to accept the author's viewpoint completely, but as a whole the arguments are built on solid foundation.

When one considers how many wars have been waged in the past it would seem that the people as individuals and as a whole were overwhelmingly in favor of war. yet the author states: "War is very seldom the will of the people; never so, if their minds are functioning". In view of this, either of two things must be accepted as facts. The people's minds have not been functioning, or they have permitted their rulers to hurl them blindly into the death fray.

Today let the minds of the people function. Let the Church of Christ present her teachings in such a way as to throw a clear light on this age-long problem. man may not be able to solve it, but the Prince of Peace can.

Note. You can borrow this book by writing to the undersigned. Even if several should write in at once, your request can be taken care of immediately.

A. J. Neuenschwander.

DEATH

Gorman—Nancy Croft Gorman, wife of Thomas Gorman died at her home at Ore Hill, Pa., Sunday Jan. 20. She was born Sept. 16, 1859 and was a member of the Roaring Spring Mennonite church. The husband, three daughters and three sons survive her. Funeral services were held in Ore Hill church, Rev. Jacob Snyder officiating. Interment in Holsinger cemetery, Baker's Summit, Pa.

JOTTINGS

The California Mennonite Sunday School and C. E. Conference will be held some time in April. The conference will be held in Paso Robles.

Prof. G. A. Lehman, assistant director of the celebrated Westminster Choir of Dayton, Ohio, presented a sacred recital in the First Mennonite church, Chicago on the evening of Jan. 20.

Missionary Brown whose book, "Chips of Experience" is reviewed in this number is planning a trip west. He expects to conduct services in North Dakota, Montana, Washington and Oregon.

Brother and Sister Peter Flaming of Mt. Lake, Minn., celebrated their Golden Wedding, Jan. 7 in the Bergfelder church. Many friends were present, selections were sung by the choir in honor of the occasion and addresses were made by Revs. D. D. Eitzen, Jacob Stoez and H. H. Regier. This is said to be the forty-first Golden Wedding celebrated in the community.

The First Church, Philadelphia is holding Cottage Prayer Meetings in preparation for Evangelistic Meetings that are to be held in the near future. A Catechetical Class meets every Wednesday evening. Rev. and Mrs. S. T. Moyer were guests of the First church over Sunday, Jan. 27. Beside conducting the regular services they addressed the Sunday School and in the evening showed a series of slides illustrating their work in India.

The Ladies Missionary Society of the South church, Freeman, S. Dak., gave a missionary program on the evening of January 27.

The Mennonite Aid Society, a purely mutual organization which operates without profit, now in its 32nd yr., held its Annual meeting in Mt. Lake, Minn., recently. The society has grown from a beginning of five members to 2800 living throughout the United States and Canada. It has now a cash reserve of $35985.68. During the past year four hundred new members have been brought into the society. The Secretary reports that there were 20 deaths during the year and $17600.00 were paid out to beneficiaries.

A very attractive pamphlet bearing the title Home and Church comes to us in the form of a yearly report Rev. A. M. Fretz has gotten out in the interest of the congregations he pastors. These churches are Deep Run, Springfield, Perkasie and Bowmansville, Pa., and as they are a considerable distance apart Rev. Fretz is kept busy serving them. Bowmansville, the most distant charge has lately chosen a pastor thus relieving Bro. Fretz of much long traveling involved in caring for the church at this point. The Home and Church contains the yearly financial and membership reports for all the congregations in the charges as well as other valuable and useful information. The outstanding item of interest is the account of the celebration of Brother Fretz's forty-fifth anniversary of his pastorate in the Deep Run church.

The group of Mennonites located at Taloga, Okla., are being visited once every month by Rev. Henry J. Neufelt, who conducts services the second Sunday of the month. They hope that other ministers will find time to visit them occasionally.

Rev. and Mrs. W. F. Unruh, who are now in India are stationed at Janjgir and are busy learning the language. Rev. John Thiessen and family expect to leave for America next month. Rev. P. J. Wiens and family who are now at Basna will take up the work of the Thiessens at Mauhadie during their absence on furlough.

The opening services of the Mennonite Mission in Portland, Ore., was held Dec. 16. At this service Rev. P. R. Aeschliman of Colfax, Wash., and Rev. J. M. Frantz from Pratum, Ore., were present to assist. A number of people from Pratum and Dallas attended the service. Miss Catherine Niswander who is in charge of the work says that the work is encouraging and a growth is manifest.

Missionary Ed. G. Kaufman received the Doctor of Philosophy degree at the 1928 December Convocation of the University of Chicago. Rev. Kaufman's graduate work was concerned mainly with the Socio-psychological aspect of the Missionary Enterprise as a phase of Cultural Fusion and his Doctor's dissertention is on "The Development of the Missionary and Philanthropic Interest among the Mennonites of North America."

The East Swamp, Pa. church held its Congregational Business Meeting Dec. 31, at which time the officers for the coming year were elected. Immediately following the meeting an interesting Watch-Night Meeting was held. A few minutes before 12 o'clock the lights were turned down and at mid-night an electric sign over the pulpit bearing the figures 1929 was turned on and the congregation joined in singing, "Praise God from whom all blessings flow."

The "Bote" the periodical maintained in Canada for the interests of the newly arrived Russian Mennonites makes a plea for funds that might be used for the help of the Mennonite ministers still in Russia and especially for the securing theological literature for them. Such money as will be received will be forwarded to Germany where it will be used in forwarding literature as opportunity affords.

Although the population of the United States increased from 105,710,000 in 1920 to 118,628,000 (estimated) in 1927, the rate of natural increase has declined from 10.6 per cent to 9 per cent. In other words, there were 63.000 fewer births in 1927 than in 1920, in spite of the fact that the population had increased about 12,000,000. The decrease in the rate of natural increase is attributed to the fact that the birth rate declined faster than the death rate. The birth rate in 1920 was 23.7 per 1,000 population and in 1927 it was 20.4, while the death rate in 120 was 13.1 and in 127 it was 11.4

The Mennonite Year Book and Almanac

1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, $1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, FEBRUARY 7, 1929 No. 6

A PRAYER

"We pray Thee today for Thine own
strong courage.
Give us courage to combat Thine
enemies;
Give us courage to suffer in Thy
cause;
Make us hard and remorseless toward
ourselves;
Cleanse from our souls all futile sentiment;
Spur us this day to challenge the grim
realities,
Pain and lies, injustice and sin;
And help us by gallant service to
conquer these Thy foes."

(Hoyland)

NOTES AND COMMENTS

An effort toward educating people concerning the history; doctrine and achievements of a church was tried out in eastern Pennsylvania which has met with considerable appreciation. The effort was made by the Lutherans, but the notice it brought and the results effected commend the undertaking to other bodies. The parties in charge of this work secured space and made exhibits relative to the Lutheran church in various County Fairs. This brought the information to the notice of many people and those who examined the exhibit came away with more information concerning the Lutheran church and with a more comprehensive understanding of its work than ever before. At present a great number of people are without information concerning other churches and often concerning their own. They are what they are because they have been born into these churches or because of circumstances that made it convenient for them to belong to them. What every church member, no matter what his church may be, needs in this day is sufficient knowledge of the body of Christians to which he or she belongs, to be able to give a reason for its existence and to have an intelligent knowledge concerning its activities.

According to Dr. Julius Richter of the University of Berlin, the total number of Protestant missionaries in active service amounts to 30,000. These are assisted in their evangelistic work by more than 8,000,000 Christians who have been converted from heathendom. The Protestant missions maintain 50,000 elementary schools, giving instructions to 242,000,000 pupils. In addition there are 100 mission high schools with 23,000 students and 460 mission theological schools with 11,000 students. Over 1,100 physicians serve the people on these mission fields through 858 Protestant mission hospitals.

From the first, in Korea, evangelism and Christian Religious Education have gone hand in hand. The whole church membership has been regularly instructed in the Sunday School and in Bible Classes and what is learned is often immediately put in practice, some times by the whole church membership together going out to non-Christian villages to enlist more people to be, in turn trained in the truth and sent out. In fact the enlightened Christian conscience in Korea seem often to grasp the close relationship of learning and of putting into practice.

Said a convert to his missionary friend, "I can recite from memory the Sermon on the Mount," and he did it perfectly. "But," said the missionary, "We must not only commit God's Word to memory, we must practice it every day." Said the Korean, 'Ah, that is how I learned it. I tried and tried and not a sentence would stick in my memory until I thought of memorizing one verse at a time and going out immediately to practice that verse upon a neighbor. That worked and that is how I committed to memory the whole of the Sermon on the Mount." In a large way that is what has been done by a great number of the Korean Church. Such an instance of memory work as at Wonsan is not unique in Korea or in other places on the foreign mission field. Many memorize not only chapters, but even books of the Bible.

Sunday School work in Korea is under the leadership of the Korea Sunday School Association, which is a unit of the World's Sunday School Association.

Dr. J. Archebald MacCallum, a noted Presbyterian minister, in addressing a meeting of clergymen on the subject of Church Union, which he said must come, declared that the vested interests and inherent prejudices are the chief obstacles in the way of union. Some groups will always feel that they are suffering a loss in a merger and will object. Other groups have a sentimental attachment for their own denomination like the feeling of a man for his family and this will tend to block anything in the direction of a union. There can be no doubt that Dr. Mac Callum has discovered some of the real reasons why the matter of church union is meeting so little enthusiasm for carrying it very far. It does seem that there is too much to surrender since the only valid excuse for the existence of any denomination is the body of its principles to which it is committed. To merge with others means either a surrender of these principles or a compromise on them. It is because of a sincere belief in these principles that the vested interests, such as general bodies, educational and benevolent institutions, have been established and these interests are justified in expecting that those who are responsible for their existence shall keep them alive. The affection one holds for the church in which one has grown up and in whose teachings one believes is a matter not to be lightly pushed aside. True affection will not lessen just for the prospect of being bigger and more influential, neither will it be ready to erase from the pages of history the name and memory of an institution that has been received as a sacred heritage of the fathers who went to the block, the stake and the scaffold for the sake of it.

Mergers are in the air. We find them taking place in business every day and no doubt that commercially they are a splendid success. But a church is not a business and, if churches go in for that sort of a thing the same thing will happen that has happened in business mergers—the big ones will swallow up the little ones and domineer everything in the future. Observers who are familiar with the merger of several churches in Canada are not all agreed as to the wisdom of the move and some see only an advantage to those who composed the biggest group.

There can be no doubt concerning the evil and degrading influence of night clubs located in or near our great centers of population. Their only reason for existence is that there is a demand on the part of a portion of our population for places that offer convenient opportunities for indulging in lines of conduct decidedly out of order any where else. The shame of it is that many of these places live because the state licenses them. Generally the name dive applies as much to them as to the low down places that formerly went by that name. Night clubs furnish seamy entertainment, liquor is often furnished to patrons or they are permitted to bring it with them and consume it on the place, even though either of the practices is illegal. Young and inexperienced people are attracted to these places because they think it smart to be seen there. The proprietors generally have enough pull with the authorities to be permitted to operate without molestation. Underworld characters haunt these places looking for prospective victims and not infrequently major crimes are plotted in these places of questionable entertainment.

The Night Clubs are not a peculiarly American institution. One will find them existing in England, France and elsewhere. Recently in London Mrs. Kate Merrick, the reputed queen of night clubs and the mother-in-law of two English peers, was convicted and sentenced to a term in prison for breaking liquor laws and bribing a police official. The outstanding difference in this case is that she was punished while in America influential proprietors go free and bribe takers are seldom caught and punished. Critics of our prohibition law say that prohibition is the excuse for the night club. We disagree; the night club and all its vices is an institution that defies all law and we might as well say that law is the excuse for this evil and all other evils.

Perhaps the advertising that the radio, the cheap novel, the sensational magazine and the trashy movies gives it more than anything else responsible for the existence of this dangerous menace to the morality and safety of the community. Homes should at least be kept free from the dangerous literature that glorifies night life. Magazines that are offcolor need not be patronized and should not be patronized by the families who still stand for decency. Loss of patronage is the one thing that will make any publication amend or revise its policy. The Radio announcers are constantly begging for letters of appreciation or criticism. A flood of protests against crowding the air with cafe and club dance music that has neither charm or art might help a great deal toward ending the cheap advertising the night clubs are getting, much to the detriment of our young people.

AN EARLY ACCOUNT OF THE MENNONITE CHURCHES IN PENN.

N. B. Grubb

Early in the year 1773 a letter came to Germantown from the Holland Mennonite Churches, in which a number of inquiries are made concerning the condition of the Mennonite Churches in Pennsylvania. The reply to this friendly inquiry, bearing date of March 1, 1773, was evidently written by Rev. Andrew Ziegler, who was then the most prominent minister in the church, and was the presiding bishop of the Germantown and Skippack and other churches. The letter bears the signature of Rev. Andrew Ziegler and that of Isaac Kolb and Christian Funk.

"This letter" says Governor Pennypacker, "I bought some years ago at a sale of autographs in Holland. It was written in the Dutch language, and embodies an account of the origin of the Mennonite Churches at Germantown and Skippack by Rev. Jacob Gottschalk, the only complete and accurate narrative we have together with many quaint facts and observations concerning that early period."—History of Heinrich Pannebacker, by Hon. S. W. Pennypacker.

Skippack, Indian Krik, and
Blen, Philadelphia County,
March 1, 1773.

With friendly greetings to our true and much beloved colleagues and brethren, Wynand Peter Wynands, Wopke Molenaar, and Sino van Abema, at Crefeld, as well as Johannes Cuperus, at Utrecht, together with all members of the community there, wish we all imaginable temperal blessings, but most of all everlasting happiness through our Lord Jesus Christ. Amen.

Briefly we inform you that we have safely received your welcome letter with the Name List of our community and Preachers in Europe from our friend Christian Laetschet, and also we see with great joy and heartfelt pleasure your affection and love therein, as we fully believe and trust. It must indeed delight children of a rich father and especially where each believes they are to receive one and the same inheritance, when they meet together: and so that nothing may happen, count up in writing the great treasures and riches. How much more do we rejoice to have a mutual love and delight in the great love of our common Father and King for us poor sinful men, shown in His Son Jesus Christ, in whose blood we are washed and through whose sufferings we are reconciled to the Father: By which means He Himself has established one community: Therefore has He, as He was about to go to the Father, said to His apostles, or commanded them through the authority He has received from His Father in heaven and upon earth, that they should go out in the whole world and preach the Gospel to all men, baptizing those who believed and in their lives maintained what He had commanded them. And love is not the least, but the greatest command.

Therefore we trust that love for us is the cause of your recent inquiry concerning our religious community in America, in order to learn who have come out of Europe into our land; the time when: how they have arrived here; when the first Mennonites or defenseless Doopsgesinde Christians have settled in this part of the world; how they from time to time have progressed; how many they are in number; and other things more. Love compells us to reply with your request as well as we can but there are serious difficulties which prevent us from doing it very speedily.

In the first place we are unlearned people and very deficient in writing. We have only so much learning that we are scarcely in state to make a memoranda for ourselves, and of orderly and skillful composition we know nothing. So that, so far as it is sought to know concerning the great and mighty things of the world, we dare not undertake to comply; but in what concerns the brethren we shall, with the entire willingness of heart, do the best we can. Still, as has been said, there are many causes which make it difficult for us to do, the principle one of which is that our forefathers have left little or nothing in writing of the origin and progress of our communities. They came poor into the country, and were compelled through hard labor to seek to secure the means of livelihood, and there was little time left for writing and making records of events. Even our preachers have devoted themselves at all times, and the talents they have secured from the good God, to serve the communities with all willingness, without receiving for it the least compensation, so that they find it necessary to give every unoccupied hour to the performance of their duties. There are still other causes: Our communities in the country are scattered over two or three hundred miles, and we dwell, so to speak at one end of the land, where our congregation as well as that of Germantown had its commencement. This is the information we have from a certain short account written by one of the first ministers, named Jacob Godschalks, born in the land of Cleeve, in a city called Gog.

"The beginning or origin," thus run the words of the above Jacob Godschalks, "of the community of Jesus Christ here at Germantown, who are called Mennonites (Doopsgesinde) took its rise in this way, that some friends out of Holland, and other places in Germany, came here together, and although they did not all agree, since at this time the most were still Quakers, nevertheless they found it good to have exercises together; but in doing it they found they were to be regarded as sheep who had no shepherd, and since they still had no preacher, they endeavored to instruct one another. In the year 1690 more friends from Crefeld and elsewhere came into the land, who were also of our Brethren, and added themselves to us and attended our exercises in the house of Jsac Jacobs (van Bebber). These last mentioned friends, with the first, found it good, or judged it better for the building up of the community, to choose by a unanimity of votes a preacher and some deacons. Thereupon was William Rittinghausen, born in Mongoner land, chosen preacher, and Jan Neues, of Crefeld, as deacon, and the first named then entered upon the performance of his duties.

On the 8th of October 1702, they undertook a second election of two preachers, and Jacob Godschalks, from Gog, and Hans Neues, from Crefeld, were chosen preachers. These two last mentioned at first served the community by reading, but afterwards a difficulty arose between Hans Neues and Arnold van Vossen, and since the first thought that he was wronged, he separated himself from the community, and did not again unite with it.

In the year 1707, some Brethren came to us out of the Palatinate, who for a whole year kept by themselves. The 18th of February, 1708, the first chosen preacher, William Rittinghausen, died to the great regret of the community. Since now Jacob Godschalk alone served the community; and the Brethren from the Palatinate had united with us they considered it necessary to choose, besides three men as deacons and overseers, which happened the 22d of March, 1708, and there were chosen Isaac van Sintern, Hendrick Cassel and Conrad Janz. A month afterwards (April 20th), there were besides two preachers chosen, to wit: Herman Carsdorp and Martin Kolb. After that we remained some time living in good peace. Meanwhile some persons presented themselves, in order to be taken into the community through baptism, whereupon the community then consisting of thirty-three members including the preachers and deacons, having consulted together, ordered that the request of these persons should be complied with, and accordingly the administration of this rite was conducted by Jacob Godschalks and water baptism performed the first time in this land, May 9th, 1708. The persons to whom baptism was administered were eleven, and our community was increased to forty-five members. The 23rd of May, two weeks later, we celebrated the suffering death of our Savior by observing the Lord's Supper as instituted by the Apostles.

These were the communicants, some of whom communed and evidently had not yet associated themselves as full members:

Jacob Godschalks and wife, Widow of William Rittinghausen, Herman Carsdorp and wife, Martin Kolb and wife, Isaac van Sintern and wife, Conrad Johnson and wife, Henry Cassel and wife, Herman Teyner, John Fry, Peter Connerts, Paul Klumpkes, Arnold van Vossen, John Kolb Jacob Kolb, Wynant Bowman, John Gorges, Cornelius Classen, Arnold Kuster, Mary Tuynen, Helena Frey, Gertrude Connors, Mary van Vossen, Barbara Kolb, Ann Bowman, Margarets Hu-

(Continued on page 6)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

Once more the country is shocked because of the execution of a woman for murder, this time in the state of Louisana. Like the disgraceful sensation of some months ago in New York the woman and her companion in sin were convicted of the murder of her husband. Generally when such things happen, the woman is but the tool of the unscrupulous man into whose power she has surrendered herself but that does not by any means lessen her guilt, any more than it lessens the guilt of a man who permits himself to be led into crime for an evil woman. So long as there is an effort to make laws just the matter of sex is not a consideration. This execution, and any other in which the life of the guilty one is taken in punishment, only goes to show how near we are still to savagery. Capital punishment, like war, is one of the measures to which society resorts that serves no purpose toward preventing other wrongs from being committed. Surely the one guilty of such a crime should be punished and society should be protected from such a dangerous character, but capital punishment does not prevent others from crime and so does not protect society. Life imprisonment with no chance of ever again being freed would serve the same purpose and would not impose upon the officers of the law, the duty to commit another wrong by punishing the offender with death. Two wrongs, the old saying goes, never make a right. We notice that in states where capital punishment has been abolished they are not overrun with murderers. There is always this to be said for abolishing capital punishment, should a mistake have been made, opportunity is given for correcting it. Where the one involved has been put to death the matter of discovering his innocency is something that then can never help the victim and the community has the shame and guilt of having done a wrong that never can be righted upon its conscience. A case in point is that of a poor foreigner in the western part of Pennsylvania who, during disorders incident to labor troubles, was arrested, charged with murder, convicted and sentenced to execution. A clever lawyer did succeed in having his sentence changed to life imprisonment. After service a number of years it developed that he was innocent and was consequently released. The matter made such an impression on the mind of the late Andrew Carnegie that he provided a small life pension for him, which was the least that might have been done to atone for the suffering of the victim whose greatest disadvantage in his trouble was that he could neither speak or understand the English language.

As we read our Bibles we must be impressed with the sacredness of human life and realize that the commandment, "Thou shalt not kill." applies to all human life. It surely is inconsistent in any government to at times herd men into vast troops and compel them to kill those against whom they have nothing to complain and then turn around and take lives of those who have done the very thing, but without government orders. Murder is murder whether it be judicial murder, murder under military command or murder for private reasons. All these murders should be stopped in the interest of civilization and Christianity and those who become guilty of private murders should have a life time to meditate upon the seriousness of their sins, and realize the justice of their punishment and be given opportunity to get right with God. Though unfitted by their crime for taking place in normal society they should have time and opportunity to get ready for the presence of the Judge of all the earth who certainly will do right.

BLUFFTON COLLEGE CAMPAIGN GLEANINGS

Among the difficult tasks that go with every campaign for funds there is always sprinkled with a large number of touching incidents displaying the utmost loyalty. And not infrequently the greater the task, the more the real friends of the Institution rally from all corners.

The present Campaign for $350,000 to make Bluffton College a standard College and to meet State requirements is not lacking in the revelation of true friendships.

Some months ago when the campaign was first launched there came from the hills of Pennsylvania a letter from a lady, who, if the writer recalls exactly was a widow and well past middle life. In this letter she mentioned having heard of the great need. She had inclosed a check for some $17 or $18 explaining that a part of it was of her own and that the balance she had gathered from other friends who had not much of this worlds goods but were willing to help what they could.

From Windham, Ohio a letter and inclosed check were recently received explaining that the church of which they had formerly been members was solicited and that he felt his only chance to have a share in it was to mail in his bit..

Letters from Minnesota, Kansas, California, Nebraska, Kentucky have been received, with cash and promised subscriptions, wills and trusts. These are indeed encouraging to the workers.

During the month of January several churches have been pledging additional amounts to those previously subscribed. Several have come through the mails and unsolicited. Among these Goshen 8th St. heads the list by adding $240.00 to its already substantial support. Nappanee also increased its record subscription by $140. Others scoring during the month are Goshen Silver Street with a single gift of $100. Maple Grove $60; Wadsworth, O., $50; and Topeka, Ind., $40.

Churches that have not yet been solicited are also beginning to chime in for a song of victory. In this group Bluffton First heads the list with Berne running a close second.

Miscellaneous subscriptions have also been coming in from various sources and totaling five thousand dollars. Among them a $1000 pledge from the Page Dairy Co., located at Toledo, O.

The larger Gifts Committee has also recently reported it has high hopes of being able to announce some very substantial contributions within another 8 weeks.

"E PLURIBUS"

Melody: "Faith of our Father."
Not merely in material ways,
America, shalt thou be blest.
Thine be the soul of truth and grace—
"Epluribus unum," the best!

No more in splendid isolation,
America, but like a friend.
Shoulder to shoulder with every nation—
"E pluribus—," true to the end!

Not in the pride of arrogant night,
America, shalt thou be first,
But in the will to do the right—
"E pluribus—" in peace immersed!

Some day some nation takes the road,
America, to Brotherhood.
O dream divine! Immortal hope!—
"E pluribus—," thy highest good!

Refrain:
"In God we trust," to Him we pray,
America, for thee alway!

—Walter Scott Kennel.

THE GREAT COMMISSION PRAYER LEAGUE CONTINUES ITS IMPORTANT MINISTRY

From the eighteenth annual report of the Great Commission Prayer League of Chicago, founded by the late Thomas E. Stephens, it is evident that God is continuing to bless its ministry of intercession for a world-wide revival and the world-wide evangelization of both Jew and Gentile. The League is not an "Organization," but, under God, a Spirit-directed, prayer-promoting, revival-seeking, soul-saving "Movement."

During the past fiscal year, the League was enabled to send out to its constituency 47,412 letters, 44,692 Prayer Bulletins, and 12,129 packages of tracts, gospels, magazines, etc., aggregating nearly 1,000,000 copics. These were mailed to all parts of the world, but principally to the United States, Canada and Great Britian. The number of letters received, containing requests for prayer, reports of answered prayer, requests for leaflets and for spiritual counsel and help, were 15,085.

The financial part of the report shows that the receipts for the year amounted to $13,910.30, while the expenditures for postage, printing, salaries, supplies, etc., totaled $13,884.23. The expenses of maintaining the work of the League are not met by solicitation but rather by intercession, trusting the heavenly Father to prompt His children to give in love.

All those who wish to send in special prayer requests and have a part in this Prayer Fellowship, will receive full information by addressing the League at 808 N. La Salle Street, Chicago.

"I will sing of the loving kindness of Jehovah forever."
"Oh give thanks unto Jehovah, call upon His name."
"It is a good thing to give thanks unto Jehovah,"
"O bless the Lord, O my soul and all that is within me bless his holy name, bless the Lord O my soul."
Psalms.

THE CHRISTIAN EXPONENT "CHAT"

Are We Living in the Dark Ages?

Last week a college president gave an address before the Rotary Club of Upland in which he voiced his opinion that we are living in the darkest period in the history of our country. As a guest of the Club I was greatly interested not only in the theme which the speaker was unfolding but in the profound impression which he made upon his group of men, representative, business and professional men of the city, some affiliated with churches and others not.

Our country is the greatest upon the face of the earth and the envy of people everywhere, our speaker asserted, but the sun of our glory is already beginning to set. Our country rose to greatness like Assyria, and Babylon, and Greece and Rome did, and like them we will fall and are falling now. Every country owes its greatness to certain ideals and when it loses those ideals it is at once on the road to decay.

At the foundation of our greatness are three great ideals, he declared. First, God and the Church; second, Motherhood and the home; third, the skilled hand of the trained worker. From these ideals we are rapidly departing. He called to witness the trend of our modern schools. We have universal education but the schools are going the wrong way and the ideals of the schools of today will be the ideals of the nation to-morrow.

Our young people are attending schools in rapidly increasing numbers, literally swamping our high schools, colleges and universities. Do the schools train them in the ideals which have made this country great,........God and religion, motherhood and the home, the dignity of skilled labor? They do not, is his answer. The Bible is being rapidly taken out of the schools, the girls are training for careers and not for motherhood and home making; the boys are educating themselves into the white collar class, not into the skilled workmen class.

I am not satisfied that he gave us a complete picture of the present trend of religious education in the schools. Speaking before the southern California Sunday School Association a few months ago, the president of the Christian College in Los Angeles recognized the strategic position which the schools hold for the future of religion and painted some pretty black pictures that exist in places here and there. But he suggested that there is more interest among educators in getting religious instruction into our schools, even the state universities, than is generally supposed to be. While the state universities are prohibited by law to teach religion, they welcome, in some instances at least, schools of religion near the campus which will cooperate in supplying religious teaching to students.

Are our girls in school training for motherhood and the home? Our speaker is doubtless right in saying that the large majority are not. The modern trend is to regard home making and motherhood as a form of slavery from which our grandmothers could not escape but from which the modern girl desires to be emancipated. Homemaking is an art which requires skill and education. Instead of training themselves for it, the large percentage of the girls in school are forsaking the domestic science courses and are preparing themselves to compete with the men in the white collar class of work—teaching, salesmanship, the law, and politics.

Are we training skilled workers? The answer seems to be No. The skilled mechanic and the skilled engineer are apparently difficult to hire. Many of them that are available are foreigners who are foreign trained. On the other hand there is coming from our colleges an avalanche of graduates every year. They are presumably educated. Educated for what? And here our speaker made an eloquent plea for more industrial training. He did not disparage the professions but he reminded us that they are overcrowded. There were six thousand teachers in the state of Kansas last year without jobs. In a town of 12,000 there are said to be 103 lawyers. Many college graduates, after walking the streets for days without finding a job wake up to the fact that they have not been trained to do any thing that greatly needs to be done. The reply of ours is that the college is not to train one to make a living but to make a life. But the making of a living is no small part of life and I am inclined to agree with our speaker who recommended that every boy and girl be encouraged to learn a trade whereby he can make a living.

His special plea was for a school system which will train students in religion, in the regular academic courses, and in the manual arts. In the light of this address, I thought upon our own church college and arrived at a few tentative conclusions. In the first place, we must put more rather than less emphasis upon religious instruction. Second, I am of the opinion that our colleges train too many for the teaching profession. A person who secures a job by crowding out four or five others equally competent is rendering only a doubtful piece of service. A California high school employing 150 teachers had five vacancies last year. There were over two hundred applicants. Unfortunately the number of white collar positions are limited. It would seem to me the part of wisdom for more of our young men to investigate the possibilities in the skilled workmen class and for our young women to reconsider the whole question of homemaking before deciding to compete in the careers which are already overcrowded.

Here is a timely question and answer by Dr. Chas. E. Jefferson. It appears in the January issue of the **Broadway Tidings:**

Question:

Has a Christian done his religous duty on Sunday if he listens to a sermon over the radio?

Answer:

No. To the aged and infirm and to all who are shut in by disease or by duty the radio is a precious blessing from God. Everyone rejoices in the new privilege which has come to a vast company of the unfortunate who have hitherto been deprived of the uplift and inspiration of public worship. But to many others the radio is an insidious temptation and may prove to be a blighting curse. No man or woman of able body can substitute the radio in his home for attendance on public worship in the church without spiritual loss. To hold aloof from the church is to lose some of the richest blessings which the church service has to give. Public worship is something more than listening to hymns and prayers and sermons. It is fellowship with our fellow Christians. We commune not only with God but with men. Everyone has an immense stock of selfishness in his heart and the raido is ministering to the unspiritual side of human nature. Many persons are incorrigibly lazy on Sunday mornings. They have not grit enough to get up and prepare themselves for a church service. Offer them a chance to hear a sermon while lying in bed and they will snap up the opportunity with alacrity. It is a selfish as well as a lazy thing to do. It shuts one off from the companionship of his fellowmen. We hearten one another by meeting together. We are encouraged by the sight of one another's faces. We are comforted by the handclasp of our friends at the close of church service. We learn by singing and praying together what it means to belong to the family of God. "Blest be the tie that binds" means little to a torpid slacker who is content to filch a few religious ideas from the radio, utterly indifferent to the spiritual needs of his brethren. To curl up in an easy chair and listen to a sermon, isolated from all other human beings, is no doubt comfortable but it is selfish and unworthy. A Christian owes it to the community to move through the streets on Sunday morning toward the House of God. Every face turned churchward Sunday morning leaves an impress on the life of the town. If no one went to church and everyone glued his ear to the radio, public worship would vanish and spiritual Christianity would gradually fade away. Religion is a social thing and in its Christian form it is impossible for it to survive if men hold aloof from one another. "Forsake not the assembling of yourselves together" is an old exhortation which all the generations will do well to heed.

Not only does the radio break down the joy of fellowship, but it undermines the sense of personal responsibility. A man stretched on a lounge in his bedroom drinking in a sermon may, of course send in his contribution to the church as his share toward the expense of the service, but he is not likely to do it. The majority of all the sermon tasters over the radio get their religious entertainment for nothing. The radio dispenses with pew rents, and it banishes the contribution box. It leaves every shirk free to escape the financial appeal which the church is always making. In this way it converts men into parasites and beggars. What is a man but a tramp if he visits church after church on the air, never paying a sent for anything he receives? If it is more blessed to give than to receive then the radio fans are deprived of the highest blessings. But it is not financial obligations alone which are evaded. All responsibility of every sort for the maintenance of religious ordinances is shaken off and men of a nobler temper are left to shoulder the full weight of responsibility which should be shared by all. The radio thus becomes a subtle and deadly temptation, one of the most mischievous and paralyzing which have emerged in our generation. It is making havoc of the spiritual life of multitudes and what final

effort it will have on the life of the church it is too early yet to predict. The radio is only a new toy and the novelty of it gives it an abnormal power. It is fun just now to loll in a rocking chair without taking the trouble to put on a collar and listen to what the preacher has to say, but the charm of this may wear out after a season and many may again return to the good old-fashioned and sensible custom of "going to church."

Lester Hostetler.

Upland, Calif.

DO YOU KNOW

1. How the Mennonite Brethren in Christ developed into a separate branch?

2. What is the Church of God in Christ?

3. When the General Conference of Mennonites come into being?

4. Who was the first leader for the General Conference of Mennonites?

5. What the Old Order Mennonites are and when they originated?

6. Who the New Amish are and when they first came into U. S.?

7. Who the Communists are among the Mennonites and when they first came to America?

8. When and where the American Mennonites held their first General Conference?

9. When and where the first All-Mennonite Convention was held?

Note: These questions and answers on Mennonite Church History are written by Dr. Harry F. Weber.

ANSWERS

1. The Mennonite Brethren in Christ, "MBC", are an amalgamation of the four branchlets, one of which had split from the American Mennonites in United States, another in Canada, a third a split from the Oberholtzer movement, and finally a division twice removed from the River Brethren called by themselves Brethren in Christ. This last group brought in their name into the final combination which took place in 1883. The branch has shown considerable virility.

2. This branch, the Church of God in Ghrist is not to be confused with a larger body of similar name. This is a Mennonite group as founded by an Ohio Mennonite, preacher--ambitious layman, by the name of John Holdeman, 1858. The body is referred to as Holdemanites.

3. 1860. This was first in Mennonite History.

4. John H. Oberholtzer, a Mennonite minister of the Franconia conference of Pennsylvania, became separated from the body in 1847. He looked for church progress through better organization, literature, and activities which he was instrumental in promoting.

5. The Old Order Mennonites is a name sometimes given to a group of Mennonites who are very similar to the Old Order Amish. They include the Wislerites, Martinites, and Woolwichers of Canada. Jacob Wisler, bishop at the Yellow Creek Mennonite Church of Indiana, became separated from his church about 1870, after which he proceded to form one of his own. The body is quite conservative.

6. The New Amish are not a purely Mennonite body. They had a double origin in Switzerland where they took the name, "Christian Apostolic Church." Their first representatives came to America in 1846. They gained a foothold in New York, Ohio, but principally Illinois where they proselyted from the Mennonite and Amish. They are similar in their restrictions to the New or Reformed Mennonites.

7. The Hutterites, originating 1525, settled in South Dakota in 1874.

8. In 1898, at the Holdeman Mennonite Church, Wakarusa, Indiana, with Daniel Kauffman and D. J. Johns as moderators.

9. The first All-Mennonite Convention was held at Berne, Indiana, August 19-20, 1913.

RACE RELATIONS SUNDAY

Sunday, February 10, 1929 will mark the seventh annual observance of Race Relations Sunday. It is suggested that the churches observe the day in some way, either thru addresses or sermons which emphasize the better side of the life of each race and ways of coopertion between the races or it may be possible to secure speakers of other races.

The Negro, the Indian, the Mexican and the Orientals in America have produced a situation which requires the application of the ideals of Jesus in its rightful solution. The Christians should be the ones to lead the way in breaking down the barriers of prejudice existing between the races.

Further material, references and suggestions on the subject will be found in a pamphlet "Race Relations Sunday," issued by the Commission on the Church and Race Relations, Federal Council of the Church of Christ In America, 105 E. 22nd St., New York City. Price 5 cents.

THE CHRISTIAN HOME

A radio address by Wilbur B. Stover, pastor of the Brethren Church of Seattle, Wash.

For several evenings, over KVL, I have been speaking to you with respect to the need of prayer every day in every home, in order that the spiritual interests of the family may be best conserved, that parents may be worthy examples, that children may early catch the inspiration of religion, and that God may be glorified.

I think on next Monday evening, at the usual hour, I will speak to you on the general subject of home religion. Up to the present, I have been speaking only on one phase of the subject, namely, the need of daily family prayer.

First of all, I want to say just now that a Christian home will be a happy home. The elements that make for joy and happiness have been brought into the Christian home; they are elements which produce only joy and happiness, and which make the home Christian to begin with.

The Christian home is made up of individuals; of just common folks like other folks, except in this one point, they are inwardly and outwardly Christian folks. That is, they have become willing followers of the Lord Jesus, and they are not ashamed to say so. Indeed, rather are they glad to say so, for a real religious experience is something that can be depended upon, and not at all imaginary or ephemeral. It is the source of great joy, and real joy is hard to throttle. It is sure to manifest itself, somehow or other. And why not?

The Christian home is a little community of citizens, little citizens and big ones; every one of them will be ready to contribute in some manner to the good of every other one of them, and for the whole group. I think it was Plato who said long long ago that when every one received according to his need, and contributed according to his ability, the group would be ideal. It was Paul who said: "Bear ye one another's burdens, and so fulfil the law of Christ.' And it was Christ who said: "A new commandment I give unto you, that ye love one another."

In this little community (let us call it a republic), all will seek the same goal, the highest good of their own home. No one will take advantage of another, no one will permit hardship to another in order that he may escape. He will rather endure, that another may be free. It is a kind of miniature republic in which every one will work with his own hands. Interesting too, it is the sort of republic in which the dollar is not the monetary unit, for service becomes the unit. And on this service that each renders for the good of all, there is no stamp of the eagle, but love is stamped there. The idea grows as we think about it, doesn't it?

The Christian home is a kingdom, where father is king and mother is queen; where children and others residing together become willing subjects. The king or queen speaks (call the words commands, if you want to), but when the king or queen speaks, in a really Christian home the subjects sit up and take notice. Not that there is any force in the matter; in a really Christian home, force is not supposed to be necessary; but every one seems to feel that what king or queen says is for the larger good, that they have the better judgement, and that they know best of all. Why, it is a pleasure to abide by the wish of king or queen.

Have you ever seen such a home? Have you ever been in one? I have, and I am telling you, such a home is all that is said of it, and then some. Is your home like that? No? They why not get busy and make it so? It can be done. You can do it, if you really and truly wish it so.

The Christian home is a school, where the whole group are learners, working out together the problems of life, comparing notes, telling recent experiences, and each eager to know how it is faring with the other. For the most part, father and mother are the teachers. Their text books are Personal Experience, the Bible, and Observation, or the experience of others. From these three text books the daily lessons are taught, and every one of the family goes on learning.

The experience of parents is an open door, a blessed inheritance to the next generation. There is nothing so appeals to a child as the experience of his parents when they were young. What father or mother did when under stress of hard circumstances, rightly told, determines at once what children will do under like circumstances; they will do the same thing. I tell you, fathers, it means everything to have kept your record clean.

The Christian home is an embryonic church, where father is the man of God who speaks with authority, where mother exercises a holy spirit, and where the

(Continued on page 7)

THE S. S. LESSON

March 3

The Christian Church. Mark 4:26-32; Eph. 1:22; Eph. 4:4-6; Eph. 4:11-16.

Golden Text:- So we, who are many, are one body in Christ. Rom. 12:5.

As with everything that lives, growth is the evidence of life. That which ceases to grow is dying. Life begins with seed. The church of Christ is compared to seed cast into the earth which under the influence that nature provides comes to life, grows and bears fruit. We note in the comparison with the seed that there is a part that God does and man cannot do and a part that man must do. If man does his part God will be faithful in doing the part that man cannot do. In preparing for the harvest the element of faith enters and is a continued factor. The soil has to be prepared. In the case of preaching it means that the word has to be carried to where it will bear fruit and the hearts of men must be made ready to receive it. The sowing of the seed implies that the right kind of seed has been selected and it has been brought to the place where it is to be sown and where it may grow and come to fruit. The mission of the church in all ages has been one of sowing the seed of truth upon soil where it may be received and result in a harvest. But, having done all that he possibly can do, man is a helpless creature. He cannot make the rain to fall or the sun to shine. He cannot assure a certain weather condition that will make things grow. However, that is where God manifests himself as the giver of every good and perfect gift and that is where faith enters. The farmer prepares and sows for an unseen harvest months off because he believes that one will surely come. Every act in the cultivation of a crop is an act of faith in God. So with sowing the Word. God has promised that His Word shall not return to Him in vain and He has directed that it shall be scattered abroad over the earth. We have the faith if we as true scatterers of the Word believe that it shall bring forth its returns in the saved souls of men and women.

This growth of the kingdom, like the growth of a plant into full maturity and fruit bearing, cometh not by observation. Its immediate development is not apparent to the eye of the observer. The plant grows quietly but persistently. We often complain because apparent results are not visible for the efforts of seed sowing that have been made and when we do so we lose sight of the idea that the kingdom is to develop quietly and often without observation, but it is growing nevertheless and faith requires that we trust God for the results. He has promised to give and will surely give if we but do our part in effort and show our confidence in Him by just going ahead, leaving it to Him to give the increase.

The parable of the mustard seed shows how from little things great things are to be expected. The mustard seed was the smallest of the cultivated garden herbs but when it had attained its full growth it was bigger than all and was even strong enough for the birds to light upon. This is a suggestive picture of the development of the church of Jesus Christ. The church began in an obscure corner of the earth and was directed by a humble man who called to himself a handful of men from the common walks of life and commissioned them to carry the truths to the ends of the earth. Like the mustard plant, the church soon came to be the most powerful institution on earth carrying before it the opposing forces of sin. The church like the mustard plant offered shelter. Its help and influence has always been to the weak and helpless. It has concerned itself about the miseries of the earth and sought in every way to ease them. The lessons to be learned here are that though things begin small they are not to be despised for their size and, under God, it is possible for them to develop into mighty factors for right and righteousness. The church, though small as compared with things man regards great, is moreover the great power of God on earth for the salvation of immortal souls and to the glory of God.

Emphasis is placed in our lesson on the fact that Christ is the head of the church. Different churches like the different states in our union have their own peculiarities but they all aim at serving Christ the Head. As the head of the body controlls every member of it so the life giving power and the control of the body, the church, comes from the Head, Christ There may be differences, but there must be unity. The nearer that Christians come to Christ the nearer they will come to one another. There are three special duties of the church. It must edify the saints so that they can do their best for Christ, it must minister to the needy and it must grow so as to increase in its efficiency continually. This will then be attaining of the full stature of Christ.

AN EARLY ACCOUNT OF THE MENNONITE CHURCHES IN PENN.

(Continued from Page 2)

berts, Mary Sellen, Elizabeth Kuster, Margaret Tuysen, Altien Revenstock, John Nise, Hans Nise, John Lensen, Isaac Jacobs (Ivan Bebber), Jacob Isaacs, Hendrick Sellen, John Connerts, Peter Keyser, Herman Custer, Christopher Zimmerman, Sarah van Sintern, Civilia Connerts, Altien Tysen, Catharine Casselberry, Civilia van Vossen. —Morgan Edwards History, 1770.

In 1709 some more Brothers and Sisters came to us out of the Palatinate, so that on the 6th of April, 1712, our community at Germantown and thence extending to Skippack, was so increased that we bad ninety-nine members."

So far goes the narrative of Jacob Godschalks concerning the origin and growth of the Mennonites in Pennsylvania. For the further spreading of our community in the year 1717, many more of our fellow-believers came to us from Germany, among whom were some preachers or ministers of the Lord, to wit: Bens Brechbiel, Johannes Borchhalter, Valentine Klemmer and others who had been confirmed as ministers, (ordained Elders or Bishops). Up to the year 1740, in almost every year, in some more in some less, have our fellow-believers come to us. The most of those who accepted our confession of Faith from the Palatinate, Zweebruggen, Elzas, Upper Rhine and Switzerland. Our community, by God's blessing, has been cared for by such ministers as the Apostle Paul describes, who have administered Baptism and the Lord's Supper, and they are now so numerous that we are not in a position to designate them accurately. We cannot designate how many ministers nor how many communities, but according to our calculation there are at least eighteen confirmed ministers (ordained Elders) and fifty communities, some of which have more than one hundred and fifty members. But this is not a certain count, and there are also many of them which are not so strong.

. Your request goes further, and if the Lord keeps us alive we may yet, in the course of time, be in a position to give you more specific information.

The reasons that have induced so many of our fellow-believers to come to us are various. It can be given as one reason that William Penn, the lord of this land, having received great freedom from the King of Great Britain, made it known everywhere. Now, in many places in Europe the inhabitants were not only had pressed by being compelled to pay heavy taxes, but also they did not enjoy sufficient freedom to serve God according to the considerations of their conscience. And so many preferred to undertake the difficult long journey to come to us.

Upon coming into this country, they not only enjoy freedom, but also find that the land is fruitful and that everything of which the farmer has need it produces to overflowing—if he will only work. We have no want of food or raiment, and there are among us even people who are rich. Some, in writing to their friends in Europe, and others who have made the journey to Germany for merchandise, have much—yes too much,—extolled the country and given such inducements that many have come here for worldly profit. Other reasons we pass by. So far in answer to your first two questions.

The third question concerning the various opinions of our fellow-believers. With regard to our Confession of Faith, our forefathers have taken the Articles adopted on the 21st of April, 1632, at Dortrecht, in Holland, and outside of these we have held to on human regulations, but have taught simply those of the Holy Scriptures and what may further God's honor and man's happiness. And it is to be wished that we may honor the same by our life and walk as our Savior teaches. "Let your light so shine before men," etc. And the Apostle Peter says, "Add to your faith cirtue," etc.

(To be continued)

CORRESPONDENCE

Bluffton, Ohio, Feb. 4. A few items from this part of the vineyard may not be amiss.

The annual congregational meeting was held on New Years day. The several reports indicated that the church was at least in a normal condition. The pastor as well as all other elective officers were reelected for the ensueing year. Church attendance has held up remarkably well.

The music program under the direction of Prof. Lantz has a stimulating effect. Mention should also be made of the splendid service Miss Bixel is rendering as organist.

All this together with pastor's work enables us to go forward in the great program of the church.

Our Sunday School under the leadership of Mr. Bixler and his assistants has been growing in interest.

The church as well as the S. S., is greatly indebted to the College and Seminary in lending helpful assistance. In fact were it not for the beneficial presence of these

inspiring people we would be sadly handicapped. Perhaps one could speak in a broader sense and say were it not for the above named factors the church at large would be in a sad plight.

A very great blessing has been ours during the past week. The occassion for this outpouring of good things was the Annual Bible lectures under the able leadership of Dr. Henry Sweets of Louisville, Ky. Perhaps no lecturer at the College ever made a greater spiritual appeal than did this servant of God from the South.

The Christian Workers' Conference held simultaneously was also very helpful and practical. All in all it was a mountain top experience. It now remains, for those of us who were privileged to hear these good things, to highly resolve to make practical in our lives the seed that was sown.

The College officials are busy with the endowment campaign.

The reports from the field indicates a real heart interest in this crisis that the College faces.

It should be borne in mind that this is not only a financial campaign. But a Clarion Call for consecration and prayer, so that the great work of the kingdom may go on unhindered and that the message coming from the Mennonite church through its leadership may ring clear and true. To this end we ask the entire constituency to rally to this important work.

During the month of February the solicitors will be in the Eastern District Conference.

Prof. Smucker spoke in the two Philadelphia churches on Feb. 4, following up in the canvass during the week.

THE CHRISTIAN HOME

(Continued from Page 5)

elder brother is easily discerned in a large family. Here the approach to God is not explained; it is practiced. Here reverence is caught, the love of God is apparent and the presence of the Divine is a reality of life.

The happiest Christian home will have children in it. If one is not fortunate as to have children, then I would suggest the wisdom of borrowing from some one else, who has been more fortunate than you. How much better to take a child to raise than a puppy dog to caress! For on the heart of the child your spiritual self will become daily impressed, so that when you have come to the end of your natural life, you will yet live,—in the heart of the child you have befriended. Folks, I am telling you that life is a serious matter. Children are a source of constant joy. They are the hope of the present and the future, to anyone who has developed a decent sense of proportion.

I have just now referred to the choice between taking a child or two to raise, and taking a puppy dog to caress. It has occurred to me that one might well do both, and let him have the puppy to caress. Your joy will be in the child; the child's joy will be in the pup. But say, isn't it silly to eliminate the child and take the pup? It strikes me this would be a good case of what Clarence Darrow has chosen to call dementia precox. Thinging of it, you agree with me, don't you?

The Christian home is a haven af rest, after the day's work is done; it is a Palace of Peace, where there is not a constant struggle for supremacy; it is the one place in the whole world where one is absolutely free from the necessity of keeping up appearances, lest he might be misunderstood.

As I said at the first, so I say at the last, the Christian home will be a happy home. Not that there will be no burdens to bear, but that one will not pass the buck to another so as to save himself; not that there will never be any suffering, but that when one suffers he will suffer quietly and not resent it; not that all will always see everything alike, but that each is willing to yield his opinion to that of the others.

Above all, this is the home of daily prayers. There is something remarkably good arises from praying together. The holy Presence seeks this contact. Why not husband pray with wife, why not brother pray with sister, why not parents pray with children, why not all pray together every day, so far as possible? This is a great asset towards the realization of the Christian secret of a happy life. It is the final analysis in making a home Christian. "Lord, teach us to pray."

THE MAN WHO DOESN'T CARE

When Paul was in Corinth on his second missionary journey, he was haled before the judgment seat of Gallio by opposing Jews. Gallio was the Roman deputy of Achaia. He listened to the charges, and refused to take further cognizance of the matter. The Word says, "He drove them from the judgment seat." The next verse, Acts 18:17, says that the "Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat; and Gallio cared for none of these things."

Gallio stands for the man disinterested in religious matters. He would not listen to the Jews, nor was he moved by the cruelty administered by the Greeks. His heart did not respond to the truth, was not affected by brutality, and apparently did not beat in sympathy with anything except continuance in the political office. The man of the present day who cares neither for the religious life, nor extreme human conduct, is a worthy disciple of Gallio. A legislator who says he never has given particular study to the evils of the liquor traffic, and to the benefits of prohibition, is a modern Gallio. The man who must keep his shop open on Sunday on the plea of making a living, regardless of its desecration, and also of its effect upon others who are weak in religion and morals, is another Gallio. The Sunday golf player who leaves his church pew vacant on Sunday, and his church envelope empty for six months, and tells his pastor, or interested friends, that he cares for none of these church affairs ought to have been named Gallio. The politician who is liberal in his subscriptions to get favorite candidates across, and at the same time gets so far back on his church dues that he never intends to pay up, and allows the whole matter to go by default, is another Gallio. The seeker after pleasure rather than after the things which make for moral betterment and Christian stability, belongs to the crowd which cares "far none of these things."

One can assume the air of supreme indifference and tell another that concern is none of his business. Very often, one does this. But a time is coming when Gallio will care. He must not be neglected, forsaken, or antagonized because he refuses to care for things moral and religious. The Lord will open up a way to his heart some time, and friends must not have sacrificed his friendship. Perhaps death will come in the family, or physical affliction, or loss of property, or great distress because of a wayward son or daughter. Then Gallio begins to care. If he loses his office, he is not so haughty. If he gets into prison, much of his pride remains outside. When Gallio cares, other people should show that they care. The gospel is for such persons. We must not limit the gospel's power, and circumscribe its field of action by confining its blessing of salvation to little children and decrepit old women. The gospel is to save profane men like Peter, hot-tempered men like John, skeptical men like Thomas, murderers like Saul of Tarsus, cold-blooded propositions like Gallio. One of the chief duties of the Christian is that he does not class himself with the Gallio of hard-hearted indifference.—Telescope.

DEATHS

Gutchall—Mrs. Rebecca Gutchall, widow of William Gutchall died at her home, in Altoona, Pa., Jan. 24. Age 83. She is survived by three sons, two daughters, one step-son, one sister, six grandchildren and two great-grandchildren. Funeral services were held Wed. Jan. 30. Rev. Jacob Snyder officiating.

Michaels—Mary Martha the daughter of Martin and May Michaels was born June 3, 1926; funeral was held Saturday Jan. 12, 1929, at the home of the parents. Rev. Jacob Snyder officiating. Interment in Fairview cemetery.

Reher—Arnhold, the son of Frederick J. and Marie (Graher) Reher was born in Lamore County, N. Dak., April 12, 1912 and died Jan. 6, 1929, in the home of his parents at Langdon, N. Dak. On June 26, 1925, he was baptised by Rev. N. F. Toews and received into membership of the Alsen Mennonite church in which relation he continued until death. Funeral services were held in the Alsen church Jan. 9, under the direction of Rev. Edward Duerksen who spoke on Heb. 12:6. Interment took place in the Alsen community cemetery. Arnhold was a quiet and obedient son, a junior in the local high school. His illness began December and continued until the day of his departure.

Wipf—M. J. Wipf was born at Bridgewater, S. D., Feb. 10, 1887. Early in life he was left an orphan and made his home with his brother. In his 19th year he entered the drug business having graduated as a pharmacist. Several patents of his production resulted in the establishment of a factory for his product. October 20, 1912 he married Julia Schrag and to this happy union there were born three children who survive with the bereaved widow and a host of friends and relatives. In 1912 he united with the Swiss Mennonite church of Alsen receiving baptism from the hands of Rev. H. H. Regier. He was active along many lines, serving as superintendent of the Sunday School, a member of the official board of the church and of the choir. In the community, besides being active in his own business, he served as an officer of the School Board and as President of the local bank. He was stricken Jan. 7, and later taken to the hospital at Rochester, Minn., where he passed away in spite of all the efforts of the physicians. He is survived by his wife, three sons, four brothers, his wife's parents and many reatives and friends. Funeral services were held in the Alsen Mennonite church, Jan. 23. The funeral services was conducted by Rev. Edward Duerksen assisted by Revs. B. B. Faderecht and J. Wenrich. The choir and a quartett rendered several appropriate musical selections. Interment in the Alsen cemetery.

JOTTINGS

The Mennonite church at Hengelo, Holland, recently celebrated its 200th anniversary. Special exercises marked the event.

The Mennonite hospital "Concordia" at Winnepeg. Man., reports that it was able to end the past year without debt and appeals to its patrons for a continuance of their liberality.

Rev. H. R. Voth, of Newton, Kan., returned last week from a nine days trip to Vonda, Col., and Thomas County Kan., where he conducted a series of services.

The Germantown church Philadelphia, Pa., Rev. Howard Landes, pastor, publishes a very attractive church bulletin every month. From it we learn that repairs have been made to the Sunday School room and that a very interesting Home Class Department is being conducted under the leadership of Mrs. Getz;

The Emmaus congregation, Whitewater, Kan., dedicated its new church building Sunday Jan. 20. The work on the new building began last April when the old structure was removed. The new building replaces one that was erected 20 years ago but which has been found to be too small for present use. The cost of the new building erected is upwards of $28,000.00.

President Schroeder of Freeman College, Freeman, S. D., has been active lately in his endeavors to have the $40,000 of college indebtedness wiped out and has secured several substantial amounts to this end. Missionary H. J. Brown of China, addressed the students of the college some days ago on the subject, Reaching the Goal. Other recent addresses which the students were privileged to hear were from Rev. P. P. Tschetter and Rev. N. N. Hiebert of Mt. Lake, Minn.

Representatives of twenty Mennonite congregations in Kansas met Jan. 16 to take steps looking toward the entertainment of the General Conference which is to hold its session in Hutchinson this summer.

The last of a series of special services held in Bethany church, Quakertown was conducted by the Ladies Aid Society. Mrs. Warren Oberholtzer, the president presided. The Annual Report was read by the secretary, Mrs. Earl Detweiler. An interesting feature of the service was the return of the mite boxes by the members of the society. Special vocal and instrumental music added to the attractiveness of the service. The pastor, Rev. S. M. Rosenberger, preached a sermon on the subject of Service.

The Morrison Cove Ministerium, a local organization of the ministers in charge of the Protestant churches in the vicinity of Roaring Spring, Pa., at a recent meeting was addressed by Rev Jacob Snyder of the Roaring Spring church. His subject was The Fallacious Doctrine of the so-called Gift of Tongues. A local paper reports that this discussion was appreciated by all present because of the very practical and helpful information conveyed. No member of the Ministerium could have presented the subject as Rev. Snyder did because of his own personal contact with the fallacy in action and his wide experience through itineraries in many sections of the country.

The church at Roaring Spring, Pa., is undertaking to establish a church library which is to contain literature that has reference to Mennonites. They are anxious to obtain contributions of such material and would appreciate anything of this nature sent to them. Shelves have already been placed in the church to accomodate whatever they may collect.

The Calvary Mennonite church at Mechanic's Grove, Pa., which is one of the mission churches of the General Conference, had the joy of receiving thirteen new members into fellowship of the church during the closing days of 1928. Of these eight were received by baptism, five by letter and two by confession of faith. A Bible class studying a Bible course by correspondence meets once a week for Bible study. There are fourteen young people enrolled in the class which meets every Friday evening. Rev. D. J. Unruh is the pastor at the Mechanic's Grove church.

An article in "The Lockout" of 1893 containing an article by Dr. Joseph Taylor, a prominent New York educator has this observation concerning Mennonites of several decades ago. "The Mennonite church has been hitherto at home chiefly in the rural districts. Twenty-five years ago the question came up "Shall the Mennonite church follow the people to the city? "It was decided in the affirmative. The result is that in Philadelphia, under the leadership of Rev. N. B. Grubb we have a wonderfully successful congregation. A church that I saw recently so crowded at an ordinary church meeting that every available foot of standing room was occupied. How shall we explain the success of the Philadelphia church? The church succeeds by complying to the conditions of success—that is, by adapting the Mennonite faith and practice to the new condition of city life.

The Ladies Aid Society of the First Menn. church of Allentown, Pa. celebrated its twenty-fifth anniversary Jan. 23. by spending the entire day in the church sewing for the mission stations of the General Conference. In the evening a splendid program marked the close of the day. Supper was served in the basement of the church for the invited guests after which they came together in the main auditorium of the church where they were entertained by violin and vocal music and a splendid address by Missionary Mrs. S. T. Moyer, who came over from New York to bring a message of great interest to the joy of all present. On Friday evening, Feb. 1, the local brotherhood has a supper meeting at the church. Dr. A. S. Fite of the Asbury M. E. church was the speaker.

The Mennonite Year Book and Almanac

1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¾. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth,$1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, FEBRUARY 14, 1929 No. 7

NOTES AND COMMENTS

One would suppose that the old tragedy about the gun that was not supposed to be loaded had been acted out so often that people in their right minds would long ago have ceased carelessly handling fire arms, yet, the other day a man in Atlantic City, age 35, indulging in horse play with a friend fatally wounded him because he "did not know that it was loaded." Fire arms are the most dangerous and most unnecessary things one may keep about the house or anywhere else. Thousands of people keep them because they think they are having at hand effective means of protection and forget that they are merely endangering lives of children and fools. As a protection of life and property fire arms are unsatisfactory. It is silly to suppose that a burglar will tamely permit himself to be shot when he is the more apt to see the man with a gun first and most likely to use his own weapon before the other one has a chance to see him, much less aim at his head or some other part of his anatomy. Then again the life of a man, be it only that of a burglar, is worth more than all the money one may have lying loose about the house.

Dangerous as are arms to the careless householder, the ease with which any one can procure them is perhaps one of the striking evidences of the carelessness of modern society to its own safety. Hardly an issue comes from the press but what it contains an account of some gunman's crimes committed with firearms. We have laws regulating the sale and use of narcotics to legitimate uses and there is even some attempt to compel the liquor laws to be properly observed, but there are few, if any laws that restrict the sale of arms and ammunition. The foolish lad fed up with sensational movie stuff or the hardened criminal may as easily buy a gun and shells at a hardware store as a glass of soda at the corner drug store and there is nothing by which it may be discovered to what use these deadly implements may be put. So long as killing tools may be procured the criminals will get them and use them. Not making an effort to prevent arms from falling into the hands of the criminal or careless is one of the follies of society. It would be just as crazy for a mother to give her baby a loaded pistol with which to play as it is for the merchant to carry in stock the guns and revolvers that any one who has the price may purchase.

In some states some efforts have been made in the direction of restricting the sale of arms to responsible parties. In Pennsylvania the District Attorneys of practically every county, petitioned the Legislature to make a move in this direction. But such efforts have amounted to very little. The lobbies maintained by the makers of arms and amunition have successfully resisted any legislation in this direction. Just how long the people will stand for such a state of things is a problem but the time certainly must come and let us hope it is not far away when in the interest of public safety it will be impossible for criminals to secure instruments of murder just because some one makes money out of selling them and it will be equally impossible for such arms to fall into the hands of those who need nurses and caretakers.

While slavery died with the civil war in this country it continued for a long time in some sections of the American continent, particularly in Brazil. Now, however, most of us think of it as something of the past. But it is a thing that still lives in some quarters of the world. Slavery dies hard and unless civilized nations can be roused, it will continue for generations to come. we are obliged to the Anti-slave and Aborigines Society of England for the information that it gives through the literature for which it is responsible. There are still 5,000,000 chattel slaves in various parts of the earth. Of these 2,000,000 are in Abyssinia, 2,000,000 in China and the rest scattered over various parts of Africa. Livingstone called African slavery the open sore of civilization and that sore is far from being healed, even in our day.

The revelations in the Rothstein murder case in New York City have thrown light on the vast operations of the international narcotic drug ring. Thest operations are based on the enormous over-manufacturing of habit-forming narcotic drugs by the nations of Europe, who, nevertheless, are under solemn treaty obligations under the Convention of the Hague of 1912, and the Convention of Geneva of 1925, to limit manufacture to the quantity necessary for medicinal purposes. The quantity required for medicinal purposes as determined by the Advisory Council of the League of Nations, is but a small fraction of the amount being manufactured. The Conference of Committees recently held in New York directed a resolution to be introduced in the Senate calling upon the State Department to report what measures have been taken by the signatory powers to carry out these obligations. Our government has already taken measures to call this matter to the attention of foreign governments. Nothing could be more effective than the swift development of public opinion in this country and in other countries to bring about the observance of these obligations, which would eliminate in a large measure, the supply for the smuggling activities, so injurious to America and other nations.

Westerville, February 6—Recent inauguration by Rev. Dr. Charles M. Sheldon, author of "In His Steps," of a total abstinence pledge, which the celebrated pastor has successfully promoted as one of the steps toward making prohibition effective, is declared by Dr. Ernest H. Cherrington, director of the department of education of the Anti-Saloon League of America, to be the best plan yet appearing to enroll the people of America in a great abstinence program. Dr. Cherrington said today that it is expected that there will be millions of signatures.

"Dr. Sheldon's pledge not only calls for abstinence from the standpoint of personal benefit because of such abstinence, but also because a large majority of the citizens believe alcoholic indulgence harmful; because prohibition is the law of the land; because to purchase liquor encourages the maker and seller of liquor to violate the law; because prohibition has brought social, moral and economic benefits, and because such abstinence will make the enforcement of the law less difficult.

"Success of prohibition depends not only on law enforcement, but also on law observance. If the bootlegger is to be punished and suppressed by law, a long step toward his suppression will come when he finds few or none who will buy his wares.

"Prohibition was not intended to do away with abstinence pledges. Prohibition makes abstinence easier, and abstinence, on the other hand, contributes greatly to the success of prohibition."

After not being on speaking terms for about sixty years the Vatican and the Italian Government have agreed to kiss and call by-gones by-gones. A treaty has been entered into by which the Italian Government agrees to recognize the temporal government of the Pope and His Holiness is now the sovereign of a realm hardly bigger than a good sized table cloth. In the light of Papal claims Rome is now able to save its face and indulge in all the mummery of a civil government that goes with playing state. Mussolini, the Italian Premier, on the other hand, by this move finds it good politics to make friends with the Catholic church and thus strengthen his populartity with the Catholic population of Italy. He well knows that a dictator lasts only so long as he can retain the populartity of the masses. His indulgence in bombastic talk and his threatenings hurled at imagined enemies served the purpose for the time of appealing to the popular imagination, but now that the effects of these things have worn out he has fortunately struck upon the measure of continuing his hold by using the religious sentiments of the Italian people to suit his purpose. This may assure his retaining his power for some time to come.

A MISSIONARY DOCTOR IN INDIA AND SOME OF HIS PROBLEMS

Basna via Raigarh C. P. India.
December 27, 1928.

Dear Mission Friends:

It was just after finishing tiffin a week before Christmas that two men came to our bungalow from some four miles beyond the Mahanadi River. After some questioning we learned that a little girl in their village had been gored in the abdomen by a buffalo and that the bowel was protruding. After necessary preparations I left with a young man to carry supplies and Christopher, who is to receive training as compounder, to give what assistance we could. We arrived at the village shortly before sunset, and found the girl suffering somewhat yet not so severely. About three feet of bowel had come through her abdominal wound on her right side. Her parents had covered this with green leaves and some rags about as dirty as your mother's floor mop.

The child was taken out in a small enclosure where we started work. The operating table was a small cot, the light, that of a lantern supplemented by a flashlight; the instrument stand was another cot no cleaner than that on which she lay. The water in which we attempted a little asepsis was taken from a pond in which the people of the village as well as the buffalos took their daily bath. The anesthetist was the compounder to be, who had only once previously attempted an anesthetic. Thus handicapped, the bowel was replaced with some difficulty and the wound sutured. After almost an hour's wait to collect the fee and semi-bath in the cold river we arrived home about midnight.

The next morning as we were finishing our period with the pandit the girl arrived at the station. We placed her on the veranda of the dispensary and made her as comfortable as we could on her little cot which was much shorter than she is long. After several days we induced her parents to let us transfer her to a longer and more comfortable cot. She had several rather stormy days at the beginning, but today, the tenth day of her illness her condition is quite good.

I am giving this incident for three reasons, first, in order that you may in a measure sense, feel, and experience the joy that is yours as a result of mission work. The cry has gone out in India, "Behold the bridegroom cometh, go ye forth to meet Him." Ye mission friends in America, go ye forth to meet Him and rejoice with Him in the work you are doing. The joys and responsibilities are not ours alone, they are yours also.

Thus secondly we would have you feel the responsibilitiy of prayer. Almost daily the missionary is face to face with situations and problems that humanly speaking are impossible, yet through prayer and consecration are turned into possibilities and victories won. The greatest need of missions is consecrated prayerful lives. Therefore pray that we may grasp every opportunity of service and use it, be it ever so difficult.

That is the third reason for writing, namely that you might somewhat appreciate the difficulties. When I came to India I came with the determination to do the best I could in spite of difficulties and limitations. I am still thus determined to work hard in spite of handicaps, but I have slightly changed my mind as to the necessity of equipment and facilities. In America there is one doctor for every six or seven hundred people. In our mission area there are over 150,000 people for every European doctor, and we find among these most every kind of disease we ever heard of, read about and many more thrown in for good measure. Cases like the above are thrust upon us and we are expected to treat them properly. In some cases the people have more knowledge of medicine than I had expected. They come to us for cosmetic reasons, for injections and that type of treatment.

Thus it behooves us to be somewhat adequately equipped if we wish to occupy the field. I hereby thank the Christian Endeavor societies for what they have done in supplying medical equipment. There are however other needs. First among these is a dispensary. The present dispensary room in Basna is not suitable to store the equipment you are furnishing, leave alone providing room in which to use it. For $2500 or $3000, a dispensary can be built that I think will be quite adequate for some time to come. Of course that does not take into consideration X-ray which I consider out of the question for some time to come.

The second need will be some place in which to keep patients who must be held for treatment. this need could best be met by a ward consisting of four or five suites of rooms, and costing about $1000. If that is impossible a shed can be built for $100, which will accommodate as many patients. It would not be a credit to the mission, but it would serve the purpose, although not adequately.

The third need is some means of transportation. Although the automobile is not entirely satisfactory. I consider it a definite need in meeting the needs of medical work in the Phuljhar.

Finally, rejoicing in the work that is being done in the mission field. It is your work, the fruits of the labor are yours, as well as the growing responsibilities. May you feel the joy of the work, the satisfaction of accomplishment, the challenge of the difficulties.

Very sincerely yours,
H. E. Dester, M. D.

AN EARLY ACCOUNT OF THE MENNONITE CHURCHES IN PENN.

N. B. Grubb

(Concluded)

As to the Amish, they are many in number, but they are not here near us, and we can give no further information concerning them except only this, that they hold very fast to the outward and ancient institutions.

Concerning the former question as to how many communities there are, we have answered above that we are not in a situation to give definitely the number of our own; and as to the Amish, we also do not know in what places they dwell among us. However, we shall give you a short account of where ours dwell, namely: Germantown, Schiepack, Indian Krik, Tipron (Deep Run), Blen (Plain), Grooten Schwamb (Great Swamp), Lowishenoff, and Schulkill. 'This is the region of the country where we dwell. Further away are Conestogis, where are very many and large congregations: Great and Little Schwatfara, Tolpehokin, Quitsphila, on the other side of the river Susquehana by Yorktown, Great and Little Conewago, Mannakesie, to Virginia, Meriland Schanatore, and further to Carolina where are many and large congregations.

Concerning the question how we support ourselves and gain a livelihood, this serves for answer that the most of us are farmers and follow trades. So far as we know, no one among us has yet gone into the business of merchandise carried on by means of ships upon the sea. Our congregations increase rather than diminish. Through God's mercy we enjoy unlimited freedom in both civil and religious affairs. We have never been compelled to bear weapons. With yea and nay we can all testify before our praiseworthy Magistrates. We accept no (?) under Government because force is used therein. Besides, it is not found good among us that any member of the community should openly, much less secretly, keep an alehouse or inn, because it leads to a great number of irregularities.

Concerning marriage, it is not approved or permitted that any one should marry outside the community, and in case it occurs, whether Brother or Sister, is notified to withdraw from the fellowship of the brotherly council, the kiss of peace, and the Lord's Supper, until they have made expiation to the community.

You further ask whether we have books with Confessions of Faith, and in what number? In the first place we recognize the Holy Scriptures, especially the Evangelists, for our chief rule. Besides, we have the writings of Menno Simons, in German and Dutch: also the " Martyr's Mirror," of T. J. van Braght, in the German Language, which has been printed here in folio, and the " Golden Apples": the above mentioned "Confession of Faith" in the German, Dutch and English languages, and many other books which our old preachers have published and left behind for us, Jost Hendricks, Willem Wynands, Jacob Denner, and many others. For the present the Scripture is preached in the German language in all of our congregations: and in the most, with great reverence and love, as the Apostle directs.

The fifth question we cannot answer, because we dwell far apart, and few can undertake the the task to write to other preachers, and to many of them writing is troublesome, and because your request would cause many of us to consider whether we would not commit a sin if we should undertake to count the people. Look at the history of King David. Still we regard you with complete love, and believe you have no other thought and seek no other end than to honor the Almighty God and Father, through His blessing and mercy that so many believing in His Son Jesus Christ and obeying Him, have been found dwelling in places regarded as the farthest ends of the earth. Although the counting of the people has been mentioned, we shall not neglect to endeavor to secure further and better information in order to strengthen our faith and increase in love.

In order to put our exchange of letters upon a sure footing, as it may not be sufficiently safe to send them to Crefeld, it is important that you give us the name of a man in Rotterdam, to whom we may direct our communications. The letters you write to us can be addressed to Andreas Ziegler in Schiepak (Skippack), under care of David Deschler, Merchant, in Philadelphia, or Johannes Wuster there, and they will come al right. We are inclined with all our ability to serve you to the extent of our little capacity. We hope you will give us some information concerning the ordinances in your communities: also concerning marriage, whether it is conducted by you otherwise than by us: and what is the custom with respect to the Lord's Supper, whether the bread is broken and distributed by the preachers, and whether the members receive the bread all sitting at one table; also information as to whether you keep up the observance of footwashing, and what are your ordinances with regards to the choosing of preachers, whether they are chosen out of the congregation, and whether the whole congregation take part in it?

Since it has been said, we are a simple people and unaccustomed to writing and in many other things unskilled, we should like to ask what the letters mean upon the picture of preacher Gerhardus van Hyningen at Amsterdam, which stand thus: "A. L. M. & Ph. D.," and what is meant by the word **Emeritus.** Further we should like to know whether there is any division between you and the Waterlanders and Frisians, and whether there is any division between the above mentioned and the United Flemish and Waterlanders, and in what the division consists, and if there is a division whether they seek to bear themselves toward each other with love?

THE MENNONITE
A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

In conclusion, we again heartily greet you and ask you to accept our poor composition in love. Let us ask God, the father of love, for wisdom, understanding and knowledge that all may be in furtherance of His praise and to the welfare of the community, through our Lord Jesus Christ. Amen.

Meanwhile we remain, united in love, your Brethren and fellow-preachers.

Andreas Ziegler
Isac Kolb
Christian Funk.

Herewith follows the names of preachers, both when they were selected and confirmed, so far as we know them at this time. In the following arrangement each separation makes one community. To the community at Schiepak (Skippack), belong also Germantown and Matetschen. The preachers are:

Andreas Ziegler, chosen 1746, confirmed* May 30, 1762.
Jacob Schumacher, chosen 1746,
Hendk Kolb, chosen 1752.
Dielman Kolb, chosen 1752.

*This means no doubt, ordained to the full office of Elder.

Indian Krik and Blen (Plane), to which belong also Solford, Rakkill (Rockhill or Gehman's), and Schwammin (Swamp) where the preachers are:

Isac Kolb, chosen 1744, confirmed 1761.
Christian Funk, chosen 1756, confirmed 1769.
Samuel Bechtel,
Jacob Landis,
Jacob Funk,
Abraham Gehman,

Diep Ron (Deep Run), to which bellong Berkosen (Perkasie) on the River Delaware and Anfried's. The preachers are:

Abraham Schwartz, chosen 1738, confirmed 1756.
Abraham Landis, chosen 1758.
Jacob Meyer, chosen 1758.
Samuel Meyer, chosen 1769.

Groten Schwamb (Great Swamp), to which belong Sacken (Saucon), Lower Milford in two places, Hosensak, Lehay (Lehigh), and Term. The preachers are:

Jacob Meyer, chosen 1752, confirmed 1763.
Hendk Funk, chosen 1768.
Hendk Bar, chosen 1771.
Peter Meyer, chosen 1773.
George Ackerman.
Michael Moselman, (Musselman).

Schulkiel (Schuylkill) meetings are held here in three places, but there is only one community. The preachers are:

Martin Baechtel, chosen 1739, confirmed 1758.
David Langeneker.
Joseph Showalder.
Johannes Langeneker, chosen 1772.

Of Connestogis (Conestoga) and the surounding places, we will give only a few preachers and their names, and in course of time will endeavor to prepare a more circumstantial account. For the present we will give only the confirmed preachers:

Bens Hirsch,
Martin Bohm,
Frederick Kauffman,
Bens Schantz,
Tobias Kryter,
Hans Schantz, Junior.

Other preachers are the following, though probably not more than one-sixth of them, since, as we hear, meetings are held in more than forty places. The names of the preachers whom we know are:

Johan Bar,
Johan Herp,
Christian Hirschel,
Ben Hirschel, Junior,
Martin Huber.

An Appeal from Virginia

The grace of God and the love and peace of Jesus Christ, is our wish to all God-loving souls and especially to our brethren in the faith in Holland or Netherlands. Greeting:

To-day, the 7th of September, 1758. Herewith we authorize our brother and co-fellow in the faith, Johannes Schneyder, who until now has been a good friend to the poor, and who contemplates a journey to the friends and brethren in Holland, on account of the dark times in which we find ourselves at this time, owing to the tyrannical or barbarous Indians who have already killed so many people, and have taken many prisoners and carried them away; others were driven from their homes and lands, so that many people are now in great poverty and distress.

We were thirty-nine Mennonite families living together in Virginia. One family was murdered, and the remaining of us and many other families were obliged to flee for our lives, leaving our all, and go empty handed.

Last May the Indians had murdered over fifty persons and more than two hundred families were driven away and made homeless.

We come, therefore, with a prayer to you, brethren, and cofellows in the faith, for help by way of charitable aid, if your love will persuade you to show mercy to us, so that we may with God's help, and the aid of good friends, be guided through this Valley of Grief. The dear Lord will reward you for it, here in this life and finaly in eternity, for what you will do for us.

Further, I do not deem it necessary to write much, as our friend and brother will give you a better report than I could in my simple and imperfect writing, for, he too, had been in danger of his life with his wife and four children, and was compelled to flee and leave his all behind. He had been so situated that he could make a comfortable living. He had a nice little farm, and besides he had begun the distilling of and turpentine oil. He was always a good friend to the distressed in times of need.

Further we request you to remember us in your prayers, as we are like-minded toward you, that we may have the comfort of good old Tobias, with which he comforted his son, when he said, "Even though we are poor, but if we fear God, we shall receive much good."

P. S.—This our friend and brother desires a traveling companion from the congregation to accompany him on his journey, as he deems it best not to go alone. Upon our advice and with our best wishes, our minister and Elder, Martin Funk, has consented to go. Until now he was found true and honest in all things by all. He is, however, still a single man, and by occupation a miller. He, too, was compelled to flee and leave all he had behind./This man was found by the grace and help of God, and will be a true traveling companion to our brother, Johannes Schneyder, on his journey to Holland.

Further, in my simple-heartedness, I do not know what more to write, only to send greetings from us all to all the brethren and congregation in Holland.

Signed by us and many others
Michael Kaufman,
Jacob boner,
Samuel boehm,
Daniel Staufer.

Written by
Benedict Birsche, one mile from Lancaster town,
Mennonite Minister.

(Original in Archives of Mennoonite Church in Amsterdam, Holland, and copied by Prof. Dr. S. Cramer.)

BEAUTIFUL THREADS OF GOLD

Slowly the web of life unrolls,
Shimmering fold on fold,
Somber and bright and ashen gray,
Woven with threads of gold.
Glittering threads like sunshine fair,
Lighting the woof of toil and care,
Making the web a fabric rare,
Beautiful threads of gold.

Gather we now the gleaming strands,
All that our hands will hold,
Tossing the shuttle to and fro,
Weaving our threads of gold.
Weaving them in thro' smiles and tears,
Weaving them in thro' hopes and fears,
Weaving them in thro' passing years,
Beautiful threads of gold.

THE CHRISTIAN EXPONENT "CHAT"

THE CASE FOR PROHIBITION AND THE W. C. T. U.

With what kind of arguments can you "sell" the idea of prohibition? The W. C. T. U. suggests five points to be used in winning new members to their organization, incontrovertible facts which they believe will appeal to the judgment of every patriotic and fairminded person.

First, that prohibition has done away with the unspeakable saloon, and no decent individual, not even Ex-Governor Smith, rises to champion its return.

Second, prohibition has promoted health. Such a competent authority as Dr. Haven Emerson of Columbia University declares that under prohibition the general death rate has been lower than ever before, and that the death rate from alcoholism is now less than 75 per cent of the pre-prohibition rate.

Third, prominent business and professional men, including Herbert Hoover, Secretary of Commerce Whiting, Henry Ford, Roger Babson and Prof. Irving Fisher believe that prohibition has contributed to the prosperity of the country. The money once wasted on liquor is now being invested in homes and motor cars or deposited in savings banks, and building and loan associations.

Fourth, prohibition, according to the testimony of social workers, has meant better homes, children that are healthier and happier and better fed and clothed. Jane Addams of Hull House, Chicago, declares: I would not see the old system return again for anything.

Fifth, prohibition, according to educators, has meant an increased attendance in the grade schools, high schools and colleges.

To these might be added a sixth, viz: that prohibition, reputed to be a failure, is nevertheless highly unsatisfactory to the wets. For obvious reasons they would prefer to have the nefarious business of manufacturing and selling booze under the sanction and protection of the law. Any business which finds itself classified in the category of criminal action by the intelligent and overwhelming vote of a free people, is finally doomed a failure.

THE COST OF WAR

A writer in the "Womens Missionary Magazine" (January issue) presents a row of staggering figures on the cost of war. She says:

> The World War cost 30,000,000 lives and $400,000,000,000, as estimated by the League of Nation statisticians. This sum of money could have provided home site and furnished cottage worth $4,000 for every family in Great Britain, America, Canada, France, Germany, Belgium and Russia. After doing this every city of 200,000 inhabitants in the countries mentioned could have been supplied with a $5,000,000 library, a $5,000,000 hospital, and a $10,000,000 university. In addition, there would have been left a sufficient sum to have created a trust fund at 5 per cent interest which would have provided an annual subsidy of $1,000 a year towards the salaries of 125,000 teachers and 125,000 nurses.
>
> In Germany, the pension roll has already reached the enormous sum of $425,000,000 a year with more than 2,000,000 persons on it, and will continue to increase for at least 15 years, not coming to an end for three or four generations.
>
> Europe has larger armies today than in 1913. France has 686,000; Italy 347,000; England 408,000; Germany 100,000; Russia, 900,000.
>
> Counting our armed and trained forces the United States has over 600,000 under arms and this number is increasing over 20,000 a year.
>
> The cost of American wars up-to-date amounts to $44,000,000,000.
>
> The sum of $3,000,000,000 is spent annually for armed forces, compared with only $1,300,000,000 for highway work and only $2,000,000,000 for schools. This money spent for war would build three times as many new roads, maintain twice as many schools, double our shipping and canal property, multiply our telephone system by two, buy twice our stock of imported merchandise and increase our present supplies of mineral products three times.
>
> We are still paying pensions in the Mexican War which ended 80 years ago.
>
> "If we want peace, we must prepare for peace, believe in peace, and sacrifice for peace."
>
> "The pen will be mightier than the sword when the people will it so."
>
> "Sentiment is stronger than armies."

STRENGTH THROUGH WEAKNESS

"For when I am weak, then am I strong." II Cor. 12.

Here is a paradox. This statement of Paul seems on the surface to be untrue. For how can any man be strong when he is weak?

Piercing beneath the surface, as one must do with all paradoxes, we find that the Great apostle to the Gentiles is but expressing a bit of personal experience. He actually found it to be so in life, that when he was weak, then he was strong. And we, too, find the same to be true in our own experience. Our greatest spiritual strength is frequently accomplished with the consciousness of humiliating weakness.

The weakness to which Paul referred was partly a physical defect—whether it was epilepsy, or weak eyesight, or malaria fever, or headache, or something else I do not know. Paul does not tell us the precise nature of his malady. He only calls it "a thorn in the flesh." It evidently was an embarrassment to him and caused him no end of pain. He made it an object of prayer. Three times he besought the Lord that this thorn should be removed from his flesh. The petition was denied, as was our Lord's prayer when He asked that the bitter cup be removed, if possible. Paul carried his weakness with him to his dying day. Incidentally, let us observe that God can answer some petitions only with a "No."

Does a "thorn in the flesh" make a man weak? Upon thinking it over, Paul concluded that it did not. It put certain limitations upon his work but these proved to be only outward and temporary. The thorn in the flesh may have compelled him to remain quiet when he greatly desired to move on. It may have compelled him to take one route when his preference was to take another probably more difficult to traverse or accompanied by a severe climate. It may have given him the appearance of being weak in the eyes of his hearers, when he greatly desired to be impressive and contagious with energy. But in his weakness he learned a great lesson: **to depend upon the grace of God.** The lesson of dependence made him strong. No man is strong who has not learned to lean upon the resources of God. When Paul was physically weak, then was he strong with the power of God.

Paul nowhere says that thorns in the flesh are desirable or that a physical malady of some sort is necessary to a normal spiritual life. I believe that Paul took care of his body as best he could under the circumstances. In his suggestion to Timothy that he drink a little wine for the stomach's sake there is indication that the veteran traveler found the drinking water frequently impure and the source of disease. His advice regarding the use of wine was in the interest of hygiene.

The body is the temple of God and must be kept in as good condition as is consistent with the performance of duty.

But with the best of care, disease may, and in the large majority of human lives does, overtake us. The number of people that are physically perfect is exceedingly small. The fact of physical suffering is written cold and large upon this world and few of us escape it permanently.

What will a man do with a physical weakness? He may fight it and pray for its removal. Insofar he is followingg the example of Paul. Then it will depend upon his attitude whether he has the will to conquer or whether he allows himself to be conquered. Blindness may crush one individual and make out of him a pauper and a beggar. Another will turn weakness into strength, and compensate the loss of eyesight by an enlightening of the eyes of the mind as did John Milton and Fanny Crosby. A smaller man would have found the thorn in the flesh an adepuate reason for discontinuing all missionary effort. Paul, on the contrary, turned his affliction to good use. He rose above it and made it minister to his spiritual growth.

Who is strong? It is the one who knows his limitations. The proud and the self-sufficient are ever in the process of spiritual stagnation. And any weakness that reminds us of our limitations, painful as it may be at times, is really not weakness but strength.

Again, the strong are those of wide sympathies. I doubt whether it is possible for anyone to sympathise widely with people, all kinds of people, except he who has suffered and suffered much. The world is full of sorrow and suffering. The universal note which is understood by the largest number of people is not joy but suffering. The preacher who forgets that misses something important, for the true ministry must be one that is full of comfort. The thorn in the flesh may make a man weak but at the same time it may widen his sympathies and therefore it may make him strong.

The gracious ministries of suffering are many and varied. Paul realized this and gloried not in his achievements for Christ but in his suffering for Christ. Humility, dependence upon God, patience, kindness, sympathy, and love—these are the fruits of suffering. All of them are marks of strength. No wonder then that Paul writes to the Corinthians, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

Lester Hostetler.

Upland, Calif.

THE OHIO PASTOR'S CONVENTION

By Paul E. Whitmer

One of the unique institutions of our time is the Ohio Pastor's Convention. The tenth consecutive convention is now in session in Columbus, Ohio, (January 21-24, 1929). Each year, in the second last week in January, the Protestant pastors, all over the state, assemble in this city to the number of more than a thousand for four days of conference and fellowship. Last year the attendance reached the total of twelve hundred (Protestant pastors, representing all the denominations, from the largest to the smallest, Methodist, Baptist, Presbyterians, Congregationalists, Episcopalians, Reformed, Brethren, Disciples, United Brethren, Mennonites and many others are here in large numbers.

One of the striking things about this convention is the fraternal feeling among the attendants. Fast friendships spring up among the ministers irrespective of denominational lines. When one is introduced to a fellow minister he seldom thinks of asking him to what denomination he belongs. The initial conversation with a new acquaintance is usually: "To which commission of the convention do you belong?" "Did your church have a Prince of Peace Contest?" "Do you plan to have a contest next year?" "How many Pastor's Conventions have you attended?" "What do you think of this year's convention compared to former ones?" "Which address so far did you find most helpful?" "Where are you staying during the convention?" "It is about dinner time. Let us have dinner together."

One young man who was a student in my classes fifteen years ago is the pastor of a large Evangelical church at Dayton, Ohio. We spent the spare time of one day together. He told me all about his work during the last fifteen years. He is prominently connected with the Young People's Retreat work of his church and plans to send me their booklet and other publicity material announcing next year's retreat. He asked me what my salary is and when I told him, he paid for my dinner. His salary evidently is considerably higher than mine. Yesterday I met a Reformed minister from eastern Ohio. We had an interesting but brief conversation because it was time for the morning session to begin. This morning at breakfast I saw him for the second time and he told me half way across the dining room with great delight: "Lester Hostetler is coming back to Ohio in June." Another ministerial friend remarked "Evidently he and Lester are good friends." The other day I heard an interesting story about a minister who attended a convention at which various denominations were represented. When he got home he told his people that he, a Baptist, had ment some Presbyterians at that convention who were real Christians and what is more, they were gentlemen. Experiences like these happen daily here at the Ohio Pastor's Convention.

While such fellowship is delightful and religiously stimulating, it is a mere incident and by-product of this interdenominational religious gathering. The great and lasting contributions of this convention are made in the sectional meetings of the ten commissions and in the general public sessions at which great and helpful addresses and commission reports are made. The major part of two forenoons are devoted to sessions of the ten large commissions into which the convention resolves itself for these periods. Each of these ten commissions consists of seven permanent members, a chairman, a secretary and five other men. Then about one hundred men of the convention are assigned to each one of the ten commissions to meet with them and assist them in their deliberations and the preparation of their reports to the convention. To each one of the ten commissions is assigned an outstanding Christian leader, who is doing notable service in that particular field, to assist the the commission as advisor. The advisors are usually convention speakers. The ten leading commissions are the following: Evangelism, Interracial, Goodwill, Youth Community, International Goodwill, Interdenominational Goodwill, Moral Welfare in the Home, Religious Education, Industrial Goodwill, Town and Country Church, and State Comity Conference. Each one of these commissions aims to prepare and read before the convention a brief but well thought out and helpful report. These reports are designed to lead the way for the thought and action of the Christian forces of the state for the coming year. When these great Christian pronouncements are made, many of us sit in heavenly places and see visions and dream dreams of the kingdom of God to be among men.

The addresses of the convention are being delivered by outstanding Christian laymen and ministers. Among the principal speakers we have heard A. T. Robertson, Stanley High, Stephen E. Keeler, Charles W. Gilkey, Will W. Alexander, Fred B. Smith, Maj. Gen. John F. O'Ryan, A. Earl Kernahan, Alva W. Taylor, Gov. Myers Y. Cooper, Luther A. Weigle, Malcolm Dana, Frederick J. Libby, S. Parkes, Cadman and others. No one can be an appreciative listener to these present day prophets and and interpreters of men and Christianity without being profoundly moved and stirred to think and pray and work that the better things of life may be brought to all men and races everywhere through Christ. Some of the speakers emphasized the fact that the Christian church had been too much satisfied to hold its own membership and community standing and too indifferent to the call to represent Christ adequately here in this world. The sin of complacency and self-satisfaction is starving the spirit and power of Christ out of the Christian church. Some of the speakers have pointed out the fact that the prophets of each age, are stoned by their contemporaries and are revered as saints by future generations. One man said that Christianity was a youth movement at the time of its institution. Christ was only thirty-three when the religious leaders in Jerusalem crucified Him. Christ's disciples were all young men when they espoused his cause. Their opposers were the old men of official position and religious influence.

Major General O'Ryan gave an unusual address on "The Churches and World Peace." While training troops in one of the southern camps in the late world war his wife was horrified at the instruction given to the soldier boys in the bayonet practice. One English officer, one French officer and four American officers were training a group of soldier boys in the use of the bayonet. By means of dummies they were taught how to thrust their bayonets through the enemy, give it a certain twist so as to make the injury fatal, stamp their hobnail-heels on the neck of their victim and curse and swear like demons all the time this hideous butchery was in progress. His wife's protests and anxious inquiries whether such proceedings had his approval, led him to the conclusion that war and Christianity are irreconcilable. Since his retirement from active service because of his age, he has espoused the cause of peace as the only possible program in keeping with the life and teaching of Jesus. He speaks frequently at Christian gatherings out of his life long experience as a military man who has in recent years become convinced that the church can not sanction war and still remain Christian. Gen. O'Ryan saw actual field service in three wars, including the late world war. Consequently his conclusions are supported by experience with war at close range over many years.

Luther A. Weigel, Dean of the Yale Divinity School, gave a commanding address on "The Meaning of Religious Education." Dean Weigel is one of America's greatest Christian leaders, working in the field of religious education. The one heartening feature in Dean Weigel's work is the fact that his religion and the religion that he teaches has content, belief in the Christian evangel. He believes that religion is based on a personal God with whom men can have experience and not merely the social sanctions upon which the humanists and determinists build their religious education technique. There were other great addresses. Fred B. Smith gave two stirring messages which were appreciated by every one at the convention. Stanley High spoke twice in most effective manner on a subject which is well represented in E. Stanley Jones' books, "Christ of the Indian Road" and "The Christ of the Round Table." A. Earl Kernahan thrilled the convention with his address on visitation evangelism. Many pastors will go from this gathering firmly resolved that they will adopt this plan to bring men to Christ in their communities. S. Parkes Cadman is scheduled to speak twice on the closing day of the convention. This will no doubt be the climax day of the whole four days.

Simultaneously with the pastor's convention two related conventions are sponsored and conducted by the same organization, the Ohio Council of Churches. The one is the second annual Ohio Conference of Church Women and the first Ohio Layman's Convention, which promises to be an annual gathering. We pastors are so busy with our own convention that we have not had any opportunity to look in upon these two related conventions. They are reported to be well attended and highly profitable gatherings. Practically all the outstanding speakers of the pastor's convention, also, address the other two, insuring high class programs.

These conventions give to the Protestant Christians of Ohio, both ministerial and lay, great preaching surveys of our tasks and evaluation of our achievements, information as to the progress of the kingdom both in America and around the world, humiliating examples of the selfishness and rivalry of American Protestantism, challenging calls to carry the words and spirit of our Christ into our church programs. These are days of visions and dreams, of humiliating revelations of our failures and the un-

(Continued on page 6)

THE S. S. LESSON

March 10

Baptism and the Lord's Supper, Matt. 28:19, 20; 1 Cor. 11:23-29. Other passages, Matt. 3:13-17; Acts 2:38; Rom. 6:1-14.

Golden Text:-"This do in rememberance of me." 1 Cor. 11:24.

Baptism is a distinctive rite of the Christian church. Under the Old dispensation there were various washings and cleansings and John the Baptist used Baptism in preparation for the coming Christ who was to be greater than he and who was to command a continuance of it with special significance to his teaching. It is not our purpose here to discuss the forms of baptism of which there are several and which have the mark of the Spirit's blessing. Those who would dispute the forms of baptism without attention to its spiritual significance miss the purpose of it all.

In baptism we have the example of our Lord. He submitted to it to fulfill all righteousness and to identify himself with the sinner, not that he had sins to be remitted, but that he might become one with those who had and for whom he was to shed his blood. Baptism also marked the beginning of the public ministry of Jesus. Hitherto he had lived in obscurity but now he was to appear to the world and offer himself as its Redeemer. In submitting to Baptism Christ offered the perfect example of the perfect man. In patterning our lives it is only wise that they should follow the example of Jesus. In doing this we make no mistake. At baptism the descent of the Spirit and the voice from God left no doubt concerning our Lord's perfection when the Heavenly Father declared that he was well pleased with him. It was God's testimony to the hitherto perfect life our Lord had been leading.

In his farewell address Jesus commanded baptism. It was to be the seal of conversion on those who believed the Gospel of salvation preached to them. It was to be the sign by which it was declared by the subject that henceforth the world, the flesh and the devil were renounced. those who deny the existence of the Trinity find baptism meaningless since the command is to baptise in the name of the Father, Son and the Holy Spirit. The church is commanded to teach men to obey all Christ's commandments and the commandment for baptism is an outstanding one.

Baptism publically administered is a sign to the world that the one receiving it has made Jesus his Lord and has committed himself to be obedient to all his commandments. It is the rite by which one identifies himself with the church and so it means union with Christ, for he is the head of which the church and those submitting to it become members of the body of which he is the life and controlling head. Baptism is the symbol of death to sin. To die with Christ also implies that one is to rise with him in the resurrection of new life. Baptism means purification. The waters of baptism signify that one has been cleansed from sin through the blood of Jesus Christ. We were filthy with sin but have become white as snow.

At the last Passover Jesus was celebrating with his disciples the death of the lamb that was slain to the salvation of the Hebrew people in Egypt. In the Last Supper He introduced the New Passover that signified the slaying of the Lamb of God who taketh away the sins of the world. Paul although not one of the original band, present at the institution of the Supper received by revelation the meaning of it and directed how it was to be celebrated. In the Supper the passing of the Old Covenant is marked and the beginning of the New Covenant is instituted. Anciently, it was called the Eucharist because it was associated with thanksgiving. There can be nothing greater for which to give thanks than the atonement made for us through the blood of Christ. We should always enter into it with a spirit of thanksgiving. It is not to be observed carelessly since all who partake are commanded to examine themselves. The final judge of ones right to participate rests with the one who examined himself. The symbols used were simple. The bread consists of the broken grains of wheat and so suggests the broken body of the Lord. The grapes had to be crushed to made the wine and so the Lord had to be crushed and give his precious blood for us. The Supper is a Memorial Feast. It calls to remembrance the life, the suffering and the death of Christ. It is a feast that anticipated his coming. We are to do it until He comes.

....

THE OHIO PASTOR'S CONVENTION

(Continued from Page 5)

Christlikeness in our work, of deep meditation and prayer and resolves by God's grace to be more resolves by God's grace to be more faithful ministers of His and to represent Him more worthily as ambassadors of the heavenly kingdom to a world of need.

CORRESPONDENCE

Grace Mennonite Church, Pandora, O. Feb. 4, 1929. Dear Readers of the Mennonite:-

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

Our congregational meeting was held Jan. 1, at which time the various new officers were elected, and reports given from the past year. The Lord has blessed us in many ways both materially and spiritually. Another thing of most importance before us was the selecting of a permanent pastor. No doubt many of you have read in the paper that Rev. Regier who had so faithfully served us for the past eight and a half years resigned, which took effect December 1st and accepted a call to the Mennonite church at Reedley, Calif. Since that time we were very fortunate in securing Rev. Whitmer, Dean of the Seminary, to act as pastor until further action was taken. At the congregational meeting it was decided to continue with Rev. Whitmer as long as he feels it does not interfere with his work at the Seminary.

This past week many of us took the opportunity of attending the annual Bible Lectures at Bluffton College given by Rev. Henry Sweets of Louisville, Ky., who brought to us some very inspiring as well as instructive messages, in which he lifted up Christ not only as an example but also as our Savior and Redeemer from sin.

Almota, Wash., Jan. 29, 1929. Just a little note from the far West. For quite a while it looked like we were not going to have any winter, but it is different now. About 2 weeks ago it started to get colder and began to snow. Now we have over 2 feet of snow and already had some extreme cold nights, colder than we have had for several years. The roads are badly drifted. The mail carriers stuck in the snow. The farmers are now opening the roads. The airplanes cannot conquer the fog and the cars cannot conquer the deep mud nor deep snow.

Our church, being a country church, remained closed all day last Sunday. Extreme cold and drifted roads were the cause. Since our church was organized 36 years ago this has happened but very few times.

On Sunday, Dec. 16, our Mission in the large and beautiful city of Portland, Ore., was opened. The Lord granted us a perfect day. On account of the flu the attendance was not as large as we expected. Jesus says, that the Kingdom of Heaven is like unto a mustard seed. (Glad that He did not say a golden nugget). The same can be said of our Portland Mission. Altho the mustard seed, especially of the wild mustard out here, is so very small, almost invisible to the naked eye, it contains a living germ which with proper care and favorable conditions will grow and expand and furnish food and shelter to some of God's creatures.

Just received the good news that the Mission Church of Los Angeles has decided to have the next session of the Pacific Conference in their midst. The time set is the Thanksgiving week. Nov., as a rule is a very beautiful month in California.

Also received word stating that several Mennonite Ministers of Germany intend to attend the General Conference at Hutchison, Kansas, next August. Only two names were mentioned. Rev. Christian Neff and Rev. Jacob Kroeker.

Two weeks ago it was the privilege of the writer to once more deliver a Gospel message in the church near Newport, Wash. This was by far the best attended and most attentive meeting. It sounds and feels home like to hear those beautiful old German Gospel songs, sung so wholeheartedly. Altho they haven't much ready cash at present, they have plenty to eat, wear and keep warm and seem to be content. The winter having been mild up to the middle of Jan., the demand for cord wood was not so great as usual, but they are busy hauling wood to the railroad, for which they have now excellent sleighing.

The first settlers who came to that place were mostly such who expected to get rich over night, have nearly all left; the most of those who are there now are real home makers.

The snow on the evergreen trees glittering in the beautiful sunshine affords a sight never to be forgotten.

Closing with Psalm 103: 1, 2. Bless the Lord, O my Soul and all that is within me bless His Holy name. Bless the Lord, O my soul and forget not all His benefits.

Best wishes to Editor and Readers,

P. R. Aeschliman.

Salem Church, Dalton, Ohio. As we read in 1 John 5, 19, that we love Him because He first loved us, we again in recognition of this fact, wish to endeavor more than ever to make this our motto also for this new year, to

love Him more truly in doing His will in all things.

Our annual business meeting took place during the afternoon of Dec. 31st. At this time our present pastor, Rev. A. R. Keiser was unanimously reelected, Bro. Peter C. Sommer was elected to serve as church trustee to fill the vacancy made by the recently departed Bro. Rudy Studer.

The envelope system was introduced and adopted to contribute to the financial support of the church. It was also decided that the many German books lying dormant in the church library should be made use of, by sending them to some of our Mennonite brethren in Canada, where they would be welcomed and appreciated. The Women's Missionary Sewing society consented to assort the books, have them packed and finance delivery charges.

During the second week of January union meetings were held in the Methodist, Presbyterian and United Presbyterian churches at Dalton and in our church alternately, in observance of the week of prayer. The meetings proved a spiritual benefit and enhanced the spirit of mutual interest and brotherly love.

Last week our pastor in company with Rev. Shelly of our sister church at Wadsworth, attended the Seminary Worker's Conference at Bluffton and also met with the Young People's General Conference Committee and with the Young People's Retreat Committee at that place.

A weekly teachers' meeting has been brought into life, to take place at the different homes of the teachers.

The C. E. and Junior Endeavorers had election of officers and are pursuing their work with new zeal and interest in reaching out a helping hand to others at home and abroad.

Our prayer is that we may remain true to the vision given us by our Lord, that we may bear much fruit for our Master during this new year of God's grace.

The correspondent,
Mrs. L. E. Amstutz.

MARRIAGES

Christner—Wittrig—The home of Mr. and Mrs. John Christner was the scene of a very pretty wedding on Thursday, January tenth, when their daughter Ruth Mae, became the bride of Mr. Emerson Wittrig.

The ceremony was read in the presence of twenty-two guests, nearest relatives of the bride and groom. After congratulations were extended the bride led the way to the tastefully decorated dining room where a sumptuous dinner was served by the Misses Lydia and Emma Roth and Fannie Eiman.

The bride is the only child of Mr. and Mrs. John Christner near Wayland, Iowa, and the groom is the second son of Mrs. Margaret Witrigg near Noble, Iowa. They are a worthy young couple, held in high esteem by their large circle of friends who wish for them the best in life.

They will establish their hime on the Wittrig farm, near Crawfordsville and will be at home to their freinds after February first.

Good—Tschantz—At the Mennonite parsonage in Noble on January 26, 1929, two lives were made happy and two hearts one When Miss Arlene Good, daughter of Mr. Jake Good became the wife of Mr. Andrew Tschantz, son of Mrs. Peter S. Tschantz, both of Wayland, Iowa.

At two o'clock the ceremony was read by Rev. H. J. Schrag in the presence of a few friends. Miss Anna Wenger and Mr. Lloyd Alliman, being the subscribing witnesses.

They will make their home with the bride's father north of Wayland, Mr. Tsehantz following the carpenter trade. The very best wishes of the community go with these two worthy young people.

Wenger—Alliman—Miss Anna Wenger and Mr. Lloyd Alliman were united in the bonds of Holy Matrimony at the home of the bride's parents, Mr. and Mrs. Joe T. Wenger north of Wayland on January 26, 1929.

The home was tastefully and artistically decorated in yellow and white.

Promptly at five o'clock Mrs. Allen Wenger sang "O Promise Me" and immediately after played the wedding march to which the bride and groom proceeded by their pastor, marched down the stairs and took their places before the canopy. "At Dawning" was then sung by Mrs. Allen Wenger after which the officiating minister, Rev. H. J. Schrag read the double ring ceremony.

Congratulations were then extended by the thirty-two guests after which the bride led the way to the dining room where a wedding feast awaited them.

These fine young people will make their home three miles south of Wayland and engage in the farming industry. They have the congratulations and best wishes of the whole community.

THEY WILL BE MISSED

A tribute to the Brethren S. B. Lathshaw and J. B. Funk. Pillars of Hereford Church, Bally, Pa.

By William Doughan.

Out of the ranks if the living they've
passed
Into the Spirit Land free, free at last.
Earth has a vacancy hard for to fill
Since these good fathers passed over
the hill.

Honored by God with long life as He
said
Kept by His grace, hut now they are
dead,
Their spirit again to their God have
been led,
Their bodies to rest in the grave as
He said.

They will be missing though others
succeed,
Others will reap where they cast the
seed.
They've now given up their toli and
their labor
But their good example we all will
remember.

DEATHS

Helsel—Mrs. Evaline (Feathers) Helsel died January 27, 1929 at the home of her parents at Upper Poplar Run. Mrs. Helsel was born Jan. 27, 1900. She was a firm believer in the Lord Jesus Christ. About a month before her death she was at church and gave a living testimony for her Lord and Master Jesus Christ. She leaves to mourn her husband and six small children, her parents and four brothers and one sister. The oldest child is about eight years and the baby is about four months old. Mrs. Helsel was a member of the Mennonite church. Just last summer she brought five of her children and had them consecrated to the Lord. Funeral services were held at the Upper Klaar Church on January 31, in charge of her Pastor, Rev. Daniel Gerig, assisted by Evangelist, Ira P. Dean from Harrisburg, Pa.

Rev. Peter E. Stuckey

Rev. Peter E. Stuckey, son of Peter and Elizabeth Summers Stuckey, was born near Trenton, Butler Co., Ohio, on May 31,1844. He passed away very suddenly and unexpectedly from a heart attack while seated at the dinner table of his daughter, Mrs. Alvina J. Cantwell, of Mt. Pleasant, Iowa, at the age of 84 years, 7 months, and 24 days.

In 1850 he moved with his parents to McLean Co., Ill. His parents settled on a farm near Danvers where he grew to manhood. In his early youth, he gave his life to Jesus Christ and joined the North Danvers Mennonite church.

On February 22, 1866, he was united in marriage with Catherine Engel of Metamora, Ill., and they settled on a farm near Washington, Ill. They were permitted to share the joys and sorrows of life together for over 60 years, she having preceded him to the Great Beyond on January 12, 1927. This union was blessed with nine children of whom six are still living, one daughter having died in infancy and two sons were stricken by death in the very prime of their life.

Soon after his marriage, he was called into the ministry by the Mennonite church near Washington and in 1876 he was ordained as bishop. He faithfully served this congregation until the spring of 1888 when he and his family moved on a farm near Gibbon, Nebr. While here he served as supply pastor for the churches at Lexington and Aurora, Nebr., and also held the office of county treasurer for one term. In 1898 he received a call to become the pastor of the Eicher church near Noble, Ia., which he accepted and so moved with his family to Wayland, Ia. After serving the congregation at Noble and Wayland for several years, he retired from the active ministry, but even after his retirement he took an active interest in the religious and social life of the community. He also served as a member of the Board of Trustees which erected Central Mennonite college at Bluffton, Ohio. Since the death of his wife in 1927 he has been making his home with his children.

He leaves to mourn his departure, three sons and three daughters; three sons-in-law and three daughters-in-law; seventeen grandchildren and four great-grandchlidren, and many other relatives and friends.

Funeral services were held Sunday forenoon at the home of A. B. Cantwell at Mt. Pleasant, Iowa, and were conducted (January 27) by Rev. Elmer Basinger of Wayland, Iowa. The body was then taken to Washington, Ill., where another service was held from the Calvary Mennonite church on Monday in charge of Rev. Valentine Stubhar. Burial was made in the Glendale cemetery of Washington.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES
For January 1929.

Foreign Mission, Gen. Treas.: Hebron, Sew. Soc., Buhler, Kan., $400.00; C. E. Soc., West Zion Ch., Moundridge, Kans., $7.75; Mary Martha Circle, Immanuel Ch., Los Angeles, Calif., $5.00; Bethlehem Sew. Soc., Bloomfield, Mont., $150.00; Sew. Soc., Turpin, Okla., $60.00; Sister Hillegonda's S. S. Class, 1st Menn. Ch., Newton, Kans., $10.00; Bergtal Sew. Soc., Corn, Okla., $100.00.

Home Missions, Gen. Treas.: Bethlehem Sew. Soc., Bloomfield, Mont., $100.00; Sew. Soc., Turpin, Okla., $60.00; Sister Hillegonda's S. S. Class, 1st Menn. Ch., Newton, Kans., $10.00.

Girls' Homes, Canada: Bethesda Sew. Soc., Henderson, Nebr., $20.00; Mary Martha Circle, Immanuel Ch., Los Angeles, Calif., $5.25; Sew. Soc., Berne, Ind., $25.00; Sew. Soc., Beatrice, Nebr., $23.15; Sew. Soc., Turpin, Okla., $30.00; Sew. Soc., Arena, N. Dak., $6.00.

Hospital, India: Sew. Soc., Aberdeen, Sask., $10.00; Sew. Soc., Arlington, Kans., $25.00; Bethlehem Sew. Soc., Bloomfield, Mont., $50.00; Sew. Soc., Turpin, Okla., $60.00.

Miscellaneous: Jr. Mission Soc., Henderson, Nebr., Orphan, India, $30.00; North Star Sew. Soc., Drake, Sask., Philipp, India, $30.00; Ladies' Aid Soc., Bally, Pa., Orphan, India, $30.00; Bethlehem Sew. Soc., Bloomfield, Mont., Biblewoman, China, $36; Do, Teacher, China, $42.00; Sew. Soc., Summerfield, Ill., Biblewoman, China, $40.00; Zoar Sew. Soc., Goltry, Okla., Biblewoman, India, $25.00; Sew. Soc., Goessel, Kans., Matron, India, $50.00; Bergtal Sew. Soc., Corn, Okla., Orphan, India, $30.00; Do., Student, China, $23.00; Sew. Soc., Turpin, Okla., Student, India, $30.00; Do., Famine Sufferers, China, $62.00; Bethlehem Sew. Soc., Bloomfield, Mont., Emergency Relief, $25.00; Do., China Bldg. Fund, $48.00; Do., China, where needed, $50.00; Do., Rev. P. Loewen, Germany, $12.00; Do., Mont. State Children's Home, $20.00; Ladies' Aid Soc., Bally, Pa., China Missions, $30.00; Do., India Missions, $30.00; Do., U. S. Indian Missions, $30.00; Do., Altoona Mission, $30.00; Miss Nettie Becker, Marion Jct., S. Dak., Needy, India, $7.00; Bethel S. S., "Gleaners" Class, Fortuna, Mo., Mrs. Dr. Bauman, India, $12.00; Mrs. Mehl and Reimer Beginners Class, Upland, Calif., Nellie Penner, India, $13.50; Chr. Menn. Sew. Soc., Moundridge, Kans., "News and Notes", $3.30; Menno Ladies' Aid, Monroe, Wash., Portland, Oreg., Mission, $25.00. Total, $1,920.95.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

The Workers Conference held a meeting at Bluffton, Ohio, last week. Arrangements were made for the Young People's Retreat to be held next summer.

The Sunday School teachers of the Salem church, Dalton, Ohio, have arranged to meet regularly every Friday for the study of the Sunday School lesson together. They will hold their meetings in private homes.

Rev. R. V. Stubbs occupied the pulpit of the Souderton, Pa. church, during the absence of the pastor, Rev. G. T. Soldner, who attended the meeting of the Foreign Mission Board, of which he is a member, at Newton. Kan.

Prof. D. H. Richert, of Bethel College was the guest of the local Congregational church and spoke on the subject "An Astronomer's View of God." Prof. Richert is an expert on this subject and he gave many interesting facts and drew numerous lessons from this great subject.

Clayton Bleam was elected deacon of the East Swamp, Pa. church. The church council is well pleased with the try-out they gave the duplex envelopes .The Young People's organizations of the East Swamp have the interests of the church at heart. The Senior Society gave one hundred dollars to the building fund and also paid for one month's issue of The East Swamp Herald. The Junior Society turned twenty-five dollars to the same fund. At the business of the Sunday School it was decided to give fifty dollars to the Building Fund, fifty dollars to missions and twenty-five dollars to the Girls' work at Saskatoon, Saskatchewan. The Adult Class of the Sunday School had arranged to hold special meetings every third Sunday afternoon of each month.

The Mennonite church of Paso Robles, Rev, Chr, Hege, pastor, alternates its morning services in English and German. Once a month there is an English service in the evening. The other evenings of the month are conducted by the young people's society. Formerly there was a German school conducted in connection with the church but this was abandoned in 1914.

During the union meetings held in Berne, Ind. church, a party of twenty people motored from Spencerville. Ohio, including Rev. and Mrs. Esau to attend one of the meetings. The Sewing Society of the Berne church gave a program in the evening in honor of its forty-second anniversary.

Churches, Sunday Schools and Young People's organizations are urged to adopt a resolution in support of the Educational Movement in the Mennonite church encouraging every member of school age to continue education and Christian training as long as possible, calling for one Sunday in February and one Sunday in September to be set aside in the interest of Christian education and directing that an annual sum be provided for educational purposes. There is also to be a call for an annual week of prayer, and members of the church and its organizations are urged to support the church, the mother of education.

The missionaries Rev. and Mrs. Gustav Linscheid were at Arlington, Kan., some days ago. Rev. Linscheid filled the pulpit and the Linscheids rendered songs in the Cheyenne language which were very much enjoyed by those attending.

The (Old) Mennonite Mission Building located at Tampa, Florida, was dedicated on Sunday, Jan. 27. Among those participating were the ministers, J. B. Senger of Kinzers, Pa., B. P. Swartzendruber of Upland, Calif., and J. H. Mellinger.

It is announced that the book, Feeding the Hungry, Russian Famine, is now in the hands of the binder and will soon be ready for distribution. It contains an account of the Mennonite Relief Work in Russia.

The First Mennonite church of Newton, Kansas, is one of the substantial congregations of the Western District Conference. Its present membership is 342. Last year 28 united with the church, of these 8 were received through baptism and 20 by letter, during which time there was a loss through death and withdrawal. Weekly religious instructions are given to children. The morning services and the midweek services are conducted in the German language. There are weekly Bible Studies for young men and women. The former is led by Bro. J. B. Epp and the latter by Sister Anna Epp, both in English. The Senior and Junior C. E. Societies are also conducted in English. The Sunday School has a membership of 300 divided into 22 classes, 7 of which are also conducted in the English language.

Beginning with Jan. 23, a series of Bible Studies is being conducted in Bethesda church, Dolton, S. Dak., the general theme of which is "The Plan of Salvation." Rev. W. S. Gottshall led the first of these meetings. Instructors in the Freeman Bible Course are continuing the studies.

By an intensive drive Bethel Church, Mt. Lake, Minn., collected $700 in one afternoon for a new church organ which is to be installed immediately. Rev. Leaman, of Chicago City Mission will hold revival meetings in Bethel church, Feb. 17 to Mar. 3.

Bequests coming from the late Samuel B. Latshaw, of Bally include $1000.00 to be given to the General Conference of Mennonites of North America, $100.00 to the Mennonite Home for the aged at Frederick, Pa., $3000.00 to the Building Fund of the Hereford Mennonite church, Bally, Pa., $500.00 to the Hereford Mennonite church to be used for church improvements or to build a garage on the newly acquired parsonage property and $1000.00 to assist in the support of the incapacited ministers of the Eastern District Conference.

The Mennonite Year Book and Almanac

1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, $1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, FEBRUARY 21, 1929 No. 8

CHINA

If some one came to you for bread
Some child, perhaps, with arms flung wide—
If some one frozen, almost dead
Dropped, in a sudden swoon beside
Your home—if some one poorly clad
Left bloody footprints in the snow,
Would you give of the bit you had,
Or would you bar your door, and go?

If China were across the street,
Instead of seven seas away,
Would you give China food to eat,
Or would you pass it by today?
If Christ, with tender hands stretched out,
Should smile at you from Heaven above,
Would you, by one small shred of doubt,
Betray the splendor of His love?

Margaret E. Sangster.

PRELIMINARY ANNOUNCEMENT 9TH CONFERENCE OF PACIFIST CHURCHES

The Ninth Conference of Pacifist Churches is scheduled to be held at Wilmington, Ohio, from the afternoon of Friday, March 1 to the afternoon of Sunday, March 3d.

The Conference aims to give those concerned with the peace work of Brethren, Friends and Mennonites, an opportunity to compare notes on work done, to consider present needs and to discuss plans for effective future work. It aims also, through stirring messages from inspired speakers, to encourage and stimulate us to greater efforts.

Rev. H. P. Krehbiel, of Newton, Kansas, whose year in Europe has brought him into close touch with pacifists and their work in many countries, expects to describe his contacts with them. Mr. Kirby Page, editor of The **World Tomorrow,** has been invited to deliver two addresses, a discussion of "Adequate National Defense" and the peace sermon on Sunday morning. Miss Dorothy Detzer, of the Women's International League for Peace and Freedom, has accepted the invitation to address the Conference. Frederick J. Libby, of the National Council for Prevention of War, and Dr. Henry J. Cadbury, Chairman of the American Friends' Service Committee have also been invited to speak.

More important than set addresses, however, are the less formal conferences and discussions. Our groups are gradually becoming more effective in maintaining our common peace testimony, and such times of sharing are very valuable.

Members of the community in Wilmington, Ohio, are offering over-night hospitality to those who request it. Meals can be secured at very moderate prices in Wilmington restaurants.

Please send word of your intention to attend, at once, to Eldon Haines, R. F. D., Wilmington, Ohio, or Richard R. Wood, 304 Arch Street, Philadelphia, Pa.

PEACE CONFERENCE, WILMINGTON, OHIO

The program is in its last stages of completion, and the outlook is for a good Conference. The local Friends are getting ready to entertain a large number of people, March 1-3rd. In 1921 the Peace Conference was held in Bluffton. At that time the Mennonite representation was larger than the numerical representation of either the Friends or Brethren. It is usually the case that the denomination where the Conference is held has the largest representation.

At this Conference, the Committee plans to present certain thoughts in reference to the future work of the Peace Denominations, and it is for this reason that the Mennonite Church ought to be well represented. The scene of the Conference is in a Quaker community but not far removed from any of our Middle District Congregations. Good roads and autos however make it quite easy for those interested to attend such a party. We would suggest that from our Ohio and Indiana Congregations auto parties be organized to attend this Conference. Mr. Wood, the Chairman of the committee, has the assurance that a number will attend from places more distant, hence it ought not to be difficult to have a goodly number of Mennonites at the Wilmington Peace Conference.

Rev. H. P. Krehbiel, member of the General Conference Peace Committee, is a speaker on the program.

A. J. Neuenschwander,
Member of Peace Committee.

BLUFFTON COLLEGE IN MISSION

During recent months, Bluffton College has frequently been questioned about her contribution to missions. That is a fair question and should perhaps be answered by some one more qualified. An answer seems all the more difficult when the fact is taken into consideration that in the first twenty-seven years of the existence of the Moody Bible Institute of Chicago, six hundred twenty-eight of the twelve thousand students trained there went into the mission field.

By way of explanation it might be well to recall that it was not the intention of the founders of Bluffton College that it should be primarily a seminary or a missionary training school. Nor was it to be a Bible Institute. Consequently that field has not been the chief aim of the Institution.

The ideal from the beginning was that of a regular Christian College, training young men and young women for Christian leadership and teaching them to live Christian lives in a world of material things and of sin. With this policy it has been possible to influence a very much larger group of Mennonite young people and the greater majority have been able to receive training for the field for which they were best adapted or felt the greatest call and besides to equip them with the sword of truth and the breast plate of righteousness. Thus more than sixty percent of Bluffton graduates have chosen the teaching profession, sixteen the ministry, a dozen or more medicine and more than twenty have gone into the mission field.

The number of Bluffton College graduates in the mission field is equal to five percent plus of all graduates. This is within a fraction of a percent of the number of the graduates of Moody Bible Institute that go into the foreign field. This speaks well for Bluffton College; especially so since her prime interest is that of building Christian character rather than ministers and missionaries.

NOTES AND COMMENTS

Dr. David Z. T. Yui, Secretary of the Chinese Y. M. C. A. and Chairman of the National Christian Council of China is responsible for the statement that of the ten ministers of the National Chinese Government six of them have been educated in America while seven are professed believers in the Christian Religion.

The question of starting 10 more cruisers between now and June 30 of next year, and of 5 more cruisers the following,—15 cruisers before we have finished the 8 that are under construction, and with the ink hardly dry on the Kellogg Pact, has created an issue of such importance that it cannot and will not down.

Fundamental principles are involved. To reduce armaments shall nations increase them? Is a big stick a necessary adjunct of America in the Disarmament Conference that opens April 15? Shall President Hoover's hands be tied by the ship-builders and our "big navy" group? How far have the needs of shipbuilders outweighed the needs of the nation in the passage of the cruiser legislation? Shall we appropriate the money necessary to carry out this feverish building of cruisers before we know whether the approaching Conference will achieve a naval agreement between ourselves and Great Britain?

Federal and state prohibition enforcement officers very rarely find among liquor seized by them any pure, genuine samples of actual whiskey, wine, champagne or beer, asserts Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism, who declares that in the fact that so-called "real liquors" are not to be found in seizures, lies an opportunity for public information which might be used to good advantage by the federal and state prohibition commissioners.

"In the case of the Columbus,

JOTTINGS

The Workers Conference held a meeting at Bluffton, Ohio, last week. Arrangements were made for the Young People's Retreat to be held next summer.

The Sunday School teachers of the Salem church, Dalton, Ohio, have arranged to meet regularly every Friday for the study of the Sunday School lesson together. They will hold their meetings in private homes

Rev. R. V. Stubbs occupied the pulpit of the Souderton, Pa. church, during the absence of the pastor, Rev. G. T. Soldner, who attended the meeting of the Foreign Mission Board, of which he is a member, at Newton. Kan.

Prof. D. H. Richert, of Bethel College was the guest of the local Congregational church and spoke on the subject "An Astronomer's View of God." Prof. Richert is an expert on this subject and he gave many interesting facts and drew numerous lessons from this great subject.

Clayton Bleam was elected deacon of the East Swamp, Pa. church. The church council is well pleased with the try-out they gave the duplex envelopes .The Young People's organizations of the East Swamp have the interests of the church at heart. The Senior Society gave one hundred dollars to the building fund and also paid for one month's issue of The East Swamp Herald. The Junior Society turned twenty-five dollars to the same fund. At the business of the Sunday School it was decided to give fifty dollars to the Building Fund, fifty dollars to missions and twenty-five dollars to the Girls' work at Saskatoon, Saskatchewan. The Adult Class of the Sunday School had arranged to hold special meetings every third Sunday afternoon of each month.

The Mennonite church of Paso Robles, Rev, Chr, Hege, pastor, alternates its morning services in English and German. Once a month there is an English service in the evening, The other evenings of the month are conducted by the young people's society. Formerly there was a German school conducted in connection with the church but this was abandoned in 1914.

During the union meetings held in Berne, Ind. church, a party of twenty people motored from Spencerville. Ohio, including Rev. and Mrs. Esau to attend one of the meetings. The Sewing Society of the Berne church gave a program in the evening in honor of its forty-second anniversary.

Churches, Sunday Schools and Young People's organizations are urged to adopt a resolution in support of the Educational Movement in the Mennonite church encouraging every member of school age to continue education and Christian training as long as possible, calling for one Sunday in February and one Sunday in September to be set aside in the interest of Christian education and directing that an annual sum be provided for educational purposes. There is also to be a call for an annual week of prayer, and members of the church and its organizations are urged to support the church, the mother of education.

The missionaries Rev. and Mrs. Gustav Linscheid were at Arlington, Kan., some days ago. Rev. Linscheid filled the pulpit and the Linscheids rendered songs in the Cheyenne language which were very much enjoyed by those attending.

The (Old) Mennonite Mission Building located at Tampa, Florida, was dedicated on Sunday, Jan. 27. Among those participating were the ministers, J. B. Senger of Kinzers, Pa., B. P. Swartzendruber of Upland, Calif., and J. H. Mellinger.

It is announced that the book, Feeding the Hungry, Russian Famine, is now in the hands of the binder and will soon be ready for distribution. It contains an account of the Mennonite Relief Work in Russia.

The First Mennonite church of Newton, Kansas, is one of the substantial congregations of the Western District Conference. Its present membership is 342. Last year 28 united with the church, of these 8 were received through baptism and 20 by letter, during which time there was a loss through death and withdrawal. Weekly religious instructions are given to children. The morning services and the midweek services are conducted in the German language. There are weekly Bible Studies for young men and women. The former is led by Bro. J. B. Epp and the latter by Sister Anna Epp, both in English. The Senior and Junior C. E. Societies are also conducted in English. The Sunday School has a membership of 300 divided into 22 classes, 7 of which are also conducted in the English language.

Beginning with Jan. 23, a series of Bible Studies is being conducted in Bethesda church, Dolton, S. Dak., the general theme of which is "The Plan of Salvation." Rev. W. S. Gottshall led the first of these meetings. Instructors in the Freeman Bible Course are continuing the studies.

By an intensive drive Bethel Church, Mt. Lake, Minn., collected $700 in one afternoon for a new church organ which is to be installed immediately. Rev. Leaman, of Chicago City Mission will hold revival meetings in Bethel church, Feb. 17 to Mar. 3.

Bequests coming from the late Samuel B. Latshaw, of Bally include $1000.00 to be given to the General Conference of Mennonites of North America, $100.00 to the Mennonite Home for the aged at Frederick, Pa., $3000.00 to the Building Fund of the Hereford Mennonite church, Bally, Pa., $500.00 to the Hereford Mennonite church to be used for church improvements or to build a garage on the newly acquired parsonage property and $1000.00 to assist in the support of the incapacited ministers of the Eastern District Conference.

The Mennonite Year Book and Almanac
1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth,$1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, FEBRUARY 21, 1929 No. 8

CHINA

If some one came to you for bread
Some child, perhaps, with arms flung wide—
If some one frozen, almost dead
Dropped, in a sudden swoon beside
Your home—if some one poorly clad
Left bloody footprints in the snow.
Would you give of the bit you had.
Or would you bar your door, and go?

If China were across the street,
Instead of seven seas away,
Would you give China food to eat,
Or would you pass it by today?
If Christ, with tender hands stretched out,
Should smile at you from Heaven above,
Would you, by one small shred of doubt,
Betray the splendor of His love?

Margaret E. Sangster.

PRELIMINARY ANNOUNCEMENT 9TH CONFERENCE OF PACIFIST CHURCHES

The Ninth Conference of Pacifist Churches is scheduled to be held at Wilmington, Ohio, from the afternoon of Friday, March 1 to the afternoon of Sunday, March 3d.

The Conference aims to give those concerned with the peace work of Brethren, Friends and Mennonites, an opportunity to compare notes on work done, to consider present needs and to discuss plans for effective future work. It aims also, through stirring messages from inspired speakers, to encourage and stimulate us to greater efforts.

Rev. H. P. Krehbiel, of Newton, Kansas, whose year in Europe has brought him into close touch with pacifists and their work in many countries, expects to describe his contacts with them. Mr. Kirby Page, editor of The **World Tomorrow**, has been invited to deliver two addresses, a discussion of "Adequate National Defense" and the peace sermon on Sunday morning. Miss Dorothy Detzer, of the Women's International League for Peace and Freedom, has accepted the invitation to address the Conference. Frederick J. Libby, of the National Council for Prevention of War, and Dr. Henry J. Cadbury, Chairman of the American Friends' Service Committee have also been invited to speak.

More important than set addresses, however, are the less formal conferences and discussions. Our groups are gradually becoming more effective in maintaining our common peace testimony, and such times of sharing are very valuable.

Members of the community in Wilmington, Ohio, are offering over-night hospitality to those who request it. Meals can be secured at very moderate prices in Wilmington restaurants.

Please send word of your intention to attend, at once, to Eldon Haines, R. F. D., Wilmington, Ohio, or Richard R. Wood, 304 Arch Street, Philadelphia, Pa.

PEACE CONFERENCE, WILMINGTON, OHIO .

The program is in its last stages of completion, and the outlook is for a good Conference. The local Friends are getting ready to entertain a large number of people, March 1-3rd. In 1921 the Peace Conference was held in Bluffton. At that time the Mennonite representation was larger than the numerical representation of either the Friends or Brethren. It is usually the case that the denomination where the Conference is held has the largest representation.

At this Conference, the Committee plans to present certain thoughts in reference to the future work of the Peace Denominations, and it is for this reason that the Mennonite Church ought to be well represented. The scene of the Conference is in a Quaker community but not far removed from any of our Middle District Congregations. Good roads and autos however make it quite easy for those interested to attend such a party. We would suggest that from our Ohio and Indiana Congregations auto parties be organized to attend this Conference. Mr. Wood, the Chairman of the committee, has the assurance that a number will attend from places more distant, hence it ought not to be difficult to have a goodly number of Mennonites at the Wilmington Peace Conference.

Rev. H. P. Krehbiel, member of the General Conference Peace Committee, is a speaker on the program.

A. J. Neuenschwander,
Member of Peace Committee.

BLUFFTON COLLEGE IN MISSION

During recent months, Bluffton College has frequently been questioned about her contribution to missions. That is a fair question and should perhaps be answered by some one more qualified. An answer seems all the more difficult when the fact is taken into consideration that in the first twenty-seven years of the existence of the Moody Bible Institute of Chicago, six hundred twenty-eight of the twelve thousand students trained there went into the mission field.

By way of explanation it might be well to recall that it was not the intention of the founders of Bluffton College that it should be primarily a seminary or a missionary training school. Nor was it to be a Bible Institute. Consequently that field has not been the chief aim of the Institution.

The ideal from the beginning was that of a regular Christian College, training young men and young women for Christian leadership and teaching them to live Christian lives in a world of material things and of sin. With this policy it has been possible to influence a very much larger group of Mennonite young people and the greater majority have been able to receive training for the field for which they were best adapted or felt the greatest call and besides to equip them with the sword of truth and the breast plate of righteousness. Thus more than sixty percent of Bluffton graduates have chosen the teaching profession, sixteen the ministry, a dozen or more medicine and more than twenty have gone into the mission field.

The number of Bluffton College graduates in the mission field is equal to five percent plus of all graduates. This is within a fraction of a percent of the number of the graduates of Moody Bible Institute that go into the foreign field. This speaks well for Bluffton College; especially so since her prime interest is that of building Christian character rather than ministers and missionaries.

NOTES AND COMMENTS

Dr. David Z. T. Yui, Secretary of the Chinese Y. M. C. A. and Chairman of the National Christian Council of China is responsible for the statement that of the ten ministers of the National Chinese Government six of them have been educated in America while seven are professed believers in the Christian Religion.

The question of starting 10 more cruisers between now and June 30 of next year, and of 5 more cruisers the following,—15 cruisers before we have finished the 8 that are under construction, and with the ink hardly dry on the Kellogg Pact, has created an issue of such importance that it cannot and will not down.

Fundamental principles are involved. To reduce armaments shall nations increase them? Is a big stick a necessary adjunct of America in the Disarmament Conference that opens April 15? Shall President Hoover's hands be tied by the ship-builders and our "big navy" group? How far have the needs of shipbuilders outweighed the needs of the nation in the passage of the cruiser legislation? Shall we appropriate the money necessary to carry out this feverish building of cruisers before we know whether the approaching Conference will achieve a naval agreement between ourselves and Great Britain?

Federal and state prohibition enforcement officers very rarely find among liquor seized by them any pure, genuine samples of actual whiskey, wine, champagne or beer, asserts Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism, who declares that in the fact that so-called "real liquors" are not to be found in seizures, lies an opportunity for public information which might be used to good advantage by the federal and state prohibition commissioners.

"In the case of the Columbus,

O., office of the federal prohibition service," Dr. Cherrington's statement says, "with at least 150 samples, not a solitary sample of genuine liquor was found. Many of the samples were rank poison, and the chemist of the office, H. G. Alford, declares that 'real' liquor never is found in places raided nor in automobiles.

"Such an exhibit ought to be made at state fairs, county fairs, young people's gatherings, colleges, high schools and elsewhere, showing prospective customers of bootleggers and rum runners that the risk these customers take is tremendous. Not only is it a practical impossibility to buy real liquor, but the chances are strongly in the majority that the liquor offered by illegal dispensers is poisonous, and, in many cases, absolutely deadly.

"Many persons believe that they are getting genuine whiskey because of the bottle, the label or the revenue stamp, but any prohibition commissioner's office will demonstrate to the inquirer that such bottles, labels and revenue stamps are counterfeit, and the contents of the bottles are synthetic.

"If, in each state in the United States, one or more such exhibits of seized liquor were publicly shown, and a history given of each seizure, the liquor buying public would have such a picture of the peril attendant on drinking bootleg liquor that very few persons would take the chance of flirting with illness, if not with certain death by imbibing adulterated and poisonous beverages.

The Hebrew-Christian Publication Society celebrates its fifteenth anniversary this year.

The purpose of our Society is and has been during its entire fifteen years of activity, to present the Gospel of our Lord to the Jews through the printed page. During the years this Society has been in existence, the mind of the Jew has ripened and his attitude toward the Christian has changed. It is felt that there is a growing and special need for the work. Many Jews are reading the New Testament with open minds: they are asking sober questions as to the Messiahship of the Christ.

The Society publishes literature adapted to the Judaic mind, and this literature is supplied without cost to those who apply for it. Demands come from all over the world, for our publications.

It has no other income, but depends entirely on voluntary contributions for the support of this work.

CORRESPONDENCE

Pratum, Oreg.—With the beginning of another New Year there will also be new opportunities. This past year has been a very successful year in our church work. The Christian Endeavor did splendid work, winning new members, keeping former members busy, supporting a foreign missionary, helping along with the new Mission Station at Portland. We were also fortunate to have the electric lights installed, for which we have been waiting so long. God has wonderfully blessed us this year, both materially and spiritually. A few of our loved ones have been called home, others had the experience of severe illness, but through it all God has given us the needed strength to help bear our cross.

Before us lies a new year which looks very promising. We know not what it has in store for us, but God knows and He will also take care of us. New opportunities will come and we are sure the Christian Endeavorers are ready to meet them. It is a joy to see how the young people of our society take part in these meetings. They love to work in the Master's vineyard; only a few encouraging words now and then from the more experienced workers helps wonderfully. There is always some work to be done in so large a community as ours, new souls to win, careless and indifferent ones brought back into the fold if possible, a helping hand to lend to the poor, reconsecrate our lives more definitely to our Lord, and to be a true witness for Jesus. The opportunities for winning others into the folds are becoming more difficult as this dark age is going on. The worldly people are too busy with their everyday affairs. They are becoming more wicked, seeking after worldly lusts and pleasures, forgetting the most needful thing which alone can bring that joy unspeakable and full of glory.

A wonderful opportunity for the Christian Endeavor society is to try this motto, "Each one win one," during this year. Think what that would mean to the church, community, state and nation. Much can be done through prayer and labor. Also, each one of us should be more loyal to our church and its pastor, but the most important of all is to be "right with God." Very often we have visitors in our Christian Endeavor meetings. Let them know and feel that they are welcome to come. There are really many new opportunities in store for us if we will keep wide awake. Young readers, don't let this golden time pass this year without accepting Jesus as your Savior, if you have not done so before. For we know neither the day nor the hour when He cometh. We as Endeavorers hope that many can say this from the depth of their hearts,

"Jesus is real to me.
I never will doubt Him.
Nor journey without Him.
For He is so real to me."

Lydia Stauffer.

THE FAMINE IN CHINA

So great is the immediate emergency to be met in providing for the growing millions of famine sufferers in nine provinces of North China that China Famine Relief, U. S. A., has decided that, pending the development of a nation-wide movement, regional weekly appeals will be made to provide funds to meet the week-by-week requirements of the victims whose food supplies have become entirely exhausted.

Latest reports, it is stated, show that the number of the starving, placed by conservative estimate at 12,000,000 men, women and children at the beginning of winter, is increasing daily and is rapidly approaching the total of 20,000,000 predicted before spring.

Thousands are dying daily, the reports assert, and aid will come too late for many of them unless funds are received at once.

At the headquarters of the American Famine relief body it is stated that religious leaders throughout the country are uniting to sponsor the appeal for funds, and during the last two weeks the state of New Jersey was the regional center of activity.

In some of the famine-stricken areas additional afflictions are being visited upon the inhabitants, according to press corresdondents of American news associations and the metroplitian press.

Full details of the destruction and loss of life resulting from two earthquakes within the same number of weeks in the province of Suiyuan are still being awaited in this country. It is known that a large number of villages were destroyed and that hundreds of persons perished in the quake, but communication with this region, the eastern border of which is some 300 miles to the west of Pepin (Pekin), is difficult and it is anticipated that it may be weeks before the full extent of the catastrophe is learned by the outside world.

From the province of Kansu, still further removed by both distance and difficulty of communication and transportation, an American missionary's report has reached China Famine Relief, which says in part:

"I have traveled over one-third of this province, and have waded through voluminous correspondence from men who have personal knowledge of the conditions in other sections, and I have talked with some of its leading officials. The chief administrator of the province told me he has official reports from all of its 82 districts, and that only 30 of them have barely enough food in sight to keep their own people from starving and none to relieve the distress of their neighbors. The inhabitants of the other 52 districts, he said, are doomed to starve when their small supply of food is exhausted—some in five, some in four, some in three, some in two and some in one month from now (December)."

OUT OF THE MUD

Some one threw the book away. He was not interested in "Getting Things from God." He missed the blessing because he did not stop to think, to read, to meditate. He was wise in his own conceit. He was spiritually blind.

But what was despised by one was greatly prized by another. How often this is true? The light is the same, it does not change, but the shadow depends upon our relation to the light.

This truth was recently demonstrated in Oregon by an incident which happened to one of the books published by the Moody Colportage Association of Chicago. The woman who was blessed by reading the book recently wrote as follows:

"While my children were returning from Sunday school a few weeks ago, they found an old and soiled book, or rather a part of a book called "Getting Things from God" by a Rev. Blanchard. Just by accident I happened to read a few words of the soiled pages, and found it just what I needed. Oh, such a wonderful book! So plain in explaining a child could readily understand it, so I cleaned the pages the best I could and took a needle and sewed those scattered pages together, and that dear old book has been loaned into every home I thought would read it. And each one who has read this book has received a great help."

After living on his farm at Kidron Ohio, for 24 years, Bro. William H. Lehman decided to sell the place. During his residence on the 97 acre farm he has raised 11668 bushels of wheat, 16,378 bushels of oats and produced 1,200,000 pounds of milk which was delivered at the factory and made into Swiss cheese.

THE MENNONITE
A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

DePauw University announces through its president, Dr. G. Bromley Oxnam, that it has abolished compulsory military education. Dr. Oxnam in giving the reason for this move says that since the University is one of the educational institutions of the Methodist church and since the M. E. church at its conference of 1928 declared "We are opposed to all military training in high schools and compulsory military training in colleges and universities" the action is necessary. He continues to say that the object of his institution is not to prepare men for war but for higher service to society and military preparedness is preparation for war. Compulsory courses in international understanding can be justified with far more assurance of garanteeing security than can courses in military science. He also says military training is to be opposed on patriotic grounds for, he says, there is sufficient evidence to justify the statement that there is a strong tendency in military circles to identify prepardness-for-war measures with patriotism and to insist at the same time that preparedness-for-peace measures are unpatriotic. This has gone so far in some quarters that advocates for prepardness-for-peace have been denied the right to speak on campuses, and the advocates have been stamped as un-American. The time has come to identify patriotism with those activities that lead toward the enrichment of the life of the people, to identify it with those measures that seek to create international understanding, to identify it with those endeavors that seek to establish some form of world organization from which world law and order may come, to identify it with those constructive movements that seek to abolish war from the face of the earth, and to identify it with a love of country that manifests itself in the desire to have America lead in world service to the end that peace and good will may rule upon the earth.

OUR LIFE

One of our readers submits a poem which she hopes will appear in The Mennonite but unfortunately the composition is not in the poetic form we are accustomes to meet in our ordinary reading and the editor not being a poet himself finds it difficult, if not impossible, to arrange the contribution in verse. However the thoughts come from one who desires to give expresion to a feeling concerning the uncertainty of life and a responsibility for the salvation of souls. She says, Our lives are but a vapor. Are we doing all we can remember that the Savior shall soon call us? We are urged not to linger or waver in saving souls for the Master and to continue in prayer to Him who is our helper and protector.

REPORT OF THE FOREIGN MISSION BOARD MEETING

Held in Newton, Kan. State Bank Febr. 6th-8th, 1929

The meeting was opened by the chairman, Bro. Kliewer, by reading Acts 22, 10, and making a few remarks pointing out the mission program in this passage which is also our program. Then followed prayer by different members of the board. All were present, except Bro. J. G. Regier who is still too weak for strenuous work. Those present were: J. W. Kliewer, M. Horsch, S. M. Musselman, G. T. Soldner, J. E. Regier, and P. H. Richert.

The first report read was that of the treasurer, read by J. E. Regier, Ass't. Treasurer. The following is a brief resume of his report:

RECEIPTS

General Fund	$96,229.82
Orphans, Teachers, etc. Acc.	9,253.63
China Station Acc.	188.84
India Station Acc.	5,378.79
China Building Acc.	529.00
China Relief Acc.	2,430.75
Mary Y. Burkhard Acc.	1,105.63
S. M. Musselman, Trustee Acc.	500.00
E. Kuhlman Acc.	194.50
Bauman House Acc.	2,090.00
Pension Acc.	446.66
Interest & Rent Acc.	5,075.03
Petty Acc.	239.65
Wheel Chair Acc.	1.00
Missionary Personal Gift Acc	600.96
Total Receipts during the year 1928	$124,264.26
By Balance on hand Jan. 1, 1928	5,131.22
Balance and Total Receipts	$129,395.48

DISBURSEMENTS

Budgets, Teachers, etc.	$ 42,974.90
Salaries to Missionaries	34,729.37
Buildings and Repairs	12,372.00
Special Funds to the Fields	8,099.12
Travel & Equipment to Missionaries	5,829.26
Children Allowances	4,268.75
Auto Allowances	3,100.00
Helpers in America	2,487.00
Expenses of the Board	522.14
Printing and Translation of of Gospel	300.00
Mission Quarterlies	1,100.67
Interest	837.49
Pannabecker Debt	500.00
Secretarys Allowance	500.00
China Relief	2,430.75
Current Expense for Missionaries (Field)	750.00
Kuhlman	194.50
Exchange	3,354.52
Total Disbursements during the year 1928	$124,350.47
Balance on hand Jan. 1, 1929	5,045.01
Balance and Total Disbursements	$ 129,395.48

J. G. Regier, Treas.
(By J. E. R.)

1. Resolved to accept the treasurer's report with thanks.

OKLAHOMA

2. Resolved to recommend that the missionary live in the home at Canton mission station for the time being, and the native helper's house also remain there. The church proposition should be held in abeyance for the present.

3. Resolved to build a camp house at Deer Creek after the estimate of cost for the same has been sent in and approved.

4. Resolved to suggest to Bro. Linscheid that he let the contract for printing the Bible Study for Indians to the lowest bidder.

5. Resolved to allow the budgets for Oklahoma with the understanding that satisfactory explanations can be given for the increase of $50.00 for native help.

Budgets:

Cantonment and Fonda	
Native help	$ 540.00
Station money	250.00
Canton	
Native help	530.00
Station money	125.00
Clinton and Hammon	
Native help	780.00
Sation money	125.00
Supply tanks and pipe	60.00
Deer Creek	
Native help	120.00
Station money	125.00
	$2,780.00

(For the camp house $500.00 was figured).

ARIZONA

6. Resolved to allow $720.00 for Fred Johnson's salalry.

7. Resolved to pay Otto Lomavitu for help in translation work again on the basis of $60.00 a month.

8. Resolved to give Bro. Duerksen the oversight at Oraibi beginning about April first, 1929.

9. Resolved to allow the request for a communion set of about 40 cups for the church at Oraibi.

MONTANA

10. Resolved to allow the Montana budgets asked for by the Worker's Conference besides $250.00 for the binding work etc., of the New Testament translations that are being printed.

11. Resolved to accept the offer of the American Bible Society to print 1500 copies of the Acts of the Apostles for about $250.00.

12. Resolved to grant Bro. Habegger for extra native help during the summer vacation a sum not to exceed $100.00.

Budgets:

Ashland	
Budget	$ 200.00
Foundation for church etc.	75.00
Birney	
Budget	100.00
Busby	
Budget	240.00
Native help in summer	100.00
Repair on buildings	100.00
Lame Deer	
Budget	345.00
Native help (3 helpers)	720.00
Painting	122.00

INDIA

13. Resolved to accept the report of the Worker's Conference in India with the understanding that the resolution regarding the employment of non-Christian teachers in emergency cases be carried out with care by employing such teachers that are sympathetic to the Christian religion; furthermore with the understanding that the income tax resolution be restricted to that income which comes from the mission board, and that the resolution regarding the two bungalows to be built be interpreted to the effect that one bungalow wait until we have the money for it. (The acceptance of this report includes the granting of the request for two lady workers.)

14. Resolved to allow the budget of Rs. 95,438. ($31,813.00).

15. Resolved to allow Rs. 3500 ($1,300.00) for the deficit in the Girls' school building account at Janjgir.

16. Resolved to allow Rs. 3950. ($1,317.00) for the 1928 hill furloughs.

17. Resolved that from now on all regular remittances to India be based on a 3 to 1 exchange.

18. Resolved to sell about $5,000.00 worth of bonds of the Voth legacy to build one bungalow.

19. Resolved to permit Dr. Dester to solicit funds for an auto for his medical work.

20. Resolved to ask the treas-

urer on each mission field to send to the board an annual financial statement instead of the 4th quarterly statement.

21. Omitted.

22. Resolved to grant the request of the Berne church for the continuation of Bro. Suckau's services, the same to terminate at Easter, 1930.

23. Resolved to add another year to Bro. and Sister Suckau's furlough, provided satisfactory arrangements can be made by the workers conference in India to fill the vacancy.

24. Resolved to ask Bro. Suckau to report to the next board meeting in 1930 in regard to the amount of salary received while serving the Berne church so that we may adjust his allowance equitably during the rest of his furlough.

25. Resolved to ask Bro. and Sister Moyer to return to India in the fall of 1929, about the middle of October.

26. Resolved to ask Sister Kuehney to return to India about the middle of next October.

27. 28 and 29 omitted.

30. Resolved that $2500.00 or $3000.00 be allowed for a dispensary at Basna.

31. Resolved to dispose of about $5000.00 of the Voth legacy for which one of the bungalows in India is to be built.

CHINA

The report from China had not yet arrived, consequently no budget could be definitely voted upon, but the last year's budget was taken as the basis for this year, namely $17,535.00. (See foot note)

32. Resolved to allow Dr. Lohrentz's traveling expenses of his trip through the churches.

33. Resolved to ask Sister Goertz to return to China in July, and to permit her to remain in some hospital there for two or three months to study methods.

34. Resolved to accept Sister Talitha Neufeld's resignation with regret.

35. Resolved to send the other furloughed China missionaries back as soon as the way is fully open.

36. Resolved to answer Bro. Kaufman's question in regard to his appointment as teacher in a Christian university in China that we prefer to wait for the action of the Worker's Conference in China on this question before we take action in the matter.

GENERAL MATTERS

37. Resolved to ask the treasurers on the mission fields to send to the board an annual financial statement instead of the 4th quarterly statement.

38. Resolved to ask the Workers' Conferences on the different fields to submit to the board together with the conference reports a directory of all the stations, including the names of the missionaries, the buildings, etc.

39. Resolved to allow a 10% increase in the salaries of the missionaries for the year 1929. This is not to apply to such salaries that have already reached the maximum allowed heretofore.

40. Resolved to ask the Executive Committee of the board to compile all necessary information for our missionaries in regard to salary, traveling, passport, equipment, etc., and have printed in a convenient form.

41. Resolved to refer the request from Holland regarding the support of the Sumatra Mennonite Mission to the Central Committee (Emergency Relief) with our recommendation that they do what they can in the matter.

42. Resolved to advise Bro. Moyer to spend his summer months as he deems best, using at least the last 6 weeks before sailing to India for complete rest. Summer time is very unsuitable for visiting churches in Kansas and Oklahoma.

43. Resolved to thank Bro. A. D. Friesen, Altona Man., for the services he has rendered our board as assistant treasurer for Canada during the war, when there was special need for it, and we notify the mission friends that arrangement has been discontinued, because no need for it exists anymore. All gifts for foreign missions can again be sent directly to the treasurer J. G. Regier, Newton, Kans.

44. Resolved to permit the treasurer to use Midland Flour Mill preferred stock as collateral when he has to borrow money.

45. Resolved to ask Bro. Petter to be present at the next General Conference at Hutchinson, Kan., in August, 1929 to represent the Cheyenne mission work.

46. Resolved that we call the attention of our churches again to the pension plan for which collections are solicited as well as annuities and individual gifts.

47. Resolved that we highly appreciate the continued loyal support of our mission work by the Churches, S. Schools, C. E. Societies, Sewing Societies, and individuals, as also the work of the Mission Literature Committee, and we thank them with the request to keep up this support in gifts and intercession with thanksgiving for the Lord's blessings in the past, and especially for opening the door again for missionaries to begin to return to the stations, and for the hearty welcome they have received.

48. Resolved to make special mention of the many hundred dollars worth of unrecorded gifts for missions received from our treasurer J. G. Regier in the form of free service as treasurer all these years, and paying for the help to keep the books, and we vote him our special thanks.

49. Resolved to thank the Kan State Bank for permission to use its fine committee room for our three days sessions.

50. Resolved to thank our good and great Lord of the harvest for His upholding grace by which He has kept our mission work all these years, it being about 50 years now since it began in 1879, and that we celebrate this year as a kind of Jubilee year by recording and publishing some outstanding facts and experiences in this work, all to the praise and glory of the Lord.

51. Resolved to adjourn. The sesion was closed by prayer led by Bro. Musselman.

(The statistical reports are not sufficiently complete to publish them together, for which we are sorry.

J. W. Kliewer, Pres.
P. H. Richert, Sec. ..

Note:—The report from China has just arrived (three days late) and we see from it that not all the pre-war mission work has as yet been opened again, especially not the higher schools, because school conditions in China are still in a flux, and the interpretation of the new government regulations regarding religious instruction in the schools is still in the making. This will reduce our total budget of some $117,000.00 to $112,000.00, unless we build a church at Deer Creek, Oklahoma, where we have an outstation, and a church is much needed. This has, however, not yet been decided. (Secty.)

CHRISTMAS SEASON AMONG CHEYENNES DESCRIBED

A. Habegger, Busby, Mont.

The Christmas season here was a blessed one. God favored us with nice weather night and day. The Mission gifts in clothing and money came in good time. We thank God and all the Societies and Ladies Aids and friends who have helped. We are also glad to report that the Christians also showed more loyalty and faithfulness than in previous years. The glad spirit of Christmas is becoming more precious to the Cheyenne Christians as their spiritual lives are deepened by study, faithfulness and experience.

During the Advent season it was pointed out to the Christians that the Coming of Christ was a foreordained matter, and that God was the one who willed it to be so. The translations out of the book of Daniel and others helped the Christians to see that God planned the coming of our Savior. The prayer meeting of December 19th was devoted to a study of the coming of John the Baptist, and the Annunciation to Mary. A number of Christians read in their own language the scriptures that were used for the evening. Much interest was shown in the fulfillment of prophecy. Dec. 20 stereopticon slides were shown on Christ's coming at the Boarding school. The next evening the school gave its program of recitations, songs, and drills. After the program the school children were taken home by their parents for the holiday vacation. Most of the families went down to the dance hall seven miles from here, where they camped till New Year.

Saturday, Dec. 22 a few Christians helped to set up the Christmas tree in the church and decorate it. It was a beautiful pine tree that had also adorned the school room the evening before. Saturday evening the meeting was not large, however, it was better than we had dared to hope from the experience we have had in previous years. About ten families were represented and of these six families were very faithful thruout the Christmas season while others attended irregularly. The Christmas story was read by some of the Christians Saturday evening and the prophetic messages were reviewed Sunday, at which time fifty-two were present. Sunday evening a nice group gathered again to see slides of the Good Shepherd. The Christians took active part in explaining the slides and in making applications. The following evening was Christmas eve and we had a gathering of over 100. Christian men and women told the Christmas story as slides were shown of the birth of our Savior. The Christmas tree was lighted and a treat was given to all, purchased by money sent for the purpose by Mission friends. Some of the Christians gave gifts to their friends, one gave a sack of flour and a sack of oats to two of his friends, doing so by putting a tag for each on the tree with the name of the giver and the one who received the gift. The women folks who had worked in the sewing class conducted by Mrs. Habegger, received a set of pillow cases they had embroidered by hand.

Christmas Day is always the big day. The church was full. The condensed Christmas story as written by our dear Senior Missionary Bro. R. Petter was read. The attention was good, in spite of the many children. A light lunch was served, consisting of coffee, crackers, apples, candies and a few boxes of cracker-jack. The latter two were purchased by money which the Indians had collected for that purpose. As nearly all the gifts had been put up in bundles, the distribution of the gifts was done in an hour. There were many happy hearts and radient faces in the church. It was impressed upon them that Christ was the gift of God, and that God expects us to appreciate His gift by loving and serving Him. Some whom we had expected to be present were absent. A few sent word by friends or relatives that they were hindered from coming by work that was assigned to them at the dance hall, and that we should send them gifts by their friends. But we have a strict rule to which we have been adhering, that only those who honor Christ by their presence at the church on Christmas will receive gifts from the Mission. The only exception to this ruling is sickness in the family. There are always a few who get disappointed but most of them are making plans to be present. By and by we hope the rule can be forgotten and that they will all want to celebrate the birth of our Savior at the church. The material that is not given out is saved for needy people who sometimes need help during the year, and some is saved for the following Christmas.

There was no meeting on the evening of Dec. 25. Practically everyone left immediately after the gifts were distributed, to get a share of the big feast that was held at the dance hall in the afternoon. To give up the Indian dances is one of the hardest tests for the Christians. Only a small number did not take part that evening, for if they attend they almost have to join in the activities of the evening, even against their will. We were glad that on the evening of Dec. 26, when when we began a series of meetings we had many Christians present who stayed with the church throughout our holiday season, and did not attend any more of the dances. A few years ago it was impossible to hold anyone from the dances. Our series of meetings ended New Year's day with a basket dinner, contributed by those who had been attending our evening meetings.

New Year's Eve we retired about 11 o'clock, but about midnight we were awakened by vigorous knocking at our office door. Two women were there, whom I greeted with "Happy New Year," and received a happy response to the same. Mrs. Habegger was soon getting the front room ready. The furniture was moved about, a single bed moved in, and in half an hour a young man brought his wife, who gave birth to a nice big baby boy by 4 o'clock. The mother and baby did very well. Such ministry of course means extra work and loss of sleep. We are glad to give such service even gratis, for it greatly helps the Mission cause along. Both father and mother are members of the church here and we appreciate their confidence in their Missionaries. Our patient with her baby left on the afternoon of the third day to her sister-in-law's place near by the mission.

The next day we had the pleasure of welcoming Rev. P. A. Kliewer, now of Monroe, Wash., into our midst. He had served as missionary to these Indians for 16 years, and so came to visit them during the holidays. He was with us from Friday until Monday morning, and during that time spoke 6 times including his talk to the Sunday School. John-Stands-in-timber, one of the converts of Bro. Kliewer's ministry, interpreted for Bro. Kliewer very effectively. Our Christians were greatly blessed by the messages. We only regretted that he could not stay longer. With a warm handclasp and a "God bless you" we bid farewell as he left with the mail carrier on a Dodge Coupe for Crow Agency, Mont., and then for home. Bro. Kliewer will have many interesting things to report for he knows the Indians and the conditions under which the work is carried on.

Your gifts and prayers have meant much to the work here. Altho the past year brought us many disappointments nevertheless it has been a good year, and there have been many joys that have counterbalanced the sorrows. As one gains experience year by year we come to realize that this kind of work takes time, and no one can tell what the eternal rewards will be. But He in Whose name the work is done knows all about it; He knows your love to the work, He knows your sacrifices, He hears your prayers, He also will reward you according to the richness of His love and faitfulness. We are glad for all the prayers you have offered on our behalf and on behalf of the Christians. We are much blessed by your intercession, and often strengthened when we otherwise feel weak for our tasks. So keep on upholding the work of the Lord and His workers and in time we all shall reap what we have sown.—Gratefully yours.

God is our refuge and strength, a very present help in trouble, therefore will not we fear. Ps. 46:1-2.

REV. P. A. KLIEWER RE-VISITS THE CHEYENNE FIELD

Mona, Wash., Jan. 29, 1929. For some time I had a desire to visit my Indian people. But money was not plentiful for such a trip, so I could not go. While in Oregon, and visiting Rev. J. M. Frantz, and speaking to him of my desire he said, "Why do you not ask for a free pass." I wrote to Mr. E. C. Leedy, General Agricultural Development Agent, G. N. R. R., St. Paul, Minn., and in about ten days I had a free pass to Billings, Mont. I was very thankful to Mr. Leedy, who so kindly granted me my hearts desire, to go and see our Indians. I arrived in Forsyth on Friday night. Saturday while waiting for the stage to Ashland, I met a number of friends from Ashland. Also one Indian friend.

My plan was, to surprise the Indians that Saturday evening at their gathering. For shortly before Christmas, they gather every night for their preparation—collecting money, etc. But I could not resist the temptation, driving along the road in the stage about 4 miles from Ashland Mission station, to hail the Indians we would pass, or seeing some outside by their little log houses or tents. I was only a short time at the home of Bro. and Sister Petters, when some Indians came. From there I went to Ashland where I met many of our Ashland Indians, such as old Wooden-leg and his wife Sophie, Brunoe Two Bulls and his mother, Bessie, now married to White Moon. Brunoe and his mother are the two baptized members at the Ashland Mission Station. Many welcome visits and hearty hand clasps but few words, such as "Hohna, napevetano zehesevoneuzetto."

Sunday we had services. I was very happy to be able once more to stand in that little church before the people whom I have learned to love—with all their faults—and bring them the message of Life, thru Christ Jesus. Yellow Fox had come over from Lame Deer with Bro. Petter. I led the meeting and spoke a short time to the people, then Bro. Valdo Petter read a Cheyenne sermon. Valdo is doing fine, he reads the Cheyenne and the knowledge of the language which he acquired as a child and young man, is a great help to him. Some one said, "His talk sounds just like the Cheyennes. That Sunday afternoon I went into the camp, will not take time to describe the visit, only: "Hohona, Hohona"—little boys and girls would run ahead announcing my coming. Hohona, he is the boy whom you helped when as a baby, see how big he is? etc. I was very happy as I went from camp to camp. The only thing that marred my happiness was to see that they were so many of them not a bit further advanced—and in poverty. Monday I went along with the government farmer to Lame Deer. I found the missionaries very busy preparing for the Christmas tree and program for that evening and for the giving of presents sent by our sewing societies. The next day I watched Mrs. Petter while she, with the help of some Indian girls, trimmed the tree and made other decorations. She also had the boys and girls to practice their songs and recitations. I enjoyed this very much, especially little Vehokasih, son of Mr. and Mrs. Paul Wolfname, who are now both in heaven. He was so full of life and energy. The program that evening was good. The children all did their part well. The fathers and mothers enjoyed it just like we do when we hear our own children in programs. Mrs. Petter displayed a Scripture quilt and had a class taught by a Christian Indian woman tell the story of each picture. They knew the stories well. Milton Little Whiteman sang a solo, he is one of the native helpers. He has a wonderful voice. Yellowfox told the Christmas story, illustrated with pictures. Christmas morning again the church was filled. Milton Little Whiteman was my interpreter. The sermon by the native helpers, the songs all were inspiring. Does it pay? Does it work? the Gospel of Jesus Christ? I say it certainly does. The Gospel does change the lives of man. Milton Little Whiteman, whom I knew before he was a Christian—what a change—only the Gospel could do this. Even the very features of his face are different.

Frank Littlewolf, Earnest Mexican Cheyenne and Yellow Fox are earnestly striving to lead their own people into the saving knowledge of Jesus Christ, and to lead the Christians out into a spiritually consecrated Christian life.

Seeing our missionaries, training their workers and sending them out to their own people, with a knowledge of the deep truth of God's word. Being able not only to proclaim the Gospel message to their people in their own language, but to read it to them out of God's book, as all our native helpers can do. This Gospel does work. Some would

(Continued on page 6)

THE S. S. LESSON

March 17

The Christian Sabbath. Exod. 20:8-11; Matt. 12:1-8; John 20:-19; Rev. 1:10.

Golden Text:—"For the Son of Man is Lord of the Sabbath." Matt. 12:8.

The Sabbath was commanded to be observed because the law of man's being required one day out of seven. All attempts to supplant this day with something else have been found unsatisfactory. There runs in nature, and in spiritual things, the law of seven, which is the law of perfection. God made the law of the Sabbath a part of the code governing the social and personal being of his people because it was just as necessary a protection for mankind as were the other laws regulating man's actions. A people without a Sabbath would soon be a worn out people, especially in the strenuous times when they were living. It was a good imposed upon all for the good of All.

God created the heavens and the earth and rested on the Sabbath day. This did not imply that there was weariness on the part of the Creator. It meant that after the sixth day He ceased from His creative work. No new forms of life have appeared since then. Modern forms, whatever they may be, are but modifications of that which came into being in the creative week. It will be noted that after each creative day we are told that it was the evening and the morning of the first day—of the second day—of the third day, etc., but we are not told that it was the evening and the morning of the seventh day. We are then still in the seventh day—the day of God's rest when He has ceased from the period of creation.

The Jews were rigidly held to the keeping of the seventh day and those who violated it were severely disciplined. At the giving of the law this was necessary in order to command respect for all law. The Sabbath was to be the day when toil should cease and the people of God might devote themselves to worship. To have forgotten the Sabbath would soon have meant the forgetting of God.

Because the Sabbath was a day of rest from all toil and because it gave opportunity for worship and praise it was designed to be the happiest and most comforting day of the week. There was always something to look foreward to that would be refreshing and would ease the grind of an every day drudgery. We may well picture the family gatherings on the Sabbath day in the homes when there was a special consideration to religious things and when the story of God's care and rule was repeated over and over again to the children. It thus strengthened the faith of the elders and implanted the elements of faith in the young, that were to find expression in their love for Jehovah and service to Him.

In the time of the Lord the idea of the Sabbath had degenerated into mere form. It was then the form rather than the spirit of the Sabbath that was most appreciated. When form takes the place of real heart service one always finds a decline of spirituality. The Jewish teachers hedged the Sabbath with needless restrictions that sometimes became absurd The tailor had to be careful that no needle was in his garments as that would be bearing a burden and therefore a sin. While walking abroad one had to remain on beaten paths, lest one tread on a head of wheat and so crush out the seed which would be threshing andd therefore sinful work. In a word Jesus released us from the burdens by stating that the Sabbath was made for man not man for the Sabbath. Words of necessity and mercy were always permissible under His teaching.

How comes that the first day is now the Christian Sabbath? The answer is that it was the day on which the Lord rose from the tomb and therefore the happiest day of the week. At first Christians observed both days but, as time went on and because Christians were poor and could not afford to cease from labor two days in the week, the day that meant the most joy to them was chosen as their Lord's Day. Being under grace and not under law men sought to make the weekly memorial of His resurrection their happiest day for worship and refreshing.

The keeping of the Sabbath is not only a blessing to the individual but a source of joy for the whole community. It gives every one an opportunity for getting the necessary release from toil and for giving special attention to spiritual matters. The one who makes it a day of pleasure or toil imposes in some way upon others and deprives them of their Sabbath.

REV. P. A. KLIEWER REVISITS THE CHEYENNE FIELD

(Continued from Page 5)

say to me: "The missionary and the Indian preachers are kicking too much." I told one old Indian, Spotted Elk, that they are only telling you what God in His book tells them to proclaim. That this word is like a two edged sword. One part Indian woman said to me: "Mr. Kliewer, the truth cuts, and these men know it is the truth, but they are not willing to acknowledge it."

The Gospel is working, it is a power unto Salvation to them that believe and those that disbelieve they become angry. Horse Roads said: "I want to see the Power of the Gospel in the lives of the Christians." Is this not the same thing that the non-Christians at home demand?

The Catholics are very busy at Lame Deer, especially among the women and children. I found at all stations, those who were not willing to leave all and follow Jesus, are turning toward the Catholic church. Among whites at home many are going over to different "Isms" for the same reason.

I was sorry that I could not be present at the prayer meeting on Sunday evening. Bro. Petter tells me that they are 2 hours long and that Indian Christians lead and take part.

The talks I heard at Lame Deer, Burning Bush and Ashland, by native helpers, showed Bible training—not only the Bible as a book, but also the deep truths of the Bible.

Tuesday I again went back to Ashland and went to the Indian hall in the evening, meeting many old Indian friends, and old and young. The thing that made me sad was to see such young men as Curtis Red Neck and others drunk. Some used to be fine looking young men—now only wrecks. Having refused the Savior, they drifted into all kinds of evil, not of their own, but things learned from the white folks. There are the different influences that the Indian must over come. Heathendom, Peyote— drink—whitemen's evils—and I saw also Catholicism doing all they can to hinder the preaching of the Gospel to the Indians by our Missionaries. I said to the young men, "Do not sit and cry over spilt milk—over what wrongs the white man has committed toward the Indian. Sitting and crying will never change it. The only one who can and will help you rise above all these different influences is Christ Jesus. The picture of the "Indian at the end of the trail" is true as far as education and civilization without Christ has brought him. But thanks to the power of God's word preached by our missionaries, the Indian is at the beginning of a new and living trail.

(To be concluded)

DEATHS

John J. Soldner—Was born August 28, 1854 in Wabash township, Indiana, and passed away January 18, 1929 at his home in Monroe township, four miles north-west of Berne, at the age of 74 years, 4 months and 20 days.

He was the son of John and Maria (Stauffer) Soldner, his father being a native of Alsace Lorraine and his mother of Wayne county, Ohio.

On September 19, 1876 he married Katherina Huser, who survives, and has been an invalid for the past two years. With the exception of a few years spent on the parental farm their wedded life was spent on the farm in Monroe township their present home. where he passed away.

Seven children were born to Mr. and Mrs. Soldner; three of whom survive and two sisters and three brothers.

Mr. Soldner's sickness began last August and forced him to his bed November 7. His suffering was intense at times, but he bore it patiently always. The direct cause of his death was cancer of the liver and gallstone.

Rev. C. H. Suckau spoke in English, C .H. van der Smissen in German words of comfort.

CONTRIBUTIONS

RECEIPTS OF THE EMERGENCY RELIEF COMMISION FOR THE MONTH OF JANUARY, 1929

For Russia and Siberia

Isaac H. Wiens, Blumenhof, Sask. $11.00; New Hopedale S. S., Meno, Okla., $117.00; Anonymous, Dolton, S. D., $25.00; General S. S., Bergtal Ch., Pawnee Rock, Kans., $47.90; Fairfield Bethel Ch., Huron, S. D., $21.75; Hutterthal, S. S., Freeman S. D., $64.99; Bethel, S. S., Inman, Kans., $18.16; Anna C. Epp, Beatrice, Nebr., $20.75; Christian Ch., Moundridge, Kans., $34.00; Nick D. Esau, Buhler, Kans., $16.00; Helena Jansen & Co., Pasadena, Calif., $3.00.

For Germany

John Epp, Whitewater, Kans., $10.00; P. M. Classen, Newton, Kans., $5.00; Anonymous, Newton, Kansas, $5.00.

For General Fund

Immanuel Ch., Los Angeles, Calif., $75.00; First Menn., Ch., & S. S., Philadelphia, Pa., $17.81; Greenfield, Menn. Ch., Carnegie, Okla., $17.50; First Menn. Ch., Upland, Calif., $185.69; Wayland, Iowa, $500.00.

For Canada

Leisy Orphan Soc'y, Halstead, Kansas, $500.00; Anonymous, Dolton, S. D., $25.00; First Menn. Ch., Mt. Lake, Minn., $21.00; General S. S., Bergtal Ch. Pawnee Rock, Kans., $47.91; Bethel S. S., Hydro, Okla., $6.50; C. W. Claassen, Newton, Kan., $25.00; Hutterthal S. S., Freeman, S. D., $39.11; Wm. Busenitz, Newton, Kans., $5.85; Christian End. Soc'y, Meno, Okla., $13.00; P. H. Eck, Hesston, Kans., $10.00; San Marcos, Menn. Ch., Paso Robles, Calif., $10.-13; Ebenezer Menn. Ch., Mt. View, Okla., $16.00; Buhler, Menn. Ch., Buhler, Kans., $17.40; Emmanuels, Ch., Aberdeen, Idaho,$17.58; Hillsboro Menn. Ch., Hillsboro, Kans., $31.12; Two German Bible Classes, First Menn. S. S., Reedley, Calif., $33.70; First Menn. S. S. Newton, Kans, 46.19; Herman Jantzen, Plymouth, Nebr., $25.00.

For Near East Relief

Salem Menn. S. S., Freeman, S. D., $50.00; C. W. Claassen, Newton, Kans., $25.00.

For China

General S. S. Bergtal Ch., Pawnee Rock, Kans., $47.90; Alexanderwohl Ch., Goessel, Kans., $20.76; Herman Jantzen, Plymouth, Neb., $10.00.

Received During January for:

Russia & Siberia	$379.55
Germany	20.00
General Fund	796.00
Canada	890.49
Near East Relief	75.00
China	78.66
Total	$2239.70
Paid out during month	$2184.25
Febr. 1st Bal. on hand	$ 55.45

Gratefully Acknowledged,
C. F. Claassen, Treas.

HOME MISSION TREASURY REPORT FOR DECEMBER

General Fund.

Maryland, Ia. Ch., $35.00; Bethel Ch., Fortuna, Mo., $30.88; Greensburg, Kan., Ch., $9.06; Wisner, Neb., S. S., $46.94; First Menn. S. S., Chicago, Ill., $26.56; Zoar Ch., Waldheim, Sask., $200.00; Alexanderwohl Ch., Goessel, Kan., $125.00; First Menn. Ch. & S. S., Phila. Pa., $64.68; Pratum, Ore., Ch. & S. S., $40.30; P. B. Amstutz, Bluffton, O., $11.00; Bethlehem Ch., Bloomfield, Mont., $80.84; Beatrice, Nebr., Ch., $91.32; Zion Ch., Souderton, Pa., $100.00; Hutterdorf S. S., Freeman, S. D., $75.00; Zion Ch., Elbing, Kan., $85.05; Bethesda Ch., Marion, S. D., $200.00; First Menn. Ch., Newton, Kan., $62.-70; Grace Ch., Pandora, O., $317.84; Ebenezer Ch., Bluffton, O., $100.00; Swiss Ch., Alsen, N. D., $124.41; W. Zion S. S., Moundridge, Kan., $112.-63; Interest, Gen. Conf. Trust Fund, $82.50; Salem Ch., Freeman, S. D., $200.00; Immigrant Group Dundurn, Sask., $8.00; A friend, Berne, Ind., $3.00; Colfax, Wash., Ch., $57.50; John W. Tschetter, Carpenter, S. D., $15.00; Halstead, Kan., Ch., $40.61; Bergtal Ch., Pawnee Rock, Kan., $24.-71; 1st Menn. Ch., Paso Robles Cal., $48.71; 1st Menn. Ch., Reedley, Cal., $143.50; Bethel Ch., Perkasie, Pa., $11.00; Ex. Com., of Mission Sewing Societies, $173.17; Pulaski, Ia., Ch., $44.71; West Zion Ch., Moundridge, Kan., $37.00; Deep Run, Pa., Ch., $85.00; Arlington, Kan., Ch., $11.00; Deer Creek, Okla., Ch., $10.00; Rosenort Ch., Laird, Sask., $214. 60; Elisabeth Tschetter, Carpenter, S. D., $10.-00; Menno, Wash., Ch., $27.70; Sec. Menn. Ch., Beatrice, Neb., $50.56; Salem Ch., Dalton, O., $53.64; A friend, Elbing, Kan., $10.00; Mrs. John W. Tschetter, Carpenter, S. D., $20.00; First Menn. Ch., Berne, Ind., $1251.-14; Trenton, O., Ch., $82.36; A. D. Schmidt, Freeman, S. D., $34.00; Salem Zion Ch. & S. S., Marion, S. D., $103.06; Halstead, Kan., S. S., $18.44; Goessel, Kan., Ch., $33; Herman Jantzen, Plymouth, Neb., $30.00; Emanuel Ch., Noble, Ia., $114.00; Salem Ch., Munich, N. D., $75.00; Bethel College Church, Newton, Kan., $47.64; Golden Circle S. S. Class, Donnellson, Ia., $10.00; Salem Ch., Wisner, Neb., $20.00; Salem Ch., C. E. Soc., Dalton, O., $22.86; Tabor Ch., Goessel, Kan., $100.00; First Menn. Ch., Aberdeen, Ida., $65.80; First Menn. Ch., Bluffton, O., $100.-00; St. John Ch., Pandora, O., $150.-00; Buhler, Kan. Ch., $30.58; Zoar Ch., Osler, Sask., $22.98; North Star Ch., Drake, Sask., $100.00; A Sister, Alexanderwohl Ch., Goessel, Kan., $30.00.

Special Gifts

Winnipeg Girls' Home

Christian Sew. Soc., Moundridge, Kan., $30.00; First Menn. S. S., Bluffton, O., $38.00; Em. Rel. Com. Treas., Newton, Kan.,$42.50; Ex. Com. of Gen. Conf. Miss. Societies, $127.25; Halstead, Kan., S. S., $11.67.

Saskatoon Girls' Home

First Menn. S. S., Bluffton, O., $32.00; Salem S. S., Freeman, S. D., $150.00; Ex. Com. of Mission Societ. $145.75; Halstead, Kan., S. S., $13.66.

Girls' Homes in Canada

Germantown Ch., Phil., Pa., $23.50; First Menn. Ch., Aberdeen, Ida., $1.-00; Willing Workers S. S. Class, Wadsworth, O., $25.00; Sec. Menn. C. E. Soc., Beatrice Neb., (Penna. Mission Stations) $20.00; Jr. C. E. Soc., Trenton, O., (Altoona, Pa., for Christmas) $7.50; A. J. Krabill's S. S. Class, $10.60, Mrs. Amanda Howder's S. S. Class, $2.25 Wadsworth, O. (Canada) Vernon Sprunger's S. S. Class, Wadsworth, O. (Boys in Canada) $10.00.

Total Receipts, $6462.66.
Bank Balance, Dec. 1, $2.65.
Total Disbursements $5246.10.
Bank Balance, Jan. 1, $1219.21.
Total Indebtedness $9350.00.
Gratefully Acknowledged.
J. E. Amstutz, Treasurer
Trenton, Ohio.

FOREIGN MISSION RECEIPTS FOR JANUARY 1929

Friend, Newton, Kans. $100.00; Salem Ch. Wisner, Nebr. $20.00; Sr. C. E. Soc. Salem Ch. Dalton, O. $50.00; S. S. Bethel Ch. Inman, Kans. $28.13; Jacob P. Jantzen, Plymouth, Nebr. $25.00; Bethel College Menn. Ch. Newton, Kans. $240.43; Germ. S. S. Class, Bethel College Menn. Ch. Newton, Kans. $10.00; Emmaus Ch. Whitewater, Kan. $26.75; S. S. Bethel Ch. Wolf Point, Mont. $17.63; Brudertal Ch. Hillsboro, Kans. $46.00; S. S. Bergtal Ch. Corn, Okla. $4.57; Tabor Ch. Goessel, Kans. $40.38; Ben Sprunger, Berne, Ind. $7.80; S. S. Menn. Ch. Deer Creek, Okla. $48.85; Sew. Soc. Menn. Ch. Jansen, Sask. $40.25; Vineland Immig. Croup, Waterloo Ont. $9.27; Salem Zion Ch. Marion, S. D. $225.03; S. S. Salem Zion Ch. Marion, S. D. $34.55; Zion Ch. Donnellson, Ia. $134.89; Gnadenberg Ch. Whitewater, Kans. $70.00; John J. A. Hofer, Dolton, S. D. $10.-00; Daniel Geiser, Orrville, O. $10.00; A. P. Neufeld, Inman, Kans. $30.00; Herman Jantzen, Plymouth, Nebr. $80.00; First Menn. Ch. Aberdeen. Idaho, $49.53; Hoffnungsau Ch., Inman, Kans. $25.14; Bethesda Ch. Marion, S. D. $81.20; Anna Andreas, Beatrice, Nebr. $25.00; Jacob A. Becker, Los Angeles, Calif. $25.00; Members of Sew. Soc. Deep Run Ch. Bedminster, Pa. $30.00; Pr. S. S. Hereford Ch. Bally, Pa. $30.00; Helena Harder, Whitewater, Kans. $30.-00; Mrs. A. B. Becker, Meno, Okla. $5.00; New Hopedale Ch. Meno, Okl. $4.20; J. B. Becker, Meno, Okla. $10.-00; S. S. Menn. Ch. Ruff, Wash. $20.30; Hereford Ch. Bally, Pa. $54.25; Menn. Ch. Ransom, Kans. $11.00; S. S. Eicher Ch. Noble, Ia. $108.80; Emanuel Ch. Noble, Ia. $342.00; New Huttertal Ch. Freeman, S. D. $121.00; Aletta Krehbiel, Clarence Center, N. Y. $20.00; Mattie Krehbiel, Clarence Center, N. Y. $20.00; Alexanderwohl Ch. Goessel, Kan. $160.21; Emergency Relief Comm. $80.00; Ladies Miss. Soc. First Menn. Ch. Aberdeen, Idaho. $20.00; Wanders Welcome Class, Menn. Ch. Upland, Calif. $30.00; Mrs. C. B. Swartzendruver & Mrs. J. E. Baughman, Pulaski, Ia. $30.00; C. E. Soc. Tabor Ch. Goessel, Kans. $40.00; West Swamp Ch. Quakertown, Pa. $93.00; S. S. West Swamp Ch. Quakertown, Pa. $43.73; Catherine Roth, Quakertown, Pa. $2.00; Menn. Ch. Trenton, O. $41.18; Canton Ch., Galva, Kans. $24.20; Neuhoffnungstal Ch. Ringwood, Okla. $10.00; C. E. Soc. Gnadenberg Ch. Whitewater, Kans. $30.-00; Menn. Ch. Wayland, Ia. $224.12; Pr. S. S. Menn. Ch. Wayland, Ia. $4.45; Immanuel Ch. Los Angeles, Calif. $100.00; Friedenstal Ch. Tampa, Kans. $32.15; Essex Immig. Group, Leamington, Ont. $18.75; S. S. Menn. Ch. Arlington, Kans. $14.02; Menn. Ch. Inman, Kans. $91.15; Menn. Ch. Greensburg, Kansas, $20.35; First Menn. Ch. north of Butterfield, Minn. $40.90; Friend, Beatrice, Nebr. $50.-00; C. E. Soc. First Menn. Ch. Lostwood, N. D. $80.00; First Menn. Ch. Lostwood, N. D. $22.17; First Menn. Ch. Mt. Lake, Minn. $41.40; A. M. Church, Milford, Nebr. $24.35; Bergtal Ch. Pawnee Rock, Kans. $79.71; Miss. S. S. Class, Bergtal Ch. Pawnee Rock, Kans. $14.62; S. S. Eden Ch. Moundridge, Kans. $195.00; S. S. Hoffnungsfeld Ch. Moundridge, Kan. $82.50; Rosenort Ch., Laird, Sask., $6.00; First Menn. Ch. Allentown, Pa. $46.87; S. S. First Menn. Ch. Aberdeen, Idaho, $88.36; S. S. First Menn. Ch. Upland, Calif. $58.40; S. S. First Menn. Ch. Bluffton, O. $25.75; C. E. Soc. Eigenheim Ch. Laird, Sask. $40.00; Bethel Ch. Perryton, Tex. $7.06; S. S. Bethel Ch. Lustre, Mont. $20.06; C. E. Soc. Menn. Ch. Upland, Cal. $30.00; Maria C Penner, Legacy, Mt. Lake, Minn. $1500.00; Menn. Ch. Hutchinson, Kans. $8.18; Mennoville Ch. El Reno, Okla. $28.50; Salem Ch. Dalton, O. $50.00; S. S. Class No. 3, Salem Ch. Dalton, O. $10.00; S. S. Class No. 4, Salem Ch. Dalton, O. $30.00; S. S. Class No. 9, Salem Ch. Dalton, O. $11.00; Menn. Ch. Wadsworth, O. $10.00; First Menn. Ch., Philadelphia, Pa. $118.80; S. S. First Menn. Ch. Phila. Pa. $15.30; English S. S. Henderson, Nebr. $11.09; S. S. Upper Milford Ch. Zionsville, Pa. $33.11; Grace Ch. Pandora, O. $58.64; Menn. Ch. Buhler, Kans. 19.89; S. S. Bethel Ch. Dolton, S. D. $20.52; Marie K. Fast, Mt. Lake, Minn. $78.00; J. R. Duerksen, Hotevilla, Ariz. $30.00; C. E. Soc. Bergtal Ch. Corn, Okla. $25.00; P. B.Amstutz, & S. S. Class, Bluffton, O. $60.00 Peter Thiessen, Port Rowan, Ont., $2.00; Bethany Ch., Kingman, Kans. $14.44; S. S. Menn. Ch. Monroe, Wash. $31.96; S. S. Garden Twp. Ch. Moundridge, Kans. $27.62; S. S. Eden Ch. Inola, Okla. $75.00; Onecho Union S. S., Almota, Wash., $60.00; Bergfield Ch., Mt. Lake, Minn., $30.83; S. S. Bergfeld Ch., Mt. Lake, Minn., $15.78; Menn. Ch. near Beatrice, Nebr., $170.91; Menn. Church, Drake, Sask., $10.00; First Menn. Ch., Upland, Cal., $205.-80; F. S. and Mrs. Krehbiel, Clarence Center, N. Y., $20.00; Friendship S. S. Class, Donnellson, Ia., $4.75; Sichar Ch., Cordell, Okla., $11.63; Menn. Ch., Summerfield, Ill., $50.00; Pr. S. S. Class, Menn. Ch., Arlington, Kans., $30.00; Goessell, Menn. Ch., Goessell, Kans., $45.50; P. H. Eck, Hesston, Kans., $10.00; Menn. Ch. and S. S., Pratum, Oreg., $65.00; Jr. C. E. Soc., West Zion Church, Moundridge, Kans., $60.00; F. F. Jantzen, Paso Robles, Calif., $30.00; Bethlehem Ch., Bloomfield, Mont., $37.47; Menn. Ch., Hillsboro, Kans., $48.03; Menn. Ch., Medford, Okla., $5.25; C. E. Soc., Hereford, Ch., Bally, Pa., $30.00; West Zion Ch., Moundridge, Kans., $29.00; Y. W. S. S. Class, First Menn. Ch., Upland, Calif., $15.00; Bethel Deaconess Hospital, Newton, Kans., (Sisters) $32.00; Grace S. S. Classes, Pandora, Ohio, $47.01; J. C. O. Sperling, Huntington Park, Calif., $50.00; Received through H. J. Brown: Mt. Lake, Minn., Tabernacle, $5.80, Brudertal Ch., Mt. Lake, Minn., $26.77, Fairfield Ch., Huron, S. D., $13.25, Bethel Ch., Yale, S. Dak., $17.55; Presbyterian Ch., Marion, S. Dak., $14.40; First Menn. Ch., Berne, Ind., $423.70; Mary Burkhalter's S. S. Class, Berne, Ind., $30.00; W. H. Entz, Elbing, Kans., $100.00; Bethesda Ch., Henderson, Nebr., $86.96; Elizabeth Voran, Moundridge, Kans., $15.00; C. E. Soc., Bethesda Ch., Henderson, Neb., $30.00; Zoar Ch., Waldheim, Sask., Sew. Soc., $284.00; Arthur Weyand, Canton, Kans., $30.00; Philathea Class, Wayland, Ia., $15.00; S. S., East Swamp Ch., Quakertown, Pa., $35.00; S. S., Hereford Ch., Bally, Pa., $30.00; Fidelity Class, Wadsworth, O., $15.00; Sew. Soc., Steinbach, Man., $50.00; Wm. Moyer, Deer Creek, Okla., $8.50; Menn. Ch., Escondido, Calif., $6.85; S. S., Menn. Ch., Escondido, Calif., $16.50; Y. W. C. A., Freeman College, Freeman, S. Dak., $15.00; C. E. Soc., Emmaus Ch., Whitewater, Kans., $30.00; Tina Peters, Winkler, Man., $50.00; C. E. Soc., Menn Ch., Pretty Prairie, Kan., $30.00; C. E. Societies, Middle Dist. Conf., $500.00; C. E. Krehbiel, Donnellson, Ia., $30.00; Beacon Light Class, Zion Ch., Donnellson, Ia., $18.75; S. S. Class, Menn. Ch., Upland, Calif., $7.00; Jr. C. E. Soc., Bethel Ch., Mt. Lake, Minn., $30.00; Sister Ida Epp, Los Angeles, Calif., $10.00; S. S., Johannestal Ch., Hillsboro, Kans., $95.61; S. S., First Menn. Ch., Reedley, Calif., $27.67; Miss. Soc., Durham, Kans., $36.00; S. S., Christian Ch., Moundridge, Kans., $58.77; E. D. Voth, Mesita, Colo., $7.00; Interest, Jacob S. Voth Legacy, $112.50; Jacob Meschberger, Calumet, Okla., $75.00; Interest, (Tamingfu School) $160.00; Ex. Com. of Mission Soc., (Receipted by Mrs. J. G. Regier) $566.78; Total, $10,881.78.

Ueberſchuß in der Bank am

Bal. in Bank, Jan. 1, 1929		$ 1,045.01
Gifts for		
General Fund	$6,397.50	
Orphans, Teachers, etc.	1,659.91	
India Station	682.37	
China Station	504.45	
China Relief	102.17	
Pension Fund	130.63	
Interest	272.50	
Gifts for Sundries	1,132.25	10,881.78
Bal. and Total Receipts		11,926.79
Notes Receivable		500.00
		12,426.79
Paid on Orders during the month	$11,941.75	
Bank Fee on O. D.	.50	11,942.25
Bal. in Bank Feb. 1, 1929		$ 484.54

Gratefully acknowledged,
J. G. Regier, Treas.,
J. E. Regier, Asst. Treas.,
Newton, Kans.

JOTTINGS

Rev. Grover Soldner of the Souderton, Pa. church, was a recent visitor at Bluffton, where he stopped off to visit friends while returning from Kansas.

Rev. H. R. Voth of Newton, Kansas, continues his active ministry in many localities. Feb. 2, he preached both morning and evening in the First Church, Newton, German in the morning and English in the evening. During the afternoon he conducted a service in the Old Folks Home. He has also recently conducted services in the Bethel College Church.

The pastors of the Philadelphia Protestant churches arranged a general exchange of pulpits for Sunday, Feb. 10. Rev. Silvius of the St. Matthew's Reformed church and the pastor of the Second Mennonite church exchanged. Members of both congregations expressed their appreciation of the opportunity of having a neighbor bring the message.

The address of Rev. and Mrs. John Thiessen, Birrah, India, will be Inman Kansas, care of H. E. Toews. Bro. Thiessen writes: "Our furlough time is very near. Though we are glad to return to America to see our friends and relatives, yet it is hard to break away from the work and the people we have learned to love. In many respects it would be easier to remain here and not take a furlough. The work in 1928 has gone well and we can truly say that the Lord has prospered us and our work and has been with us."

Brother and Sister Max Hirsch of the First Church, Philadelphia, celebrated their silver wedding anniversary, Feb. 14. A large number of friends gathered to participate in the festivities.

An event of unusual interest was the celebration of the forty-sixth double wedding anniversary of Bro. and Sister J. F. Lehman and Bro. and Sister D. C. Neuenschwander of Berne, Indiana. The celebration was held in the home of Bro. and Sister Lehman on Jefferson street. (This is an annual affair.)

The Adult Bible Class of the East Swamp, Pa. church, Rev. H. G. Nyce, pastor, held its monthly afternoon service last Sunday. The program arranged consisted of vocal and instrumental music and addresses. The Young People's Society of the East Swamp church held one of its famous social gatherings on Saturday evening at the home of Mrs. Lucy Landis of Quakertown.

Roman Catholics have persistently opposed the reading of the Bible in public schools. Another evidence of this fact is to be found in the Catholic Universe Bulletin, Feb. 1, 1929.

"Reading of the Bible is universally recognized as an act of religion; it is evident therefore that the passage of such a bill as that introduced in the State legislature (of Ohio) Monday, by Representative Lloyd Weaver of Summit county, would, in the opinion of the Rev. Joseph Schrembs, D. D., Bishop of Cleveland, be a fruitful source of trouble and discontent."

Rev. N. B. Grubb of Philadelphia, preached in the Flatland and West Swamp. Pa., churches on Feb. 10. The pastor, S. M. Rosenberger, having been confined to his home on account of illness.

Brother Charles Moyer of the First church, Philadelphia, who has been officer, teacher and worker in the Sunday School for more than fifty years and who is one of the few remaining pupils of the Wadsworth School, has sufficiently recovered from the injuries he received from an automobile to again resume his daily employment.

Dr. J. E. Hartzler, of Witmarsum Seminary, has accepted a call to become pastor of the Congregational Christian church of Lima, Ohio. In addition to his work as pastor, Dr. Hartzler will continue to hold his position as head of Witmarsum Seminary. The Lima Congregational Christian church is composed of the former First Congregational and First Christian church which merged recently.

A delegation of Amish appeared before the Indiana legislature last week to appeal for a change in the school laws of the state which compel attendance of the child at school until the sixteenth year. What the Amish want is a law that will permit the children to leave school at the end of the eighth grade instead of compelling them to continue until they are sixteen. Their argument is that after four years of high school their young people will no longer remain on the farms. They also believe that forcing them to attend high school would endanger their faith. As they maintain the finest farms in the state and Amish people are among the world's best farmers they no doubt feel that a boy or girl brought up as they have been accustomed to being brought up will be educated in practical farming and so become a valuable asset to the community even though they have not passed their eighth grade.

Dean N. E. Byers of Bluffton College represented the college at the inauguration of Dr. Soper, president of Ohio Wesleyan University at Delaware, Ohio.

The Relief Committee of Newton announces that although a number of bales of clothing were sent to Canada for the use of the Russian Mennonite refugees there, there is still a great demand for more as the winter has been quite severe and the people have not sufficient clothing to keep warm.

There will be a nation-wide celebration of the one hundred and twenty-fifth anniversary of the birth of General Neal Dow, "the father of prohibition," which will be participated in by all temperance organizations. The anniversary falls on Wednesday, March 20.

General Dow was the author of the prohibition law of Maine, and was, therefore, the progenitor of national prohibition, and of all efforts now being made toward world prohibition.

Churches of America will be asked to observe Sunday, March 17, in honor of the anniversary, while special public anniversary celebrations are expected to be held on the afternoon and evening of March 20.

The Mennonite Year Book and Almanac

1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, **$1.50** post paid. 12 or more copies, **$1.20** not prepaid.

Full leather, **$2.50** post paid. 12 or more copies, **$2.15** not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, FEBRUARY 28, 1929 No. 9

NOTES AND COMMENTS

The recent snow storm which, though not unusual, swept over the eastern part of the United States caused unusual inconvenience everywhere. Roads were blocked, people in towns found themselves unable to reach their places of employment and a coal shortage with some families made things decidedly uncomfortable. It cost the city of New York one million dollars to clear away the snow and make it possible for traffic to function normally. Modern civilization has its many conveniences and comforts but nevertheless, people are not always allowed to think that everything can go on smoothly. Nature sometimes asserts itself and then we realize that, with all his achievements, many may yet become the mere plaything of the elements. The great cost imposed upon cities when storms or other natural forces do their work only goes to show that conveniences, if we must have them, cost money and very frequently very much money.

There died by his own hand at Auburn, N. Y., a man who was known as the official executioner of three states who is said to have earned $15,000 in fourteen year by executing 140 persons in the states employing him. He resigned his grewsome position three years ago saying that he had grown tired of killing people and that his nerves were no longer steady. One almost imagines one was back in times when people were executed for almost anything from snaring rabbits on the lands of the rich to counterfeiting and murder when one reads of an official executioner. The thought that any one would choose such a business in which to make a living is repulsive. Yet, the law provides for the taking of the lives of certain criminals, even now, and the calling is perfectly legitimate, but few would regard it as a respectable calling. However, when it comes to killing people we cannot see much difference between doing it as a member of the official military maintained by the state and doing it under the civil code of the same state. If one is respectable the other must likewise be respectable. If one is repulsive the other must be just as repulsive. Indeed in our civilization there is no reason why either the civil or the military killing should continue. As long as either do continue we will remain just that much nearer savagery.

One of the largest and most valuable collections of books and manuscripts in the world will shortly be installed at Rome in the costly new library edifice that has been constructed as an addition to the historical Vatican library. The building has just been completed. Sixty thousand manuscripts alone—a number epualled by few collections in the world—will be moved into the new treasure house. The mammoth task of indexing and cataloging all these manuscripts—now practically finished—has been accomplished with the aid of American library experts and more particularly with the aid of the Carnegie Endowment for International Peace, under whose auspices four members of the Vatican staff recently made a year's study of American library methods. The indexing and filing systems used by the Library of Congress and the Carnegie libraries have already been adopted for the famous Vatican book collection, and when the catalogue is published, students will have the opportunity for consulting old and rare volumes which never before have been available for research. More than 250,000 volumes are to be housed in the new building. In the Vatican Library are the famous Yemen collection of Arabian manuscripts, which came into the Pope's possession in 1922 after Vatican authorities had negotiated for them for twelve years. In that same year, Pope Pius procured for the Library the collection of Prince Chigi, which alone contains over 3,000 manuscripts. In 1926, the Vatican acquired the library of the Faraioli family, a collection of 1,200 very rare manuscripts.

MENNO'S GRAVE

Wüstenfeld near Oldesloe in the country of Fresenburg in Holstein. Cross indicates the spot. It is commonly accepted that he died in his 66th year but the date of his birth is in dispute. If he was born in 1492, as many excellent authorities believe, he then died in 1558. If, as others believe, he was born in 1495 the date of his death would naturally fall several years later.

Deception leading to a grave misunderstanding in connection with the cruiser building program is charged against the big navy propagandists by Hon. Smith. W. Brookhart, United states Senator from Iowa, who claims that this feverish haste to rush through 10 cruisers is due to the fear of the shipyards that "if they do not get these ships started in a hurry they will never be started."

Insisting that resources of the treasury should be conserved for the constructive purposes of Mr. Hoover's administration rather than squandered on "unnecessary cruisers, anyone of which one bomb from an airplane could send to Davy Jone's locker," Senator Brookhart declared:

"The demand of the shipbuilders that Congress appropriate money before March 4 to start ten cruisers looks as if they were afraid of what may happen to their schemes when Mr. Hoover gets into the White House. Mr. Hoover is expected to have ideas of his own as to what the country needs most.

"There is nothing in the world to warrant or explain this feverish haste except the fear of the shipyards that if they do not get these ships started in a hurry they will never be started.

"The country has been deceived about this cruiser program in every possible way that the navy propagandists could think of. Did anybody hear of starting ten ships at one time while the bill was under consideration? No, all its supporters talked five cruisers then. It was only after Congress had voted finally that the Government yards should get half the contracts that the private yards raised the cry for ten.

"If appropriations are made, as the big navy men are asking should be done, to start ten cruisers practically at one time, a hump will be made in our national budget for 1931 that is entirely unnecessary and unreasonable. We should be paying that year more than $100,000,000 for construction alone. And then they will all have to be manned at once with 7,000 more men added to our navy.

"It is my conviction that the shipbuilders have gone too far as they did last winter when they tried to get $800,000,000 in contracts. Money is going to be needed the next four years for something besides unnecessary cruisers any one of which one bomb from an airplane could send to Davy Jones locker. If Congress does its duty, it will never yield to this demand."

TO THE PASTORS OF GENERAL CONFERENCE CHURCHES

Greetings:

I have just recently sent Statistical Blanks to all the churches of the General Conference. To each one were sent two yellow blanks for the single year 1928; and two pink blanks on which to make a brief condensed report for the three years from January 1, 1926 to January 1, 1929.

The pastors are requested to keep duplicates for convenient future reference and to send me the other blanks filled out so I may prepare the statistical report for the General Conference session to be held this year.

One set of blanks has already come back to me at this writing. The minister stated that the church had just had its Annual meeting and having the data fresh in hand he would report at once. This was one reason for sending out the blanks at this time of the year. Another reason is that likely many of the brethren are not as busy now as they will be later in the year.

Now it was the purpose to mail Blanks to every church belonging to the General Conference; so in case any one failed to receive them it is an oversight and I wish you would notify me at once so I may send them. Further if you have charge of several congregations, please use separate blanks for each of them. Some churches are members of District Conferences, but not of the General Conference. To them and to any others an invitation is extended to unite with us.

The blanks for 1928 probably contain all the information your District Conference Statistician will ask for, and it is possible that the same blank will be used by him so, once you have filled out this one, it will require only a few minutes to fill out his.

The blanks for 1928 are also the same that I used in the Western District for 1927 with just a few additions or slight changes for the sake of clarity. Looking into the question "Incorporated?" one or two churches found that their Charter had lapsed and had to be renewed.

Will you also kindly note what the pink blank says about the proposed 'Album" and help me by complying with my request?

Wishing you and your church God's richest blessing I am,

Cordially yours,
C. E. Krehbiel.
Gen. Conf. Statistician.
Newton, Kansas.
Febr. 19, 1929

CULLED FROM OUR INDIA MAIL

By Samuel T. Moyer, 235 East 49th St., New York City.
February 15, 1929.

We feel sure all our co-laborers for the work of our blessed Savior who are scattered through the churches of America will delight in these sidelights which we pick out from our India mail.

Champa—"We had a more spirit filled Christmas this year than any time since we are in India. The Indian baboos (evangelists) also expressed the fact that there was a better spirit in the church this season than usual. The young folks home from school were a joy to us and they seemed to enjoy themselves very much."

The "church in the Leper Home is going up—we hope the next mail will bring us some (more) cash from London."

"Yours for Indian and its people."

Janjgir—Regarding the Sadhu (holy man) recently converted,—"if this man remains humble in the Lord's hand, he can some day be a most wonderful factor in the Christian church. He has the stuff in him to surprise and lift the community. Let's bear him up in our prayers."

Birra—Mrs. Thiessen and son Harold "are on tour toward Dhansir, Kursula, Bareilli, and Manakoni."

"Our homeward journey gets to be more and more definite. We are to leave Southampton harbour on April 10th on the S. S. 'Majestic.' So when you hear that that little mulgi (a small boat used on Indian rivers propelled by oars and poles) is to team into New York harbour then we are due to be there."

Korba—And the yearly Missionary Conference recently held there.

"The spirit of unity prevailing at and in this Conference was worth more than gold—the Lord lent His all satisfying assistance constantly, and to Him be all honour and glory.

"We had a spirit filled Conference at Korba in November. Truly we definitely felt the Spirit moving us and drawing the bonds of love and service together. Our conference at Korba was good."

Basna—"Sometimes things look discouraging in Phuljhar, but altogether everything just now is very promising, and the outlook since Conference is better than ever.

"I am beginning to feel like it was furlough time as far as strength and energy go."

These days of grace and study here in the home land have been good ones. To see our loved ones in their homes once again was a joy. To renew acquaintance with the churches has been a privilege. And yet! When next November our boat steams into Bombay harbour our hearts will be more than thrilled and our joy will be overflowing. Why? Because India needs Jesus Christ desperately. Because we are to throw our lives into the front line of battle with a worthy band of workers at the five above mentioned stations. And because we are absolutely sure that there is no other power that can save those Indians who are willing, other than Jesus Christ and Him crucified. A great need—India in sin without Christ. A great privilege—the zest of battle, the thrill of victory. A great salvation—from depraved and empty lives to Jesus Christ in the more abundant life.

Samuel T. Moyer.

WHAT ABOUT THE CHILDREN IN INDIA

India has a great future if she may appropriate the Psalmist's words when he says, "As arrows are in the hands of a mightly man so are children of youth. Happy is the man that hath his quiver full of them." There are few things that have impressed me as much as the countless number of children . Whenever we enter a village the children of the village turn out in a body to give the white man a fitting reception and entrance into the town. And they certainly display for us the latent possibilities of the people. These little urchins seem to be as eager to learn as the children in America. They don't even take the time to dress properly for the occasion lest they should fail to avail themselves of an opportunity to learn something. Most of them come out stark naked. They evidently have a wonderful capacity for admiration. They will admire Brother Thiessen's 1917 Model Ford as though it were the latest machine put out by the General Motors Company. This seems very hopeful.

Whenever we enter village and this crowd of youngsters comes out to meet us my first impulse is to hold my own boy a little higher so he will not touch these dirty unkempt urchins with their running noses, diseased eyes and their skin sores. My next thought is what it would mean for these children, for the country, and for the Kingdom of God in India if all these children could be saved, and educated and trained in Christian schools. To compare these children with those who are in our Christian schools is one of the greatest arguments for Missions and Christian education in India. I have had the fortune to attend a number of Christian programs given by school children of different schools. The children of two of these schools were mostly children of non-Christian parents and a person can notice that at once. Yet it is encouraging to see what the teachers could do with the material they had which in some instances seemed to me to be very raw indeed, if we may speak of raw material when we talk of children who have had no educational opportunities whatever. In several instances they were almost through with their songs before I discovered that they tried to sing a Christmas song according to a familiar Christmas tune. I also attended the Christmas program given by the girls of the Funk Memorial School at Janjgir. "The Star of Bethlehem" was rendered as effectively as a group of American children might. One can't help but marvel at the difference that a Christian education makes in the life of these children.

If the school work is evangelistically carried on then it seems to me there is no more effective method of missionary service than educational work. I am of course still new in India and may not be able to see the situation fully yet, but at present it seems to me that we ought to push our educational program with all our might. The Educational Department of the Indian Government is establishing schools in many of the larger villages, and in these government schools no religion is taught except that which the Hindi teachers inculcate unfortunately. If we would take our opportunity we might establish schools in many of these villages, receive government grant in aid for them, and have the privilege to man the school with a force of Christian teachers who could give Christian religious instructions to the children. We hope that when some of our returning missionaries will present the need of educational work in India, the home churches will appreciate our opportunity and give the work a hearty support.

W. F. Unruh.

SOME INTERESTING FACTS ABOUT THE BIBLE

The Bible contains 3,666,480 letters, 810,697 words, 31,175 verses, 1,189 chapters, and sixty-six books.

The longest chapter is the 119th Psalm; the shortest and middle chapter the 117th Psalm, the middle verse is Psalm 118:8.

The longest name is in the eighth chapter of Isaiah. The word "and" occurs in the Bible 46,627 times; the word "Lord" 1,855 times.

The twenty-seventh chapter of Isaiah and nineteenth chapter of the book of Second Kings are alike. The longest verse in the Bible is Esther 8:9. The shortest verse is John 11:35. In Ezra 7:21 we find every letter of the alphabet.—First Baptist Chimes.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

"O! this everlasting giving, giving giving, giving, all the time. Never done! No sooner done with one thing than another comes up. It is for this, that and others all the time. It is for meeting houses; then for Sunday Schools; then for books and papers; then for missionary societies; then for soldiers; then for this commission and that society, and the dear knows what all! I am almost tormented to death How can we give to everything and everyone? O! this everlasting begging, begging, begging, all the time! Every man you meet is a beggar. The very life is begged out of you. Every preacher that comes along is begging for something. I should think he would get tired of everlasting begging himself. Must we always be giving? Where will it stop?"

"When the Almight stops your mouth, sir. Stop now; you have gone far enough. You speak not as a Christian, but as a miser. Yes, as a miserable miser in the church! Who gave you what little brains you possess? Where did you get that little narrow contracted heart of yours? Who gave you eyes to see with? Ears to hear with? Hands to work with? Feet to plod with? Who gave you muscles and cartilage, bone and body? Food and fodder? Who gave you the early and the latter rain? Seed time and harvest, golden grain and teeming flocks?

"Why don't the Almighty bring charges against you, you simpering. puling, whining churl? You are yourself a consummate beggar you are continually asking and begging for strong hands and a sound body and plenty of daylight; you call all the time begging for sunshine and rain, and prosperous gales; you are everlastingly begging for grain and gold; begging for 'greenbacks' and for long life and small taxes! After all that now you ought never to complain again, until you learn that the art of giving is godlike, while withholding more than is meet tendeth to poverty and leaness of soul."

The above is one of the treasures of the editors family. It is printed on a faded old piece of paper ragged with wear and was the text from which his mother learned a recitation for some church function in which she participated at the age of ten. It is dated 1862. It is now years since God called her to Himself, but on reading this selection that appealed to her so early in life we can all the more realize how that her life became a benediction upon all with whom she came in contact because it was a life that wore itself out in the service of giving all that she possessed.

FROM THE BASNA STATION, INDIA

(By P. J. Wiens, who by this time has moved to Birra via Janjgir, C. P. India.)

After relating about the siege of sickness with which he and his family were visited recently (fever, lumbago, etc.) Bro. Wiens tells of his work:

After Christmas we had four days extra meetings for all the people of the district. Housing provisions had to be made and the daily load of work all the same. We had fine meetings with all those who had come. I was able to do my share at the meetings besides the medical work in spite of the pain (lumbago). On the last Sunday in December, the 30th, we had communion, 151 being present, and three girls received baptism before the communion, and I could officiate all through, although with some pain.

The last day of the old year brought extra work, and just before evening a call came from a village 6 miles away that we should come and shoot a leopard who was in a house of the village. I took Bro. Wenger there in the car, and at sundown Bro. Wenger shot his first leopard. So he and Mr. Duerksen are the only ones of our missionaries who have had that luck.

Driving back we took a man along who had been injured by the leopard shortly before we arrived, and by lamp light I stitched four big head wounds with 19 stitches, and the man walked home the next day. A few days ago I took the stitches out, and the wounds were healed nicely.

On New Years day as soon as I was up before breakfast I had to stitch another head wound, but not inflicted by an animal. An old woman in drawing water let the handle of the water drawing device go, and the handle flew back and cut a wound into her hand. Before I was through with the patient a call to a confinement case came to a village 9 miles away. I drove down there and found it a very hard case of 4 days standing. In spite of the pain all went well with the help of an Indian woman, although the child was dead. And when I reached home at 12 o'clock and had my dinner, I simply had to give up and go to rest. Bro. Wenger got Dr. Dester, who stayed with us for four days. I am up and doing my medical work and some writing now, having been relieved of all the other station work at the last station meeting on the 12th of January.

My trouble is more than lumbago only. Walking is still painful, and I cannot straighten up fully.

During the past year I have baptized at Basna 37 persons. Although the district work was in Bro. Wenger's charge, he asked me to baptize not only those who came from the local church at the station but also from outside from the district. It is a nice increase.

During the year 1928 we registered 3224 patients in the dispensary. Some of these appear more than once on the list and other cases were not registered. This shows that much can be done for the suffering ones that come here. The income from the medicines dispensed was Rs483. an average of Rs. 40 per month.

I have an assistant in this work. When Dr. Dester comes here next month, he will bring his own man along for training, and if possible I shall take my helper along to Birra.

The work is developing normally at Basna, and we are glad we had the privilege of working with the Wengers and Mrs. Burkhard here for one year. At Birra we will be left alone again, as the Desters move here at the same time that we move to Birra, and the Thiessens will leave for America. So please address all mail for us to Birra. We commit ourselves and the work into God's hands. Pray for us.

Yours for Christ in India,
P. J. Wiens.
Jan. 14, 1929.

He was a friend to man, and he lived
In a house by the side of the road.
—Homer.

CORRESPONDENCE

Deer Creek, Oklahoma. Greetings: The work in the Deer Creek Church has been going along quite steadily without any unusual occurences during the winter months. The attendance has been very good showing a good healthy interest in the services of the Church. The "Flu" while so prevalent in our community, visited about every family in our congregation. In some families practically every one was sick. This was at its worst right around Christmas time. We had planned to have our Sunday School Christmas exercises on Christmas eve, but so many of our people being on the sick list, these exercises were postponed until Sunday evening, December 30th when a splendid program was rendered by all of the children and younger people. Our young folks choir had a large part in this program.

Our Women's Missionary Society has been reorganized and they have been meeting regularly on the first Thursday of every month. On Jan. 31st we had a special meeting when Sister Clara Kuehney was with us and told us about the mission work in India in a most interesting and instructive manner. We are now making bandages to be used by our workers in India.

The Catechism class of eight young folks meets on Sunday morning before Sunday School. Our Choir will begin rehearsals for an Easter service to be given on Easter Sunday evening. These rehearsals will begin next week.

Our fine male quartet has been helping out splendidly a number of times lately in the music part of our regular services. Last Sunday morning they sang "Going Home" in a truly beautiful and touching manner. We appreciate highly their fine contribution to our work.

Our Christian Endeavor Society has been having real good meetings right along, every other Sunday evening. The attendance has been good too.

Our pastor has been attending the monthly meetings of the Grant County Ministerial Association. At a recent meeting he read a paper entitled, "A Review of Ministerial Ethics and Etiquette'" a book written by Rev. Nolan T. Harmon.

We miss greatly during the school year, the number of our young people who are away attending College, and those engaged in teaching in distant places, thus preventing their being with us over Sunday.

Corr.

The Christian Exponent "Chat"

The "flu" has a way of cutting straight across one's plans. Instead of spending the week at Bethel College where a part was assigned me on the Bible Week program I remained at home confined to my bed. This was a great disappointment to me and doubtless caused no little inconvenience to those at the College who were responsible for the program. I had hoped not only to give but to receive during this Bible Week. Among other things I had looked forward to coming in contact with some of our missionaries to the Indians from whom I expected to gain some information in preparation for a Mission Study Class that is soon to begin at the Upland Church.

So far as I know the "flu" epidemic has spent itself in this part of the country. My untimely siege was probably the last case. How it begins is a mystery to me. It is said to be contagious, but how does the first case begin? A few months ago we took a motor trip across the San Bernardino mountains to the Mojave Desert where the population is sparse and people dwell miles apart. At Box's Ranch, a center consisting of a filling station, a store, a school and a cross road we were told that the school was closed on account of the "flu." The school had twenty-eight pupils enrolled who were brought there by busses from the ranches in the surrounding country. If desert children get the "flu" I concluded that there is little use in trying to escape it by change of location, or climate.

Should We Support the Bible Institute? I expressed my opinion on this matter in this column a few weeks ago. Since that time practically every mail has brought letters from some section of the country approving or disapproving of what I wrote. Most of them approved, a few writers calling me ignorant, jealous, and some other things. Most of them were written in a kindly spirit. There is obviously no space to publish all that has been sent for pubication but it is only fair that the other side be heard. The following comes from the pen of Walter H. Dyck of Los Angeles and doubtless represents the point of view of many of our young people who attend the Bible Institutes.

"Should Mennonites support schools such as the Bible Institute of Los Angeles or the Moody Bible Institute?

"My answer is, Yes. Because a part of the youth of our denomination demands an institution of this kind. but as we have as yet not produced one, they are going out to these schools.

"Thanks to God that we have several colleges and a Seminary. Would that every one of us had a college or a Seminary degree.

"But how about those who do not aspire to an A. B. or those who have been deprived of a college or even a high school education but who desire a larger knowledge of the Bible and practical methods of work so that they may be a help to their pastor and to the Christian life of the community. Shall these be deprived of a comprehensive knowledge of the great truths of the Scripture?

"The course of training given at these Institutes is not planned to supplant that of a theological seminary in preparing men for the ministry but many who have taken this course have proved its worth in pastorates at home and on mission fields abroad, where they are making splendid records as heralds of the Gospel.

"Are we fair to all of our youth when we postpone real Bible study till they are well along in the college? Or are we losing sight of the ultimate aim and purpose of life?"

Walter H. Dyck.

Regarding the educational preparation for prospective missionaries the testimony of those who have been on the field should be of interest to all of our young people. Whenever missionaries return from the field they speak of the need of more education and most of them avail themselves eagerly of any opportunity that comes their way for further study. It costs a lot of money to support missionaries on the field and most Mission Boards expect candidates for the field to have completed a college course as a minimum of preparation. I feel certain that some of our young people do themselves an injustice when they allow themselves to take short cuts in their preparation for Christian work, especially foreign mission work. Those who expect to present themselves as candidates for the field, will do well to consult with the members of the Mission Board and with missionaries on furlough, regarding the matter of adequate preparation.

That my ignorance of Bible Institutes does not amount to total eclipse is shown in an editorial in the February number of Moody Monthly, the organ of Moody Institute edited by its president, James M. Gray. The subject of the editorial is "The Peace Pact and the Cruisers." The writer makes light of the memorial which was sent to the United States Senate protesting against the bill providing for the construction of fifteen cruisers and one air plane carrier which was passed soon after the Kellogg Peace Pact. "As a rule," the editorial says, "men and women who accept the Bible as a divine revelation and are familiar with its contents, especially the prophetic books, do not sign such memorials or permit themselves to be entangled in such propaganda. Such as they favor the peace pact with all their heart, but they know enough of what is coming on the earth to favor the naval bill also." "We may thank God," the editor concludes, "at this time for a President sufficiently level-headed to press both measures upon the attention of the Congress in the same message." The head of the Moody Institute is thus beautifully at one with the cynics of the country and the big navy group of the Senate. The Cruiser Bill may be a level headed measure, or it may be called good business, or good diplomacy, or good statesmanship or what not. But when a teacher supports it from the writings of Isaiah or Hosea or the Gospels or the Epistles then Mennonites may well question whether he is teaching the "faith once delivered to the saints," pure and unadulterated. I am not writing this to knock but to remind some of our good folks to think before they turn down our own schools and swallow the bait, hook and all, of some others.

THE INDIGENOUS CHURCH

Below will be found an article written from Africa. It summarizes the finding of an inter-denominational group who studied the mission problems of the Congo during the past summer. More and more we have learned that the work of the foreign missionary is not done when he has proclaimed the message nor is it done when he has established a church. What the mission field needs is not merely a church but a church which grows and lives out of its own native soil and soul. It is this that makes a church indigenous. Heretofore there have been a good many things transplanted to the Orient in the name of Christianity which were exotic to the country and which could survive only by being nurtured and stimulated and protected from the outside. Western institutions, western culture, western customs, and habits and architecture and modes of dress have in the past been too closely identified with Christianity. It has dawned upon us that the Founder of Christianity was an oriental and that He has less interest in western things than we once supposed. There is in reality only one thing of importance that western Christians can bring to the people in the mission lands, and that is Christ Himself, through the power of His personality they must build up such institutions and adopt such methods of work and equip themselves with such leadership as will grow naturally out of their own conditions. It will then thrive as cotton thrives in the south, or orange trees in California. The wrong kind of a church in Africa fares like an orange tree in Greenland. It is an exotic and needs artificial culture to keep it alive.

To make the church on the mission field truly indigenous a number of changes will be necessary but hardly any of greater importance than the shifting of responsibility gradually from the shoulders of the western missionaries to those of native Christians. This is emphasized in the report given below of the Kinshasa Conference. There will doubtless be many dangers and difficulties involved in this process. But the process is sure to come and those on the field are the most aware of the need for it.

The assertion is sometimes made that foreign missions have failed. As a matter of fact they have failed in some things but mission workers and mission boards and the home churches alike are learning the lessons of failure and it is safe to say that the great day for foreign missions is just dawning.

Lester Hostetler.

Upland, Calif.

ACTION OF THE KISHASA CONFERENCE ON THE SUBJECT OF THE INDIGENOUS CHURCH

(Note: Rev. A. M. Eash)

(Rev. A. M. Eash sends this report from the Congo. He writes: "I am terribly impressed with the seriousness of foreign missions after spending a number of months among them in the different sections of the Congo."
—L. H.)

I. Preamble.

This Conference records the conviction that after fifty years the work of missions should more and more be directed to the establishment of a truly spiritual indigenous church. To accomplish this it feels that our thinking and planning should be deliberately church-centric rather than mission-centric. It is of the opinion that although varying degrees of progress have been made toward this end, there is still very much to be desired. It urges that every effort should be directed to the creation of churches that are spiritually independent and in the fullest sense self-supporting. The Conference is of the opinion that, in place of a tacit assumption, a considered and conscious policy in this direction would introduce what would amount to a new epoch in the history of the church of this land.

II. Definition of the Indigenous Church.

Adopting the definition of the Jerusalem Conference, this Conference believes that the Indigenous Church is a living church, deeply rooted in God through Jesus Christ, an integral part of the church universal, and capable under the guidance of the Holy Spirit of bearing its own fruit in its day and generation.

III. Status of the Indigenous Church

The fact that the church is a divine institution, unique in its spiritual prerogative through Jesus Christ, should be continually held up before all grougs of Christian people, that they may not only possess this consciousness of its divine nature, but may proceed to function, even in the simplest manner, through their own appointed leaders. This is not even mainly a matter of any particular method or machinery of organization, but a governing point of view.

IV. Church and Missions

The development of such a church offers no short cut to the great end in view, but calls for the highest qualities of Christian sympathy and leadership on the part of the missionary in bringing the infant Christian community as early as possible to the consciousness of its inherent spiritual privileges in Jesus Christ. It should always be remembered that the church is the all-important fact, and that the mission is an institution to which has been entrusted the task of bringing the church to the consciousness of the conditions into which it is born. This Conference feels that this relationshp of the mission to the church will often be a difficult one, and that the mission should plan their activities so as not to create such institutions or ways of thinking as would discourage or burden the infant church in the task of living its own life and bearing its own fruit.

V. Dangers and Difficulties

1. The Conference feels that we are more likely to be too slow in encouraging the church to bear its own responsibilities than too fast. The latter danger, however, has also to be guarded against so that we do not become content with too low standards.

2. It would also point out that the best of methods in human relationship is liable to abuse and that this policy is not exempt from this danger. It would emphasize that it is not an easy way, and calls for the highest degree of spiritual insight on the part of the missionary.

3. It feels that for the most part we have been too engrossed with the financial aspect of self-support to the minimizing of its spiritual significances. If self-support is exalted as essentially a spiritual matter, experience

shows that its financial and material aspects will present no particular difficulty.

4. It would emphasize the counsel of the Jerusalem Conference, that new churches should be started on a basis of self-support corresponding to the economic life of the people. We should not be afraid of making mistakes at the beginning. Such a young church naturally can only be organized when a group of Christians exists who are able to consult together regarding the duties of their own fellowship.

5. One of the greatest difficulties is that when this indigenous church ideal has not been consciously kept in view from the beginning the church has much to unlearn as to its true nature and its right relationship to the mission.

6. Another danger is that of letting each particular church stand apart from another. A group consciousness is always desirable that the strong may help the weak and the basis of self-support may be broadened.

VI. Church Leadership

Whatever method of training church leaders be decided upon by different missions, the point of view of such training should be that of the indigenous church and its service and not of the mission and its work.

A church cannot said to be an organized church until it functions in all spiritual matters under its own ordained leaders. It would be well if some uniform form of ordination could be decided upon which would give the organized church the leaders it requires. Leaders set apart for the spiritual service of the church should always be men of intelligent Christian character and of proved stability. They should have the evangelistic spirit and a reasonable amount of successful experience as preachers. Normally the request for an ordained leader should come from the church group and should be acted upon by the properly constituted authority which decides all matters of more than local interest.

VII. Wider Organization

(a) The Conference is therefore of the opinion that local churches should be organized in groups in order that the ideal of a future African church of the Congo may be realized. (b) In order to settle many questions which are arising out of the increasing drifting of Christians from one part of the country to another, the Conference urges that steps should be taken by the missions on consultation with the leaders of the church as to the care of these Christians and as to the conditions of inter-communion church fellowship and other matters of common concern.

(b) In this connection the Conference recommends, as a matter of immediate concern, the provision of duplicate membership cards, one to be given to the departing member and the other sent directly to the pastor of the church of the area to which the member is going; these cards to be printed both in the vernacular and in the language of the Government.

VIII. Place of Women

The Conference is of the opinion that the church should give greater opportunities to its women members. It would suggest that women be given adequate representation in the consideration of the policy and work of the Church. It is recommended that they should be increasingly encouraged in work for which they are especially fitted, such as kindergarten and Sunday School teaching, ordinary and sick visiting, mothers' meetings, Bible women and evangelists and, where possible, as health workers.

DO YOU KNOW—

1. When and where the first Young People's Retreat was held?
2. Who organized the Intercollegiate Peace Association?
3. Who was the first Mennonite to receive a college degree?
4. Who wrote the first Mennonite novel?
5. Which Mennonite branch held the first camp meetings?
6. Who was the first Mennonite woman preacher?

ANSWERS

1. The first Young People's Retreat for Mennonites was held the summer of 1925 on the campus of Bluffton College, Ohio.
2. Noah E. Byers as president of Goshen College was instrumental in getting a number of colleges interested in an intercollegiate movement for the propagation of peace ideas. The Intercollegiate Peace Association, since grown to be a national organization, was founded in 1906.
3. S. K. Mosiman, now president of Bluffton College was first among the General Conference of Mennonites while N. E. Byers, now dean of the same institution, was the first among the American Mennonites.
4. B. Mabel Dunham, "The Trail of the Conestoga;" Macmillan, 1924.
5. The Mennonite Brethren in Christ. The first camp meeting to be held in Mennonite history was the one conducted by the M. B. C. in Fetter's Grove, Elkhart county, Indiana, July 30—August 8, 1880.
6. Miss Janet Douglass (now Mrs. James Hill), Deanville, Mich., was ordained by the Mennonite Brethren in Christ in 1885. A number of women have been very successful as preachers for that branch.

Note: These questions and answers on Mennonite church History are written by Dr. Harry F. Weber.)

REV. P. A. KLIEWER REVISITS THE CHEYENNE FIELD

(Concluded)

While at the Lame Deer agency office I met some of the men who had passed a petition to get our missionaries off the reservation. I have known them for over 20 years, and I also told them, (they are Catholics) that "Christ is the only one that can help the Cheyenne rise above all evil." Told them that our missionaries are not fighting the Catholics, that they were too busy preaching the Gospel of Life. But that the Catholics were the ones opposing this Gospel by their attitude toward our Missionaries. Told them that we welcomed any one who would help us to bring the Cheyenne to Jesus' feet. Earnest Mexican Cheyenne said to Bro. Petter, "If the Gospel of Jesus Christ can not do away with the Indian dances, etc., will writing to Washington, D. C. do it sooner?" He knows the power of the Gospel, for he has experienced it in his own life. For since Christ has come into his life, these things all fell away. Like Anna Wolfname once said to Bro. Petter, "Jesus has taken the desire to dance out of my heart."

Horse Roads at Birney said, "When all temptations—or Indian doings are closed—he would again be a Christian." This and other things caused me to come to the following conclusion: "That too often we try to remove temptation when we should pray for power to overcome. That these temptations will always be, as a way to try out the sincerity of the Christian," I said this to HorseRoads.

From Ashland I went to Birney per stage. Both Ashland and Mission station we built—at Birney we labored 9 years. Here we baptized some over 30 Indians. Some are not very faithful, but again others are doing very well. Here Frank Little Wolf comes from Lame Deer on Friday. Then on Saturday evening he has prayer meeting. I heard that he always has a good crowd for both meetings, Saturday evening and also Sunday morning. I spent Friday, Saturday and Sunday at Birney. Had many good talks with our Christians while there. Some confessed that they had not been very true to their promise in baptism, but expressed a desire to do better in the future. Frank also speaks in the government school, telling the children Bible stories in Cheyenne. Mrs. Petter was there for Sunday, helped in the giving of the gifts of clothing. Mrs. Petter was my interpreter Sunday morning. I had the joy of calling out the old familiar names of all the Indians as of old, to come and get their presents.

I will not take time and space to tell of all the memories that came back to me, out of those 9 years of hard work at Birney. The memories made me happy. I would gladly do this pioneer work again. Sunday I again went back to Ashland to Bro. and Sister Petter's home. Had a wonderful visit in their home. No one can but feel the spiritual atmosphere, when he comes into this home. It is a real light house. Much love and kindness I received from all our missionaries—God bless them all. While at Ashland I had the opportunity to give 4 messages to the white people in the Methodist church.

From Ashland per stage I went to Lame Deer, where I again found our workers busy; the holidays over, they again were at the usual work, Bro. Petter at his translation work. Mrs. Petter receiving visitors, instructing native helpers, overseeing house work. Had the opportunity to be present at a Bible class with 3 men and one woman. Enjoyed it very much. From Lame Deer I went to the Muddy District with the government farmer who is an Indian. On the way over we talked about Christianity and when we arrived at Clay Rowland's home where I was over night, we continued our conversation until 11 p. m. The government farmer went back to Lame Deer, and I stayed. Mrs. Rowland and her daughter Dorothea, now Mrs. Clark, are members of our church. They are part Sioux. Mr. Rowland is ¾ Cheyenne. Enjoyed my visit with them very much. Many old memories connected with this home. Often enjoyed their kind home when working as missionary on the reservation.

On Friday about 12:30 p. m. Bro. Habegger from Busby came in his Dodge to take me to their field of labor. Bro. Habegger and his dear wife and children made me feel so much at home that it was hard to leave. That Friday evening I preached in the church. Also Saturday and Sunday evening and on Sunday morning visited in the home of John Stands in Fraibes, who 18 years ago gave his heart to Christ. He was the first Christian at Birney. Sunday evening after the sermon, he said "18 years ago Missionary Kliewer said the same thing he said to night, and what he then said caused me to accept Christ Jesus." I asked John, Do you still stand where you stood one night, when your last child died, and the medicine man said, "John, come back to us; can you not see that being a Christian all is taken from you?" and you answered: "If they take my life, yet will I not give up Christ." John then said, "Jest I still stand there—and I am going to work for Him better again."

Had dinner with John and his wife, talked a long time about Christianity, God's word, and the needs of the Cheyenne people. Had prayer before and after the meal. John has devotion in his home, teaches the Bible stories to his 3 children.

Bro. and Sister Petter were very busy with visitors, sick folks household duties, school work. Just a few days before I came, an Indian mother gave birth to a little baby in their front room. Mrs. Habegger took care of her

(Continued on page 6)

THE S. S. LESSON

March 24

Stewardship and Missions. Acts 1:6-8; 2 Cor. 8:1-9; Other passages, Gen. 12:1-3; Deut. 8:17, 18; Jonah 3:1-10; Mal. 3:7-12; Matt. 28:18-20; Acts 13:3; 26:-12-20; Rom. 1:14-16; 1 Cor. 16:-2; 2 Cor. 9:1-15.

Golden Text: "It is required in stewards that a man be found faithful" 1 Cor. 4:2.

It took the Disciples a long while to realize that the kingdom that Christ was to establish was not an earthly one. Jesus had said so, but they failed to realize the significance of His statement. They had hoped to get something great from Him and had yet to learn that the kingdom was to be established through their giving themselves as Jesus had given Himself. The restoration of the Kingdom of Israel is a matter that the Father will bring about in His own time but that this was not yet and has not arrived. It was for these followers of Jesus to concern themselves about other things. The time would shortly come when the Spirit would come upon them and then they were to go forth into all the earth declaring Jesus the Savior and Redeemer of men. Their future duty would be to witness. This still remains the duty of the followers of Jesus. At other times Jesus had given the command to witness. He had said that those who would not witness concerning Him before men would not be witnessed by Him before the Heavenly Father. All real believers are stewards of God. Into their hands has He entrusted certain duties which are to be performed by them as His stewards. The duty of the Steward is to concern himself dilligently about his Master's possessions and any other duties that have to do with the maintaining His good name. Indeed, the good steward often has all of his master's concerns entrusted into his hands. Jesus emphasized the idea of stewardship in the parables of the talents and the pounds with special stress upon the responsibility involved in using the gifts entrusted into our hands by God.

The work of evangelizing the world is the peculiar duty of all followers of Jesus. This work offers both opportunities and responsibilties for which we all shall give a final accounting. Our talents to be invested to the end that the world be evangelized are all our abilities, all our strength all our influence and all our opportunities are to be devoted to it. Even the little minute of our time is the Master's and shall be accounted for. Our very words are so many talents that may be invested or blasted. We are reminded that we shall be held accountable for every idle word we utter. We shall also be accountable for every idle silence. Not to speak for the Master at the proper time is but wasting many of the precious talents we have, for example, the minute, our ability to speak, our knowledge of the love of God and our opportunity to declare it.

Now in setting out His stewards to win the world for Him Jesus laid out a program. They were to begin in Jerusalem, they were to continue their witnessing throughout Judea, then to Samaria and finally to the uttermost parts of the earth. Translated into conditions that fit us today the Christ program directs that we shall begin our witness at home, extend it to our neighbors and then to those who are farther away and finally to the end of the earth. This should be the procedure of the Church as well as the individual for it should give its witness right where it is then extend it to the neighborhood and the nearby communities and then to the foreign field. In other words Home Missions and Foreign Missions art not separate interests. We continue our chain of witness from one to the other, and so long as there is a section in the wide world not evangelized we have the opening for the exercise of our stewardship. A steward's attitude differs from that of many servants to the Master. He is bound to him by ties of loyalty and love. He serves, not for reward, but because he loves, that is if he is an honorable steward, and it is only honorable stewards that have a place in the plans of our Lord.

In the second section of the lesson Paul is writing to the Corinthian church and holds up before them as an example in giving the liberality of the Macedonian churches, having no doubt in mind those founded by him on his second missionary journey and including Philippi, Thessalonica and Berea. These were poorer than the Corinthians but their liberality exceeded them. Paul gives the reason why, "They first gave themselves unto the Lord." He calls it a grace. Three times in the passage the word grace occurs and in the last verse we are reminded of the grace of our Lord Jesus Christ that "though He was rich for your sake He became poor, that you through His poverty might be rich." It was more than a splendid compliment to compare the grace of the Christians with that of the Lord, it was a recognition of the fact that Jesus was dwelling richly in them.

In the support of the ministry of the word, in the spread of the gospel and in the needs of the sufferers and little ones in Christ we all have a responsible interest. It is providing the necessary means. Let this not be regarded as a burden or a hard duty, but let us make it a grace after the manner of the grace of our Lord Jesus Christ.

REV. P. A. KLIEWER RE-VISITS THE CHEYENNE FIELD

(Continued from Page 5)

as at the other station, here also, no time to loiter, no time to idle, every moment is filled. Here I met Ben Leinpy, a wonderful young Cheyenne, who when once won out and out for Christ, will become a power in God's hands. He is now helping at times, also other men such as the Pine Bros., Robert Little Wolf and Albert Duster. Dear folks at home, you have no idea how much love and patience our missionaries must have in the training of these workers. Many disappointments in their work come to them. But as I listen to Bro Habegger talking about these things I could not but say, "God bless Brother Habegger and the others who in spite of all these things, keep right on praying for these men and working lovingly, patiently yet firmly."

In these men here at Birney as well as in others or at other stations, the work, faithfully and patiently done under all difficulties, is bearing wonderful fruit. I was encouraged by what I saw at Birney and the other stations. Altho they had had meetings for many evenings, yet we had good crowds, and after the meetings Bro. Habegger would call on some Christian man or woman, who then would give a short talk and prayer. Bro. Habegger has progressed well in the Cheyenne language. He speaks right out, off hand.

I found, altho the tribe as a tribe have gone backward, industrially and morally yet the Christians have grown with the knowledge of our Lord and Savior Jesus, and many others are under conviction and are trying to hide their being under conviction by becoming angry. Talked to a number of old Indians who are not Christians. All they can say is that the missionaries and Christians are too much against the old heathenish customs, etc., and could it be different when they are Christians?

Many difficulties our missionaries meet in this work. Bro. and Sister Habegger were very happy in all their work. Hardships and difficulties they know there are, but they also know Him who called them and sent them out. And with Paul they are more than conquerers over all this in His Name.

Bro. Habegger's plea is that the churches pray that God may release the Gospel in its full power, so that it may be seen also in the lives of the Christians more than it is now, as a testimony for the Gospel.

I honestly believe that some of of our Indian Christians on that reservation are living a more Christ-like life than a good many of our members at home. One told me he thought Christians should never argue, it gives the impression to others that they do not love each other.

Friends, our missionaries are preaching the whole counsel of God as revealed in His Word, and this word does the work. Praise God for men like Rev. Petter who gave his whole life in order to give the word of God in Cheyenne to the Cheyennes; and for men and women as we have them in our different stations, who are willing to deny themselves many things, so that these people may hear the Gospel, hearing and believing may pass from death unto life, as many have already done.

From Busby I took the stage to Crow Agency, and then by train home. God bless our missionaries and comfort and strengthen them in their earnest efforts for God and the Cheyenne.

P. A. Kliewer.

WHY I AM A MISSIONARY

By E. Stanley Jones

(Editor's Note: One thousand persons representing twenty-four city, national and international organizations and numerous denominations tendered a testimonial dinner to Dr. E. Stanley Jones, missionary, evangelist, and author at the Waldorf-Astoria, New York City, on January 11. It was one of the greatest tributes that the city has ever paid to religious leaders. The following paragraphs are from Dr. Jones' address on that occasion.)

I was at lunch at the American Embassy at Buenos Aires last summer when a prominent lady turned to me and said, "I have been waiting to ask you why you do it? What impels you to go as a missionary among other people?

There is perhaps much misunderstanding as to the motives of a missionary. Let me say here that we do not go because the nations to which we go are the worst in the world. Paganism is not something that can be pointed to on the map, it is something in the spiritual realm. Frontiers today are not geographical but

moral. We go to the East because it is a part of the world. and what we believe in for ourselves we believe is valid for the rest of the people of the world. We are not presenting western civilization to the East, for western civilization is only partly Christian. We tell the East to take what it finds good in our civilization, but we do not make it the issue.

Neither do we impose our ecclesiasticisms upon the East, for we have built up around Christianity some things that are Christian and some that are not, some that will stand transplantation and some that will not. We put our ecclesiasticism at the disposal of the East and say, 'Take what is good and will fit into your own national life.'

What we are trying to do is to give them Christ and to let them interpret Him through their own genius and life. If the East can show us something better than the Christ then we will sit at the feet of the East.

One of the first things that impels us as missionaries is a basic belief in men. The missionary enterprise believes in people, apart from race, birth, and color. It says there are no permanently inferior peoples. There are undeveloped races, but there are untold possibilities in every human personality. A Negro preacher to the American Indians laid the foundation of the missionary work of the Methodist church. A Mohammedan looked at some of the outcasts of India who had been lifted out of their lowly condition by Christian missionaries and said, "Here you have turned animals into men." There is possibility in every person no matter how humble his present state.

We believe that each nation has something to contribute to the life of the human race. It would be a poor thing indeed for us to try to Anglo-Saxonize the world. It takes many instruments to make up a symphony; and many peoples to make a harmonious world. There is no more giving nation and no mere receiving nation any more. All must be giving, all receiving. We expect to get back from the East as much and more as we give.

As we believe in the people of the world we want them to develop economically, politically, socially, and morally. We do not believe the non-Christian faiths can produce this development. No nation can rise higher than its inmost thinking; no nation can be lifted until you lift the ideals that paralyze the life. The blood-clots that paralyze the soul of India are Kismet and Karma. The Hindu gets under difficulty and says, "My Karma is bad." It paralyzes him and he sits down. The Mohammedan gets under difficulty and he says, "My Kismet is bad." Both tend toward fatalism; both tend to produce that fatalistic conception of life that has made the East non-progressive.

I do not believe that India will permanently rise until Kismet and Karma are replaced by the Cross. The cross stands for that optimism won out of the heart of pain. I have looked into the soul of the East; I have let the non-Christian speak at his highest and best, but I have come to the conclusion that these faiths are bankrupt. But they have very great assets; one can still have assets and be bankrupt. They have not sufficient resources to pay off the obligations they owe to their devotees. Every economic and social evil in the East is rooted in religion, and you cannot raise the people in other realms until you change the religions.

Christ in life is inescapable. An Indian said, "Begin at India and her needs and you come out at the place of Christ.' It was Henry George who said, "I love the people and was led to Christ as their best friend;" and it was Cardinal Manning who replied, "I loved Christ and was led to love the people for whom Christ died." It was a Hindu who said to me "No one but Christ is seriously bidding for the heart of the world. There is no one else in the fields." The modern man knows he must be religious after the mind of Christ or not be religious at all.

Everything is changing and being modified in the East. "All our customs are in the cooking pot," as an Indian said. Everything is changing except Christ. He stands unmodified forcing modification upon everything.

WHOSE BONES ARE DRY?

By Dr. W. H. Marquess.

Some brother asks this question. He disclaims any intention to criticise the spirit or words of "A Call to Prayer," which he answers by asking for specific information. He "doubts our enthusiastic statement that tens of thousands of Christians all over the world are earnestly praying for a great revival." He avers that "the most difficult thing in the world now is to interest Christians anywhere in anything that even looks like a revival." And yet he asks: "Are the bones dry?" He asserts that it is "useless to pray, unless we know just precisely what are the conditions that create the need" of a revival and the cause that underlie the widespread spiritual indifference. May we not call earnestly and confidently upon our Great Physician to heal us in our sickness, unless we are able to give a correct diagnosis of the case? May we not summon the people to repent of the sin of indifference, though we may not be able to agree as to the historical causes of that indifference?

We are asked to point out plainly what are the sins of the professing church and to substitute for our "exceedingly vague" statement that "the bones are very dry" a specific answer to the challenge "whose bones are dry?" Perhaps we may agree to pray earnestly and effectually without being able to respond to this challenge. But a few specifications may be ventured.

1. The bones of prayerless Christians are very dry. The homes without the altar of family prayer and the closets that are unused for secret prayer lie thick about us.

2. The bones of Christians who neglect the Bible are very dry. A pastor surely knows how large is this class. And a Bible reading circle that would induce the members of this class to read one chapter a day and let its light fall upon their conscience, would be a great means to an important end. The bones of this class are as dry as the dust on their Bibles.

3. The bones of Christians who do not believe in Missions are dry, dry as the hard path on which the seed falls in vain. Has the brother any of these in his region? what must be thought of the large number of intelligent people who call Christ Lord and yet do not even believe in the thing which He did Himself and clearly commanded all His disciples to do?

4. The bones of those who do not give to the spread of the Gospel are dry. If the liberal soul shall be made fat, and the Lord will make fat the bones of those who deal out their bread to the hungry and satisfy the afflicted soul, who can conceive of the dryness of those who "eat their morsel alone" and spend eagles on self and nickles for Christ?

5. Need one specify the disregard of the Sabbath, the neglect of personal and self-sacrificing work in the Church, the prevalence of profanity and other open sins among professing Christians, the abounding and controlling love of the world? Surely bones enough, and dry enough, are scattered about us to make an exceeding great army if the Spirit of the Lord came upon them with flesh. One can see this without any remarkable power of vision. And one can say this without being a pessimist. And surely one can pray over these facts without being a formalist, "just repeating a form," as the brother puts it. God's greatest work for His Church today is the work which she can do by laboring fervently in prayer. May the tribe of Epaphras increase.

—Christian Observer.

CONTRIBUTIONS

Received from: Ladies Aid, Wadsworth, O., thru Mrs. Mary A. Overholt, $35.00; and from Ladies Aid, Avon, S. D., thru Mrs. Fred Dahlenburg, Springfield, S. D., $10.00. Other gifts that we received thru Mrs. J. G. Regier were caused to be published by her. We hereby acknowledge all gifts for the Busby station with hearty thanks and a God bless you and your gift. —Alfred Habegger, Missionary.

THE CANADIAN MENNONITE BOARD OF COLONIZATION ROSTERN, SASK.

Statement of expenditure for sick and needy during December 1928.

For Sick

Dec. 4 for Mrs. Marie Penner. Mental Hospital,, Selkirk, Man. $100.00.

Dec. 6. Maria Goerzen, St. Paul's Hosp. Sask., $72.00; Henry Penner, Mental Hosp. Selkirk, Man., $30.00; Peter Janz, Ment. Hosp. Selkirk, Man., $30.00; David Koop, sick boy, St. Paul's Hosp. $5.30.

Dec. 29. Johann Siemens, Munson, Alta., (wife in Sanatorium) $50.00; Mrs. J. Langemann, Mental Hosp. Ponoka, Alta., $31.00; P. K. Krocker, Winkler, Man., $30.00; G. G. Neufeld, Whitewater, Man., (for curing his mother's eyes almost blind) $50.00; J. J. Unger, MacLeod, Alta., (wife in hospital) $30.00; Corn. Heidebrecht, Naco, Alta., (for operation of a boy) $50.00.

Dec. 31. Nicolai Martens, Elie, Man., (Refund of hosp. exp. to Municipality) $250.00; Total $728.80.

For Needy

Dec. 5. J. H. Janzen, Rabbit Lake, Sask., settled on wild land, poor crop, $25.00; D. A. Quiring, Alexander, Man., very needy, $25.00; J. J. Janzen, Glenbush, Sask., on wild land, poor crop, $25.00; Abr. Stobbe, Mullingar, Sask., on wild land, poor crop, $25.00; Is. Voth, Mayfair, Sask., on wild land,$15.00; Rudolf Willms, Winnipeg, $11.00.

Dec. 18. H. B. Falk, Alexander, Man., very needy, $25.00; Wm. Martens, Chinook, Alta., needy, $30.00;

Dec. 29. Mrs. Anna Friesen, Glidden, needy widow $30.00; Jacob Langemann, Coaldale, Alta., (wife in mental hosp.) $35.00; Peter Esau, needy, $30.00; Mrs. Helena Janzen, Waldheim, Sask., lost her things by fire,$50.00; A. Stobbe, Borten, for taking care of Wiebe's children, mother in mental hosp. $10.00; Anna Martens, Elie, Man., needy widow, $30.00.

Total for Needy $366.00.

JOTTINGS

Dr. J. Olver Buswell, Jr., president of Wheaton College, Wheaton, Ill., was the guest of Bethel church, Freeman, S. D., Sunday, February 17. On Monday and Tuesday following he spoke in Freeman college.

The (Old) Mennonite church at Cedar Grove, near Greencastle, Pa., was destroyed by fire, Sunday, February 10. The exact cause of the fire is not known. The building was erected in 1905.

Owing to the sudden illness of Rev. Lester Hostetler, of Upland, Calif., who was to be the chief lecturer for the Bethel College Bible Week, February 13 to 20, the Bible Week has been postponed until Rev. Hostetler will be in a condition to deliver his lectures.

Mary Halteman, nee Metz, of Hatfield, Pa., widow of the late Joseph Halteman, a member of the Towanmencin Mennonite church, residing with her son, Harry M. Halteman, will celebrate her 100th birthday Wednesday February 27. Physically she is robust except that her eyesight is failing, her mental faculties, however are almost gone. Her general condition is fair.

We are indebted to Bro. W. C. Andreas, of Nebraska for the following reference to Mennonite settlers in Nebraska taken from "Nebraska As Is", an early history of the state published in 1878: "The Russian German Mennonites have a half a dozen colonies on the Burlington and Missouri Rail Road lands in the South of Platte country and are growing rich because they hate war, love peace, work steadily, are trained economists, never go into litigation, are content to go slowly and simple, live with and love one woman and raise honest children."

Rev. P. H. Unruh of Goessel, Kan. conducted a series of sermons and addresses in the Gotebo, Okla. church, returning home last week. Considering the cold and snow that prevails the meetings were well attended and the interest was excellent.

Oil and gas have recently been discovered in central Kansas in the vicinity of the Mennonite settlement. Drilling operations will be started in the neighborhood of Hillsboro, Newton, Goessel, Halstead and Moundridge. Some of the Mennonites have leased their lands to drilling companies or arranged for royalties.

The secretary of the Foreign Mission Board, the report of whose meeting appeared recently in The Mennonite, wants the following corrections made: "Under India: In answer to Bro. E. B. Steiner's letter in which he asks the Board to make itself responsible for a new mission station field at Dharchulda, via Alwora, on the Tibetan border, be it

Resolved that we repeat our invitation to him to come back to our India mission field where we would gladly welcome him and his family."

The secretary, Bro. Richert further continues: While I am writing I wish to make another small correction, namely, in the footnote where I think it reads that $5000 should be subtracted from the total budget. This should be $4000, so that we have a total budget of $113,000.00 in round numbers.

Dr. Mosiman and Prof. Smucker of Bluffton College were in Philadelphia last week looking after the interests of their institution.

By the adoption of a new constitution for the Wadsworth O., church the name hereafter becomes The First Mennonite Church and the official board of the church will be known as the church council. The Sunday School of the Wadsworth church has four organized classes, namely, The Fidelity, The Good Will, The Everready and The Willing Workers.

Appadurai Aaron, a native Y. M. C. A. secretary from India gave the address at the Vesper Services at Bluffton College last Sunday. In preparing his thesis for his Master's degree the speaker made a special study of conditions among the rural people of India and became acquainted with the Mennonite mission work in that country.

The Men's Gee Club of Bethel Colleye rendered a very much appreciated program in the Buhler, Kansas, auditorium, some days ago. The program was divided into two parts consisting of solos and quartets. A solo and several readings were also rendered. Several of the members of the chorus are former students of the local high school which made the entertainment all the more interesting.

BOOKS IN THE DARK AGES

In the so-called Dark Ages, books were valued at high prices, even if they were not highly esteemed for their contents. Printing was then unknown in Europe, and every book was the result of months, and often of years, of patient labor by a copyist.

In 690, the King of Northumberland gave 800 acres of land for one book containing a history of the world. A countess of Anjou gave 200 sheep and a large parcel of rich furs, for a volume of homilies; 120 crowns were given for a single book of Livy; 100 crowns of gold for a Concordance, and forty crowns for a satyrical poem called the "Romance of the Rose." In 1420 a Latin Bible was valued at P30, at a time when two arches of London Bridge were built for less money; at a time, too, when the wages of a laborer were three half-pence a day, and when, of course, it would have cost a man fifteen years of labor to buy a Bible, which, after all, being in Latin, he could not have read.

Great is Jehovah and greatly to be praised. Ps. 48:1.

The Mennonite Year Book and Almanac

1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming of the RUSSIAN MENNONITES

By

DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth,**$1.50** post paid. 12 or more copies, **$1.20** not prepaid.

Full leather, **$2.50** post paid. 12 or more copies, **$2.15** not prepaid.

WORDS TO YOUNG CHRISTIANS

By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, MARCH 7, 1929 No. 10

NOTES AND COMMENTS

The Czecho-Slovakia Sunday School Association, one of the units of the World's Sunday School Association, is planning a Training School Foundation that officers and teachers in that country may have adequate equipment in their work in the Sunday Schools of that country. The first development is the continuance of the Summer training camp. This is for teachers, ministers, leaders of young people's associations, and a special course for pupils from ten to fifteen years of age.

The Courses of Instruction provide for a three year cycle and include the following subjects: 1. The pupil and his needs. 2. Principles of teaching. 3. Curriculum. 4. Organization and administration of the Sunday School; Adult Organization; Young People's Associations. 5. Church Architecture and Epuipment. 6. Worship and Hymnary. 7. Chorals and Pageantry. 8. Expression work. 9. Church history. 10. Principles of Christianity. 11. The Bible. 12. Missions and Temperance. 13. Practical Tests.

This School of Religious Education will be located in a very beautiful spot at Brandys, the place where John Amos Comenius, the world known teacher of nations, was hiding for a long time from the Hapsburg authorities. It is a place offering many natural beauties, fresh air, woods, river, meadows are at hand. Rev. Adolph Novotny, Secretary of the Czecho-Slovakia Association says "The idea of the Jubilee Training School of Religious Education is going to be a central light of religious education in Czecho-Slovakia. It will revive possibilities of teaching our children and young people new ways life and will develop Christlike character in them according to the laws of Love and Beauty of Holiness of Jesus Christ. We want to serve our new generation and through it we want to contribute to the glory of manhood of the whole world."

No thinking person can long devote himself to the task of Christianizinz society without confronting the industrial problems. So many of life's ills run back to poverty and unemployment, as contributory causes, that no Christian who thinks can ignore these or treat them as purely economic questions which have no moral bearing. The policy of the National Reform Association is to favor all laws that make for a more equitable distribution of the results of industry, and that make for more leisure and higher standards of living for wage earners. Heretofore, the underlying conception in industry has been to regard labor as a commodity to be purchased in a competitive market; management as a highly preferred element in industry and capital as king to whom all surplus belongs by right. We believe this underlying conception should be reversed; that capital should be regarded as a commodity and allowed a reasonable return when invested; that management should be regarded as essentially labor and rewarded with salaries in proportion to its value and earning power in industry; that all the rest of the proceeds of industry should go to labor in wages and dividends. The great task of such an Association is to popularize this rather revolutionary underlying principle.—

- The Christian Statesman.

The expenditures for the late Presidental Campaign, as reported to the National Senate, amounted to $16,152,115. Of this amount the Democrats, the losers spent two and a quarter millions less than the Republican victors. Such a vast amount being brought into the election of a President would make it seem to the lay mind that the battle was one of dollars rather than votes. To be sure the legitimate cost of running a campaign must of necessity be large, but one does wonder how they really get away with so much money. In the same report figures are given to show that the Anti-Saloon League spent $165,326 in helping to elect Mr. Herbert Hoover while the Association Against Prohibition spent $453,700 in its effort to secure the election of Mr. Smith.

The Chicago Tribune is respon sible for the statement that Pope Pius in a recent report takes a stand against prohibition by asserting that the Volstead Law is immoral and contradictory to the laws of Christ. France, the Tribune states which is still smarting from the severe blow given to its wine trade is delighted at the prospects of Pope Pius launching a crusade against Prohibition. The French feel confident that if this action is taken by the pope the powers of the Catholic church will overcome the American dry forces.

According to the latest report of the Chief of the children's Bureau, it is estimated that, at any one date, 200,000 American children are able to remain in their homes and under the care of their mothers because of state aid given to mothers with dependent children. Forty-four states have incorporated in their statute books acts or laws providing for such aid. The Bureau could not make an accurate estimate of the amount of money spent in this way but says that through information it was able to gather in twenty states indicates an expenditure of $18,000,000.

The fact that so many states have assumed financial responsibility for helping a mother to keep her children together and that in a number of states the age limit for such help has been increased from fourteen to sixteen years, marks splendid progress in our national program for the mental, physical, and social well-being of children. Moreover, the administrators of these funds to mothers have largely assumed the service of seeing that the families under their care have the advantage of all the health care, education, and recreation offered by the communities in which they live.

Next year will mark the hundredth anniversary of the birth of Clara Barton at North Oxford, Mass. Clara Barton was the founder of the American Red Cross and a movement is on foot for the erection of a monument in her honor.

In 1916 there were thirty-one Negro institutions offering college work with an enrollment in their college classes of 2,132. In 1926 there were seventy-seven institutions doing college wholly or in part, with a college enrollment of 13,860, a student gain in ten years of 550 percent. In the latter year 1,171 degrees were conferred, of which 211 were graduate and professional degrees.

WHAT ONE OF OUR MISSIONARIES HAS TO SAY ABOUT THE FAMINE IN CHINA

(We of the home land have in some vague way a knowledge that there is famine raging in China and though the press has occasionally brought us some smatterings of news concerning it we are wondering just how it affects the districts in which our own missionaries work. The following communication from Rev. P. J. Boehr of Tamingfu, Hopei. with another enclosed in which he explained the local situation to Mr. D. W. Edwards, of the China Famine Relief Commission will, we are sure, give us more direct and accurate information concerning conditions on our own field.

Editor.

Tamingfu, Hopei, China
Jan. 31, 1929.

Dear Bro. Grubb:-

We are well and have plenty of work besides that for which we came to China—Evangelization. But since "all things work together for good to them that love the Lord," we can believe that the many things which we must do besides actual missionary work are also included in the "all things". One feels as though in the months since we are back again (Nov. 1928) we have lived through a year of hard work. How happy we are that all are well in our family, and that the robbers have not yet molested us. There is robbing and murder about us daily, and great physical need because of drought and early frost. I have sent a paper to Rev. Richert for the Mennonite on famine conditions here. It stands to reason that our doing of some relief work would insure our physical safety here among thousands of needy and hungry people.

The situation is serious enough so that the northern end of our mission field is classed as a famine area, and the Chinese gentry of this city have asked Rev. Kiehn and me to be on a committee of four (the other two are Chinese gentlemen) which shall be called the Branch Committee of the China International Famine Relief Commission. The well organizers have been here for some time to receive application for wells to be dug with famine relief funds. The Ex. Secretary of the commission in Peking sent me a registered letter asking for more details on famine conditions here. I enclose a copy letter I sent to Mr. Edwards. You can do with it what you wish.

No wheat is there around this city and crops have been poor for a few years. Many children have been sold and people desert their homes to hunt for bread in other parts of China. Some even have had to return because they found conditions bad there too.

How we need to pray for a "famine for the word of God," and that the Gospel seed may grow where the wheat has not been sowed because of drought. Indeed the people come in large numbers to inquire into the Gospel message. Pray for us.

Greetings to all from our family.

Sincerely Yours,
P. J. Boehr.

Tamingfu, Hopei.
January 31, 1929.

Mr. D. W. Edwards,
China Int. Fam. Relief Com.
Peipin.

My Dear Mr. Edwards:-

In reply to yours of Jan. 25 I can say that in a measure I have an estimate of the famine conditions here as compared to the situation in the 1920-21 famine year. However, it is not easy to draw the boundary line between the causes of the famine conditions.

We have lived here since 1921, and my relief work experience I got in the Shantung districts bordering onto the Hopei region in which we live now. I have also been in country districts away from Tamingfu both to the west and to the south, also to the east into Shantung providence. I travel by automobile through these districts in the interest of evangelism, etc. In our experience in this region we must say that we have not seen good crops all these years, and of course the last year has been the worst of which we know.

I was here in August at a time when the dry spell had just been broken by a few rains, which were followed by some heavy rains while I was here. I at the time thought that the famine conditions were not so serious although I heard great crowds of people making clamorous noises in through the country through which I passed from Hantan to Taming. This was done by groups of people who gathered around the grain patches to scare the innumerable locusts away from the grain. So although there was a fairly good looking growth of "kaoliang" the results were practically "nil" as to grain production, because the rains had come late and the locusts had done the rest of the harm. There is as a result no "kaoliang" on the market here, something very unusual, if not unprecedented. The other grain is brought in from other parts, and wheat there was very little also due to crop failure last summer. This has been repeated now for a few year in the wheat line. Of course drought is the cause for that. We see many carts and barrows bringing in grain, whereas the former usual procedure was to take grain out of the district. Never have we seen so much of that former. Nor have we ever seen so many lean, skinny, cattle being driven away out of the district.

In addition to locust pest there came an early frost with the result that the fall crops were nearly annihilated. This report comes from regions as far away as Honan, and here it was true. People here show us poor looking corn ears, with very few kernels, and they not more than half grown. These corn cobs, with what little corn there is on them, are ground together, and even people with an average sufficiency in fairly normal years, eat such so-called flour. Weeds from the field and any thing people can get from trees, sesame roots from the fields also cotton seeds are eaten very generally. Then too the grain prices are soaring again. Of course, children are sold in great numbers. I will enclose a copy of a short write-up I have sent to our church paper at home which will throw light on the situation. Already in summer the people all along the way from the railroad(Hantan) to this city (50 miles) told me that they do well to get one meal a day. One workman (in relief work here done by some church funds for a short time) asked me whether he could not continue to work. Upon asking regarding his conditions, the neighbors said that his aunt had died some days ago of starvation, and he said,"and my uncle died two days ago of starvation." Of course I had him continue in relief work, for there was a little money left.

Never before in the history of our mission have we done relief work in this district until now. In fact our mission gave out relief money as early as the summer of 1928, with no aid from a relief society. Surely the needs now are four-fold greater now. We are planning to open relief schools for 500 people with funds from the home churches, but have not nearly enough for all that need help. It is not easy to be here and see the terrible need and be unable to help. Only a very few have received some relief, and not nearly enough. For us who live in these needy districts it is an insurance of our bodily safety to do relief work, for the brigands are more daring than ever before, and have entered the suburbs of this city to carry people away.

Speaking of "mal-administra--tion" and civil strife, surely some thing can be said of that, for our districts have gotten plenty of that in the last few years, Even now the country people report that it was not so before as it is now; for now the robbers kill people in great numbers to obtain their end, while formerly they mostly carried the people off for ransom. A Christian family has just moved into the city to get away from the robber-ridden country. The man stated that even the people of very moderate means are taken for ransom, and must sell all that they have to redeem their family folks. One workman was called home from here because his close relative had been killed: Upon arriving at home he found that two men had tried to keep the robbers out of the house by leaning against the door. The robbers shot through the door and killed both of them, and then robbed the household. And even now while poor people are applying for wells (to be built with famine relief money) each applicant must pay a certain amount to the authorities for the application, beside the costs of travel from country districts to Tamingfu where they apply.

As to the proportion of suffering caused by this or that phenomenon I cannot definitely ascertain, but crop failure through drought is the main trouble. Of course there has been excessive taxation formerly,which may not be entirely eliminated as yet. I understand that the merchants threatened here to close their business places on New Years day because of political interference but I have no details. Of course there seems no control over the evil elements in the village districts, and people are at the mercy of evil men and robbers. As to what the present government here does to remedy evils I surely cannot tell, and we simply hope for better things.

Grain costs around 6 cents a catty a month ago, but now costs 9 and 10 cents a catty(1 and1 third lbs.) Dr. Tucker was here about a month ago when the grain was 6 cents a catty. Then the dollar has decreased from 450 coppers to 400 coppers, and thus people are put into financial predicaments again, and the Chinese New Year is at hand and people do not know how to "pass the year."

The gentry has elected a branch of the China Int. F. R. Commission, and have placed Rev. Kiehn and me on as directing officers together with two local reputed Chinese gentlemen. So you will have occassion to correspond with me again, I suppose. We have asked for around $22,000.00 already for road construction and repair, and Dr. Tucker has already looked over the projects twice, I think. Now I also feel that we should have a few thousand for "General Relief" such as grain aid to most needy families whom we will investigate. Please speak a word for us in this respect.

Very truly yours,
P. J. Boehr.

CORRELATING THE HOME AND THE SUNDAY SCHOOL

The Home a Divine Institution.

(Walter Temple)

The home is historically man's first and most vital institution. It antedates, and it ever underlies, the Church, the society, true education, stable industry, and all human progress. John Fiske has shown that the prolongation of infancy, forcing and inspiring home life and the public protection of the home, marks the deep and wide gulf which separates brute from man. Life on this planet is thus so ordered that, inherently and inviolably the very existence of humanity, as distinguished from that of the brutes, centers and depends on homes where women and babies are protected, and where children are nurtured and reared. Hence whatever tends to weaken, pervert or destroy the home, or to reduce the sanctions of home life, is fundamental treason to

(Continued on page 6)

THE MENNONITE
A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance...............$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

A young man who lost his eye sight in the war is responsible for the statement that it is possible for a blind man to do everything but see. This is an observation and not a discovery, for blind men have often refused to permit a handicap for which they were not responsible from contributing their share to the world's sum of good. We all recall that the master piece of English Literature came to us from the pen of blind Milton. So complicated a matter as the life story of the honey bee was first solved and then given to the world by a blind student of the habits of the interesting little creature. One of England's greatest experts on Colonial affairs was a blind man. One of the United States was for a time represented in the Senate by one who was sightless. The concert going public was thrilled years ago by the performances of Blind Tom who was born in slavery as well as being born without sight. Said one who found his sight fading, "My eyes may be closing to the world but they are opening more fully to the things of God." Those who are blessed with sight, and in the light of the many dangers to seeing that the industrial world imposes, are indeed fortunate that this most delicate organ of the body is so seldom deprived of its power to function. It should be for them a privilege to assist in every possible way those who are in perpetual darkness and dependent for so much upon the help of others.

Good Friday is the most solumn day in the church year. All denominations join in their regard for the necessity of giving it proper observance. Its yearly recurrence emphasizes the great events clustering about the cross which brought to us atonement through the death of God's Son. In a sense the day has received the recognition of the secular world in that in many places it is a national holiday. It should be a real holiday in the true sense of the word which is "HOLY DAY" For this reason it is an appropriate time for special religious worship and private devotions. So long as the church can continue observing days of special religious significance there will not only be the particular blessings available to those who participate but there also will be the apportunity of keeping the world in mind of the deeper things for which religion stands.

We are sometimes so much impressed with the irreligion of our day that we are inclined to become pessimistic. This is particularly true of church membership. People have been saying that fewer are joining churches than ever before. The fact of the matter is that today there is a larger proportion of the population holding church membership than ever before. Recently the community in which the editor serves as pastor conducted a neighborhood visitation in association with the Protestant churches of the city. In the district assigned to this church out of about one thousand families visited it developed that a surprisingly small number of families were not identified with a religious organization of some kind. The district covered was solidly built up one and composed families of wage earners, of whom possibly 50 per cent were home owners. Because of the great number of owners of homes the population was perhaps more substantial than that of neighborhoods in which the floating population predominated. One may conclude that when once a family establishes itself in a community it will want to have that community to be a respectable and orderly one and the sign of an ideal community is its church membership. The most difficult places in which to do Christian work that will endure and show permanent results are those where the people come and go and have no particular interest in the community or do not concern themselves about making and keeping it a fit place in which their children may grow up.With industries employing many people in prosperous times and shutting down when the times are bad, many people are continually being scattered because of their employment. This can only mean that church associations, if they are made at all, are not very reliable for those who must continually be changing their places of residence because of their employment. It is because of this situation that there should be a larger development along the lines of Christian education. If the young people of our large centers of population do not receive this training they will soon become irreligious altogether.

STARVING WAR

War has been renounced as an instrument of national policy, by the Kellogg Treaty. The nations are pledged never to try to settle their disputes except by peaceful means.

Senator Capper, of Kansas, proposes to make it inconvenient to break this pledge. He has introduced a resolution into the United States Senate, making it illegal for citizens of the United States to sell munitions to a nation which has broken its pledge and gone to war. The resolution also provides that American citizens trying to sell other goods to such a nation must do so at their own risk, and must not expect the help of the United States Government.

Senator Capper has no desire to press for immediate consideration of his resolution in the Senate. According to Washington reports, he thinks that general discussion will be valuable. He wants people to have time to appreciate what the Kellogg Treaty means, and what must be done to make it effective.

Modern war is so complicated that no nation, not even Russia or the United States, can produce everything it needs for its military supplies. Thus an arrangement that would cut off necessary supplies from a nation fighting in defiance of its treaty obligations, would make it practically impossible for such a nation to fight at all. This is the aim of Senator Capper's resolution.

The nations that belong to the League of Nations have a similar arrangement already. They have been much concerned about what would happen in case they should have to cut off supplies from a nation guilty of going to war in defiance of its treaty obligations, and the United States or Russia should insist on trading with such a nation, backing up its insistence with a strong navy. The war would not be prevented and the United States or Russia would simply get the markets away from members of the League.

Senator Capper's resolution recognizes the importance of having all nations co-operate in cutting off supplies from a treaty breaking aggressor. The resolution requests the President to request other nations to adopt similar policies, and incidentally provides that the American prohibition of trade with an aggressor shall only apply in the case of attacks on nations which themselves have adopted a policy of cutting off supplies from a nation that violates its pledges and goes to war.

There is naturally much difference of opinion about Senator Capper's resolution. Such differences should lead to thorough discussion. Eventually the nations must learn how to prevent war, or civilization will perish. Senator Capper is stimulating the search for effective preventives of war.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR JANUARY

General Fund: Vineland, Ont., Imigrant group, $8; Lehigh, Kan., ch. and S. S. Classes, $15.33; Bethesda ch., Henderson, Neb., $66.46; First Menn. S. S., Chicago, Ill., $20.77; Peter Schneck's S. S. Class, Dalton, O., $9; Bethlehem Ch., Bloomfield, Mont., $50.03; Wayland, Ia. ch., $122; Rosenort Ch., Laird, Sask., $25.00; First Menn. ch., Aberdeen, Idaho, $17.17; First Menn. ch., Mt. Lake, Minn., $13.80; Immanuel ch., Los Angeles, Cal., $108.00; A friend, Elbing, Kan., $500.00;Zoar ch., Waldheim, Sask, $200.00; First Menn. ch., Geary, Okla., $25.18; Grace ch., Pandora, O., $19.55; First Menn. S. S. Upland, Cal., $54.23; First Menn. S. S. Aberdeen, Idaho, $13.00; First Menn. ch., Nappanee, Ind., $150; Essex Immigrant group, Ontario, $18.75; Buhler, Kan. ch., $30.80; Wadsworth, O. Ch., $35.05; First Menn. ch. and S. S., Phila., Pa., $50.67; First Menn. S. S. Mt. Lake, Minn., $50; Two Grace S. S. Classes, Pandora, O., $10.50; First Menn. S. S., Bluffton, O., $46.00: Salem Sewing Society. Dalton, O., $40; First Menn. ch., Upland, Cal., $204.31; Bethel S. S. Class No. 3, Lustre, Mont., $1.61; Monroe, Wash .. S. S., $31.93; Garden Tp. Ch., Moundridge, Kan., $14.20; New Hopedale Ch., Meno, Okla., $43.90; Drake. Sask. ch., $15.

Special Gifts: Winning Others S. S. Class, Upland, Cal., (Portland) $30; Immanuel ch., Los Angeles, Cal., (Portland) $42; First Menn. Sr. C. E. Soc., Upland Cal., (Portland) $58.94; Em. Rel Com. Treas., Newton, Kansas (Can. Girls' Homes) $72.66; Alfred Wiebe, Upland, Cal., (Can. Girls' Homes) $153; Two Salem S. S. Girls Classes, Dalton, O., (Can. Girls' Home) $51.50; First Menn. S. S., Bluffton, O., (Winnipeg Girls' Home) $34.75; Y. P. Convention Laird, Sask., (Winnipeg Girls' Home) $46; Peter Von Niessen, Rosthern, Sask., (Winnipeg Girls' Home) $45; A friend, U. S. A., (Winnipeg Girls' Home) $9; A friend, Henderson, Neb., (Chicago) $25; Interest from Orphan Fund, $27.

Total Receipts	$2467.09
Bank Balance, Jan. 1	1219.21
Total disbursements	2578.65
Bank balance, Feb. 1	1107.65
Total indebtedness	8850.00

Gratefully acknowledged,
J. E. Amstutz, Treas.
Trenton, Ohio.

THE CHRISTIAN EXPONENT "CHAT"

NON-RESISTANCE IN SOUTH AMERICA

A curious anomaly in present day Mennonite history is the location of a group of Mennonites in the Chaco of Paraguay surrounded by troops of the Paraguan government to protect them. True to our tradition, this body of Mennonites will not fight or bear arms. To resist with powder and bullet is regarded as a sin but they are willing that others commit it. They dwell together in peace so far as their relations with one another is concerned but for protection against possible enemies they have put their trust in the military arm of the government. An Associated Press dispatch tells of new trouble brewing between Bolivia and Paraguay as a result of the latter country maintaining troops in the Chaco for the protection of the Mennonites. The dispatch, dated February 16 reads as follows:

> **"The government of Paraguay has knowledge of an active movement of Bolivian forces in the Chaco, especially in its middle sector in the region occupied by the Mennonite colony.**
>
> **"Indians from that district are retreating before the advance of the invading troops and have taken refuge in the Paraguan hamlet of Pozo Azul.**
>
> **"Bolivian troops have advanced to the 136 kilometer on the railraod belonging to Carlos Casado.**
>
> **"The fact that Paraguay has in those localities troops charged with safeguarding the security of the people who live under the protection of its authority creates the belief that a new imminent armed conflict between soldiers of the two countries will take place."**

Probably nothing serious will develop out of this situation. But suppose that the world were in the same state of mind as it was back in 1914, suppose a few shots were exchanged, a life or several lost, ultimatums issued, one country after another mobilized until the whole world would again be in conflagration. The supposition is not probable but judging from the history of past wars, it is not wholly impossible. Should such a thing happen, what responsibility would rest upon the Mennonites and what would be the outcome of our doctrine of Peace?

It is certain that it would bring an avalanche of ridicule upon an important tenet of our faith. It would immediately advertise the fact that Mennonites have no confidence that the principle of non-resistance can be applied in a practical situation. The whole world would laugh at us and I think with good cause. They would come at us with the sneer that our doctrine works only when those practicing it are carefully watched over by men armed with bayonets and guns and not afraid to use them.

Our problem is not whether peace is desirable. There are very few people who dispute the desirability of peace. Most persons, regardless of their religious convictions, will agree that war is bad, that its cost in money and human lives is lamentable, that the use of modern instruments of war is diabolic in the moral havoc that it works. In all such propositions Christians of other denominations have had no quarrel with us. The only question is whether peace is practicable and whether non-resistance works in such a world as this. Since most people are not of our religious faith, since many in the world are not even Christians, and since there are uncivilized, savage, Indians here and there, is it possible to get along without the use of guns? The Mennonites in Paraguay have answered, No. Their contract with the Paraguan government assures them adequate military protection. In accepting that they are saying to the world that their teachings of Jesus' Sermon on the Mount will work in a good world but not in South America when one comes in contact with savage Indians.

A writer in the Christian Century several months ago incidentally dropped the suggestion in an article on the strained relations between Paraquay and Bolivia that much is expected of these modern crusaders, referring to the Mennonites. Without belittling in any way their heroism or minimizing the hardships which they made be enduring in many respects as pioneers in a strange land, one may ask the question, crusaders for what? They are not crusaders in the same sense as David Livingstone was when he faced the wildest of wild men in Africa without ever carrying a gun or enjoying the protection of armed men. Nor in the spirit of the Quakers who settled Pennsylvania unprotected and yet surrounded by the Indians. Nor in the same sense as those of our modern missionaries who earnestly desired to stay by their posts in China in the face of civil war and protested the gun boat policies of their governments. Nor are they crusaders as were our forefathers who suffered and died for the faith but refused to hide behind the guns and bayonets of others.

I believe in non-resistance. But if I maintained a spuad of armed sentinels to guard my house by day and night, I would expect someone to raise the question, "To what extent do you believe?"

The economic condition which the Mennonites in Paraguay are facing has been variously reported. Reliable information is apparently difficult to get. Announcement has been made that the brethren T. K. Hershey and Amos Swartzentruber of the Old Mennonite mission in Argentine are making a trip to investigate conditions in the colony. Their findings will no doubt be of great interest.

WRITTEN SERMONS

Should sermons be written out and read in the pulpit or should they be delivered extempore? No hard and fast rule can be given and opinions on this subject differ. The Scotch lady's opinion of a certain sermon was that it had "just three faults." "First," she said, "it was read; second it was na weel read; and third, it wasna worth readin'." Some of the greatest preachers read their sermons. Philipps Brooks is a notable example. When sermons are written, there is the possibility of securing more literary finish and greater accuracy of statement. Writing is moreover good practice for it clarifies ideas. It is when we sit down to write on a subject that we discover our paucity of ideas. In favor of the extempore speaking, one can say that it lends to directness and enables the speaker to come in close grips with his hearers which is lost when a manuscript is used. There are exceptions, but on the whole most people prefer to listen to a speaker who delivers his discourse without the use of a manuscript. But in either case, whether it is "worth readin'" or worth speaking depends upon the amount of conscientious preparation that has gone into it.

CANNED GOODS

And this leads to the subject of "canned goods". The man who depends upon ready made outlines such as can be bought by the armful, or who memorizes another's sermon and passes them for his own is indulging in a contemptible practice. Aside from the question of honesty which is involved, such reliance upon canned goods means surely a lazy and stagnant mind. It results in the use of stereotyped, cut and dried phrases which are perfectly meaningless to the one using them. I do not mean to suggest that we should not use other people's ideas. As a matter of fact most of our ideas have been other people's before they were ours and the best of preachers have only a few things to say which are truly original. The line where plagiarism begins is difficulty to draw. But it is safe to say that the preacher who conscientiously keeps up a systematic study of the Old and New Testaments and in addition to that reads several good magazines and some of the good books that come from the press never needs to be conscience stricken on the matter of plagiarism and finds less and less need for "canned goods."

THE BUSINESS OF THE HOME

A writer in the World's Work (January number) gives some practical suggestions on the home. Let me quote a paragraph:

> **The chief business of a home is to make fine tastes contagious. The only way to prevent a child from liking cheap books is to begin from the earliest years to introduce him to the love of the best reading. The only way to save a child from the obsession of jazz is to have good music so familiar that he cannot love the lowest, having known the best. The, only way to make a child morally safe is to set a standard of human relationship in the family so high that in spite of all temptations his palate, having tasted that, cannot content itself with poorer fare. Moral independence in the last analysis is the maintenance of one's own inward standards of good taste against prevailing vulgarity and low mindedness.**

Upland, California.

Lester Hostetler.

DISCUSSION

In a recent Christian Exponent Chat the writer quoted a certain college president as prophesying doom for America because the schools are not educating the young people in the great ideals of religion, home and skilled labor.

I should like to remind the pessimistic gentleman that more attention is paid to these three interests in the schools of America today than at any other time since the American public school system was established.

He certainly knows that, in order to maintain a system of compulsory, free education and religious freedom at the same time, the public schools were never able to teach religion. That was left to the church and the church in the past failed in doing her task, but in recent years has made great progress in this one of her chief functions. May I give a bit of personal experience. When I was a small boy I received no religious education in home church or school. Very few children did. When I went to college my denomination had no college and so I went to one of the strongest Methodist universities in America. I could not get one Bible course in that church institution. Today in my community the children not only go to Sunday School but get two half hour lessons in the Bible each week given in the public schools by a special teacher supported by the churches. Today my Alma Mater and all other church colleges have departments of Religious Education and many of the State universities are either giving Biblical courses or are co-operating with the churches who give such instruction.

The teaching of home economics is another of the modern and rapidly growing movements in American schools. Practical courses in foods, clothing, care of children and home management are taught in most first class high schools by well trained scientific teachers. Colleges and universities are training these teachers as well as special workers who contribute to better home building through women's journals, institute lectures, radio talks, etc. Even the national government is contributing funds and direction for this work through the provisions of the Smith-Hughes system of instruction. The Farm Bureau organization employs many women demonstrators working among the women and girls of the counties where they are employed.

As to skilled labor-everyone knows of the development along the lines of manual training and trade schools, Smith-Hughes Agriculture and Smith Hughes industrial training. and the rapid growth of the Engineering school in all our State Universities and the great independent schools of technology. Are the "white-collared" professions overcrowded? There is an actual shortage in the medical profession for the rural communities. In some places they are guaranteeing salaries in order to get medical service. The stories of the large number of applicants for school teaching positions is no evidence of surplus since each one applies for many positions, and in the end practically all qualified persons are employed. The State of Ohio has bills right now before the Legislature requiring all teachers to have the present day accepted standard training and they hesitate to pass them for fear of shortage. At present there may be a few beginners in some subjects that could not get positions but on the whole there are not enough of well qualified thoroughly trained teachers who want to make teaching a life work. As soon as industrial and commercial concerns employ their normal quota of men there will again be a shortage of trained teachers as there was a few years ago and the ranks will be filled up by the untrained.

The great army of the unemployed are not those who have wrong training but those having no training. The application of science, inventive genius and executive expertness to all lines of production has largely reduced the number of common laborers needed in this country. In spite of the fact that we have limited immigration we are still not able to employ all our laborers. We never have too many trained workers. There is always room at the top.

I wonder whether this gloomy college president is not one of these conservatives that never notices real progress along any line and is simply picturing the shortcomings of the times when he was young and had his first ideas. I suggest that he be given a leave of absence from the arduous and sometimes discouraging duties of his office and take one year to study the modern educational movements in America.

Bluffton College N. E. Byers
Bluffton, Ohio.

A BIBLE READING ON GIVING

What kind of a giver does God love?

"See that ye abound in this grace also."—2 Cor. 8:7.

Who was our perfect example in this grace?

"For ye know the grace of our Lord Jesus Christ, that though He was rich yet for our sake He became poor, that ye through His poverty might be rich."—2 Cor. 8:9.

What is this grace a proof of?

"I speak to prove the sincerity of your love."—2 Cor.8:8.

How did the churches of Macedonia give?

"For according to their power I bear witness, yea, and beyond their power."—2 Cor. 8:3 (R. V.)

What should precede the giving of money?

"They gave their own selves to the Lord."—2 Cor. 8:5 (R. V.)

What should underlie every gift?

"If there be first a living mind." —2 Cor. 8:12.

What kind of a giver does God love?

"God loveth a cheerful giver." —2 Cor. 9:7.

How should we not give?

"Not grudgingly nor of necessity."—2 Cor. 9:7.

Should all give something?

"Every man shall give as he is able."—Deut. 16:17. "Let every one of you lay by him in store."—1 Cor. 16:2.

What must regulate our gifts?

"It is accepted according as a man hath, not according as he hath not."—2 Cor. 8:12 (R. V.)

What determines what we have?

"As He (God) may prosper you."—1 Cor. 16:2. (R. V.)

Does Jesus demand tithing?

"Ye tithe mint and anise and cummin, this ye ought to have done."—Matt. 23:23.

If the Jew gave at least a tenth, what is it that ought to constrain us to give much more?

"The love of Christ constraineth us."—2 Cor. 5:14.

If the Jew in withholding his tenth received God's curse (Mal. 3:8, 9) and in giving received God's blessing (3:10), how is it with us?

"He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully."—2 Cor. 9:6.

Is God pleased when we spend on ourselves our best and give Him the broken remains?

"And if ye offer the blind, is it not evil? And if ye offer the lame and the sick, is it not evil? Offer it now unto thy Governor; will he be pleased with thee, or accept thy person?"—Mal. 1:8.

Should we offer to God just that which we can comfortably spare?

"Neither will I offer unto the Lord my God of that which cost me nothing."—2 Sam. 24:24.

What did Jesus especially observe?

"Jesus beheld how the people cast money into the treasury." —Mark 12:41.

What should we ever remember?

"Freely ye have received."—

How should we always give?

"Freely give."—Matt. 10:8.

What great promise to the Jews is ours if we will freely give?

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.—Sel.

ABSENT TRAINING

Mary Starck Kerr.

Mrs. Blank was the mother of one boy. She had a really good system of child training and had followed it for several years. The boy seemed an ideal child, so Mrs. Blank felt safe, now, in taking a position outside of her home. It was not absolutely necessary for her to go out to work, but the money would enable the family to buy many things for which they had longed.

But with the duties of the new position, there was not much time for home life left. Before Teddy's school time, his mother was gone, leaving directions for him to follow when he arrived at home. But there was no one to see that the directions were carried out. Teddy played with the neighbor's children, and Mrs. Blank had no way of knowing that some of the neighbor's children had been learning many wrong and injurious habits. She did not know that, now, Teddy was also learning these same habits. She had followed her child training system, and as it had worked out beautifully so far, she trusted it to go on working in her absence.

Mrs. Blank had forgotten that a **system** of child training is at best only a tool, and cannot work without the owner's hand back of it. One cannot press a button to start the machinery running in the morning, and then expect it to go on running smoothly all day.

The right kind of a tool will work wonders when someone is present to use it skillfully, but it accomplishes nothing when it lies at home without the trained hand to employ it. It was a terrible shock to Mrs. Blank when she heard of some things her son had been doing. Her eyes were opened to the fact that she was needed at home. The money she was earning at the office was buying useful and beautiful things for the home, and helping to pay off the mortgage, but Mrs. Blank decided that it would be better to be satisfied with the plainest of furniture, and take longer to pay for the home.

It took some time to undo the harm that had resulted from neglect, but the first step was a heart to heart talk with the boy. He had imbibed a wrong idea of the value of money as compared with other things, by seeing his mother so eager to secure it. When he saw her give up her salary for the sake of doing her duty at home, it did him more good than any amount of lecturing could have done. When his mother and father ceased to spend money on "fine clothes," cosmetics, and tobacco, then the boy began to see something bigger and better than a quest for money to spend for toys and candy. The tool worked again when its owner came home and took it in her own hand.

If a mother is obliged to be away from home, some other competent person should be left to care for her child. She must not expect her knowledge of child training to be effective during her continued absence.

THE S. S. LESSON

March 31

The Future Life. Luke 24:1-12; John 14: 1-6. Other passages, Matt. 25: 31-46; Mark 12:26,27, Cor. 15:3-20, 50-58;1 Thess.4:13-18; Rev. 22:1-5.

GOLDEN TEXT,-"Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

This lesson introduces two of the most important festivals of the Christian faith, namely, the first day of the week, or the Christian Sabbath and Easter Day, the annual celebration of the Lord's resurrection. Both are a testimony to the fact. Had there been no resurrection there would never have been continued from the very beginning of the church these two festivals, the former of which goes back to the time of the witnesses to the fact who could say, We had seen with our own eyes and the latter to nearly that time.

As we follow our text we note that the resurrection was unexpected by the followers of Jesus Christ. They came to the tomb expecting to perform a service of love to the dead. The rest of the disciples were still in hiding fearing the Jews and thinking all had been lost. His words concerning the resurrection had been forgotten and they had to be convinced. The first that led them to know that Jesus had risen from the empty tomb. The next was the appearance of the angels with the message that He, the living one was not to be sought among the dead. Other evidences came in rapid succession in the form of His personal appearances. There is nothing in Scripture so well proven as the resurrection. First were his predictions concerning the event then came the empty tomb, then the several appearances of the Lord at various times to various persons, then the convincing of doubting Thomas, then the absolute testimony of the witnesses to the resurrestion and finally the appearance to the Apostle as one born out of due season. Another convincing fact was that the chief priests tried to bribe the guards to say that the body had been stolen. No one is bribed to tell the truth but these guards were paid money for their false testimony. We must also remember that besides the appearing to the eleven Jesus once made an appearance to five hundred brethren at once. This latter fact precludes the possibility of the chief witnesses having been deluded. Several hundred persons cannot be deluded concerning the same thing at the same time. We are certain that all the witnesses were honest people because they spent their lives telling about it and finally giving up their lives in proof of their conviction. People do not die for a lie, especially when if they had not insisted upon its truth they might have lived unmolested and followed their own vocations in peace. Another evidence of the resurrection that Peter and John beheld was the grave clothes lying as they were when Jesus was laid away but the body gone out of them. For many years afterward these two chief disciples told and retold what they had beheld and preached the risen Christ to many people in many places.

The second part of the text comprises a part of an address made by Jesus a very little while before His death in which he spoke of His departure and a preparing of a place for His own. It was more than just a telling of His departure. It told of His coming again. Surely if He were not living He could not return unto them neither could He take them to the place He had gone to prepare.

In his great resurrection chapter, 7 Cor. 15, Paul makes reference to the fact that Christ rose from the dead according to the Scriptures. Of course he had reference to the Old Testament scriptures since the New Testament was not wholly written at that time. The Old Testament revealed the resurrection of the body, a fact that modernists do not generally accept. Note the passages in Psa. 16: 8-10;30:3;41: 10; 118: 17; Hos. 6:2. His coming again as He said is also attested in the Old Testament Scriptures. Note Psa. 50:3-6; Dan. 7:14; Psa. 2:6-8.

The resurrection brings us many comforts. We know that we have no dead Christ but a living Saviour one who intercedes for us at the throne of the Father. We are sure that we shall see Him face to face and be like Him. We know that the power and fear of death is removed it becomes the means by which we enter the higher and better eternal life away from all the miseries of earth. We know that we shall know each other there. In this life the wicked often prosper and the righteous must endure. Our sense of justice tells us that the time must come when there will be a judgment for those who do iniquity, and a reward for those who do righteously. Though our bodies are dust and return to the dust from whence we came our souls are the divine spark that shall not die.

CORRELATING THE HOME AND THE SUNDAY SCHOOL

(Continued from Page 2)

humanity and a bid for return to the age of mastodons and other monsters in whose presence man cannot exist. But this earth was made for man; and humanity fundamentally needs homes.

The history of the human race makes this plain. Note the particular races that endure. The only race traceable for four thousand years and enduring still is the Jewish people, the descendants of Abraham branded deep with the distinctive traits of Abraham and Sarah, of Isaac and Rebekah, of Joseph and Rachel. To this day the Jewish home is the center of the people's life. Only the choicest Christian homes surpass or even rival the average Jewish home in mutual and generous devotion, in warm affection, in firmness and tenacity of domestic fiber, in inculcating the fear of God, and in transmitting desirable charateristics to posterity. As a natural consequence, the fifteen millions of Jews now on earth wield much more than their share of influence and power, financially and otherwise; that is, taking the five hundred millions of nominally Christian peoples who control most of the world, the fifteen millions of Jews scattered among these carry much more than one fiftieth of the weight in financial and other leadership. All this is a fruit that could not have been secured but for their remarkable home life, crippled as this has been by defective grasp of divine truth, and by ages of relentless persecution.

Only one other race even proaches this record of stability endurance, and world power. This is the Chinese people, traceable in history, fixed in abode, and sturdy in maintenance of their brand of civilization for some twenty-five hundred years—four hundred million of people in whose habits and ideals no assault from without has made a perceptible dent, until of late Christian missions among them, after one hundred years of operation, begin to create wholesale and widespread changes. But the Chinese are distinguished above all else and beneath all else by their stubborn and unstinted devotion to their inferior though far from valueless species of home life. Their ancestral worship is merely a grotesque and mischievous exaggeration of what is required of us by our Fifth Commandment, and this is the heart of religion among the Chinese, while honor paid to parents is the core of China's social structure.

The hope of the Church is in Christian homes. I fear too many of our homes to-day cannot be called real Christian homes. No doubt all of us can recall being in some home where we felt that they were truly Christian, where prayers were offered, and where God's word is discussed with care, striving to secure a better understanding of its meaning and instruction given to the younger members of the family and in such a home the true spirit of love prevails.

Likewise we know of homes where we do not hear a prayer offered even at meal time, where the Bible is not read, not its contents discussed, where little effort is made to secure a better understanding of the great truths of the Scripture, where if the parent is asked the meaning of certain Bible story, he is unable to explain it fully and the youngster is left wondering as to the meaning of the story and why it could not be explained. In some of these homes we find that the children are sent to Sunday School regularly and taught by their mother and father that they should do as they learn in the Sunday School, but they do not see mother or father doing it. This type of a home cannot be considered a Christian home altho I fear it may describe the majority of the homes in any community.

We have learned that it is the early impressions that stay with us. It is our early teachings that have a great deal to do with our actions in after life. If a child receives real Christian training, the chance of falling by the wayside is reduced greatly.

Environment is the ruling factor in the development of moral and spiritual life. I don't mean enviroment cannot be superseded by force of will and the Holy Spirit. Nothing is too strong for the human will helped by the Spirit. Given the right religious environment from early childhood it is safe to say that the adult life will reflect favorably. Professor John Adams of the University of London says:

"A striking confirmation of the newer theories of heredity is to be found in the careful records which the Glasgow municipal authorities have kept of some six hundred and thirty cases of children removed from evil environment while still young, and sent to the country to be brought up in ordinary families at the expense of the municipality. Of the six hundred and thirty children whose career has been kept under close observation for years only twenty-three have gone

wrong; yet these children came from the worst possible stock."

It is of the highest importance, therefore that the child should have the right kind of an environment in which to grow up. The dominant element of the home environment is a personal one. Mother is usually the guide in helping the formation of the earliest habits. It is she who gives the early instructions that help to mold the after life.

Religious education is a very important part of a real education. This subject is usually not discussed in week day schools and is left to one half hour or thereabout on a Sunday. This is not sufficient time to thoroughly cover the subject. As a result questions arise in the child's mind, and it is to the source of information (mother or father) the youngster goes to have the question answered. Suppose the parent is not sufficiently familiar with the story to answer the question. Think of the lost opportunity to direct the trend of the child's thought.

It seems impossible to have the parents of the children of the Sunday School come with them and study the Sunday school lesson which would enable them to answer the questions asked later. There are various excuses offered as to why the parents cannot come and you have no doubt heard all I have and maybe some that would be new to me. But nevertheless we have this condition to face, how can we secure more religious training for the children and how can we improve their home life or environments.

To me it seems that the Home Department of the Sunday School is the particular department well able to help in this work.

The home department quarterly left with a mother will no doubt be read a little at a time in order that she can keep posted on the Sunday School lesson and go over it with the child or at least be able to answer the questions. Likewise the reading of the various lessons, I am sure will help the parents to bring the home life up to the standard of the Christian Home.

There is another important connection to be made by the Home department and that is the sick. These people are often confined for long periods at a time and the Home department visitor can act as the personal connection between the Sunday School and the patient. The invalid may need the cheer and comfort that can only be gained from a study of God's Word. There are times that the only connection that can be made with a family is thru the invalid or sick person. The invalid may read the lessons over daily and receive a blessing from the lesson which will radiate thruout the household and bring members of the family to a closer knowledge and understanding of the Savior.

The family Altar and family worship is not as common as it was in the past. Would the Home department quarterly with its daily readings prove at least a partial help in restoring family worship and Bible reading? Would it not give a connected set of readings?

Would not a Home Department quarterly in the home encourage religious training in the home and help to have the child a little more ready for the Sunday School lessons?

Would not the reading of the quarterly have a tendency to increase the knowledge of the parent or reader and possibly cause certain questions to arise in his mind, and to secure an answer he would possibly start to study the Scripture closer, and also is it not possible that it would cause a desire to come to Sunday School and enter a discussion on the lesson?

The Home Department has two great tasks, one is to bring cheer and comfort to the sick and invalids by their visits, and leaving of the quarterlies, and secondly the great opportunity of working with the parents of Sunday School scholars who do not go to church or Sunday School.

DEATHS

Krehbiel—Jacob Krehbiel, son of Christian and Magdeline Krehbiel, nee Dester, died from a paralytic stroke Saturday, February 16th at 10:30 P. M. He was born July 25, 1861 at Hoefarten, Bavaria. After reaching the age of twelve years he attended the college at Weierhof in the Palatinate, where he attended the college for several semesters and also received catechetical instructions which led to his baptism in 1874 by Reverend Thomas Loewenberg.

Some time later the family reached a decision to emigrate to America. and in October 1881 he, together with his father, came to America and stayed in New York City for fifteen months, then after getting in connection with the many relatives residing in Illincis they decided to go to that place and within the year then most of the family joined them, staying altogether in Illinois where the home was made for six years and six months. Then another move was decided on and he left Kansas for the state of Washington in the fall of 1889 to look over the situation preparatory to moving to that state. On June 20, 1899 he was married to Katie Schrag, a daughter of Christian and Katherine Schrag, who were then located in Lane County, Oregon, and continued farming operations at the home about four miles north of Lind until 1907 when he moved to Lind.

To this union were born three sons and four daughters, who were all at the family home when he passed away. Becoming convinced of the possibilities of the district with which he identified himself, he became instrumental in helping to settle the country as evidenced by the present development of the Menno country. During all his life he always identified himself and became a member of the churches in the different places where he resided and then after coming to the state of Washington and having influenced the Mennonites of Lane County to locate here in this state, he was very instrumental in getting a church established and became one of its charter members and further he always was actively engaged in carrying on the work of the church with which he identified himself. For several years and at the time of his death he was treasurer of the Pacific District Conference and also treasurer of the Menno Church and also treasurer of the various mission funds and secretary of the Mennonite Aid Plan and a member of the executive board of the Sunday School. He was also active in civic affairs, holding many honorable appointments. He reached the age of 67 years, 6 months and 22 days, and leaves to mourn his wife, three sons, three daughters, one daughter -in-law, one grand child, three brothers, four sisters and a host of friends.

Brief funeral services were held at the home followed by services at the Menno Church with interment following at the Menno cemetery. Reverend M. J. Calle, of Aberdeen, Idaho, Reverend P. R. Aeschlimann of Colfax, Washington and Reverend S. S. Baumgartner of Portland Oregon officiated. The many beautiful floral offerings, and the large attendance testified to the high esteem and appreciation in which the departed has been held.

Unruh—Ollie O. Unruh, the son of Mr. and Mrs. J. C. Unruh. He was born in Springfield, S. D., May 2, 1906. After a brief period of illness, the Lord called him to his heavenly home Feb. 4th., this being the date on which just 8 years before the Lord took the oldest son of this family out of this world.

His testimony and love for the Lord and his cause will be gratefuly remembered by his relatives and friends. We will miss him and his kind assistance in the work of the church.

During his illness the Lord specially prepared him for his early departure. He gave himself expression to this condition of his heart in a hand written copy of a song recently found among his papers and which he has copied recently: Here he writes as follows:—

"As I am nearing the end of my journey
And the evening comes on
There's a yearning for heavens fair portals
And the heaven by dawn
E'en now I can hear in life's shadowy dells
The echo, clear echo, of heavenly bells.
It is comfort to know that tomorrow
I'll be nearer my home
And some day God will bend down and whisper
All so gently, child—come.
In that home there is rapturous singing,
Death and sorrow no more,
And I'm sure I can hear the bells ringing
As I near the fair home.
All the songs of the saints and the Angels
Are of Jesus and His love.
I shall soon have a part in their praises
In the home, bright home above.

He leaves to mourn his early departure his beloved parents, five brothers, two sisters, grandparents. These with his relatives and friends will hold him in loving remembrance and be comforted by the assurance his faith gives us that he is now privilledged to see and enjoy the presence of his glorious Saviour and ours.

Myers—On January 10, 1929 at the home of his son-in-law in Plumstead township, Bucks, Co., Pa., Jonas S. Myers, aged 86 years, 5 months and 9 days. Services and interment on the 14th at Deep Run. Services by his pastor—A. M. Fretz assisted by Rev. Enos Voismer. The deceased was a member at Perkasie.

Fretz—On February 24th 1929 near Passer, Pa., Abraham O. Fretz, aged 69 years, 3 months and 25 days. Services and interment on the 28th at Springfield where the deceased has with his family been a devoted member. Services were conducted by his pastor, A. M. Fretz, assisted by Rev. B. Huttel.

CONTRIBUTIONS

RECEIPTS OF THE EMERGENCY RELIEF COMMISSION FOR THE MONTH OF FEBRUARY, 1929

For Russia: Andrew S. Hofer, Deland, S. Dak.. $4.00; Peter W. Tschetter, Hitchcok, S. Dak., $3.50; C. W. Claassen, Newton, Kansas, $25.00; Bergthal Church, Pawnee Rock, Kansas, $18.00; Little Boys S. S. Class. Pretty Prairie, Kansas, $8.00; J. J. Pauls, Inman, Kansas, $10.00, (For Bibles);Paul P. Gross, Bridgewater, S. Dak., $5.00.

For General Fund: First Menn. Ch., Upland, Calif., $39.23; Bethlehem Sew. Soc., Bloomfield, Mont., $25.00; Anonymous, Newton, Kansas, $25.00; First Menn. Ch., Aberdeen, Idaho. $13.50; P. J. Schroeder, Norheim, Chinnook, Montana, $13.00; Bethesda Sunday School, Henderson Nebr., $45.41; West Zion Menn. Ch., Moundridge, Kans., $26.00.

For Canada: West Zion Menn. Ch., Moundridge, Kansas $26.00; Brudertal Ch., Hillsboro, Kansas, $27.85; Mr. & Mrs. L. M. Ledig, Upland Cal., $100.00; The Menn. Charite, Halstead, Kansas, $225.00; First Menn. Ch., Mt. Lake, Minn., $15.00; A. P. Neufeld, Inman, Kansas, $20.00; Brudertal Ch.. Hillshoro, Kansas, $37.85; Christian Ch., Moundridge, Kansas, $27.00.

Near East Relief: C. W. Claassen, Newton, Kansas, $50.00.

For China: Alexanderwohl Ch. Goessel. Kansas, $38.00.

February 1st Bal. on hand	$ 55.45
Received for Russia	73.50
Received for General Fund	187.14
Received for Canada	478.70
Received for Near East Relief	50.00
Received for China	38.00
Total	$882.79
Paid out during month	872.10
March 1st. Bal on hand	10.69

Gratefully acknowledged.
C. F. Claassen,
Treasurer.

JOTTINGS

On the sesquicentennial anniversary of the berth of William Todd, often called an "Apostle of Peace" recently a huge memorial boulder bearing a bronze tablet commemorating his life and labors was erected at Center Minot, Maine.

Dr. J. E. Hartzler, President of Witmarsum Seminary is conducting a series of community Gospel Services in the Susquehanna Ave. Presbyterian church at Philadelphia, Pa. These meetings are being supported by seven neighboring churches of which the First Mennonite church is one.

The Annual Bulletin of the Swamp Mennonite Charge of the vicinity of Quakertown, Pa., Rev. S. M. Rosenberger, pastor has just appeared. This includes a membership list of the West Swamp, Bethany and Flatland congregations as well as other items of interest to the congregations of the charge.

More and more candy is being consumed by the American people. The average now is one pound a month for every man, woman, and child in the population, according to a survey recently made by the Department of Commerce at Washington. The retail value of the products of American confectionery manufacturers is about $1, 000,000,000 a year. New York leads all states in total consumption, eating about 132,600,000 pounds of candy a year, but Nevada leads in per capita consumption with 17.44 pounds. Of the average dollar spent by the average consumer for food products, 3-6 cents goes for confectionery; half a cent for chewing gum; 1 cent for chocolate products; 2.7 cents for ice cream; 2.2 cents for cakes and pies; 2.3 cents for beverages, and 87.7 cents for all other food products.

Dean Paul Whitmer of Witmarsum Seminary has been chosen to serve as pastor of the Grace church, Pandora Ohio, at a recent congregational meeting. He succeeds Rev. J. M. Reiger, who is now located at Reedley, Calif.

Bro. C. O. Lehman, son of the Business Manager of the Mennonite Book Concern, recently received the title, Ph. D. He is a schoolman and attended the meeting of the National Educational Association held at Cleveland, Ohio last week.

The new Grenfell mission ship "Maravel", replacing the craft of the same name which was wrecked last year, has been launched at Thomaston, Me., It is the gift of an anonymous donor to Sir Wilfred T. Grenfell, the famous "Labrador Doctor." The vessel is equipped with both electric power and sails, and is especially fitted to battle with the rough northern seas.

There was a time when it was generally believed that Mennonites would not accept public offices of any kind. Today it is not unusual to find a Mennonite in good standing in his church serving in public office. There is a Mennonite in the U. S. house of Representatives having already served five terms, another is a senator in the Pennsylvania Legislature, another, a minister, has served for four terms as Compensation Referee in Pennsylvania, another is a member of the Law examining board of that state, another is serving as county judge in a western state and many others are occupying lesser offices such as Justice of the Peace, etc. A sister is a member of the National Democratic Committee.

Mrs. S. K. Mosiman of Bluffton, O. is one of the instructors at the Lima, O. Community School of Religious Education which opened in the Lima Y. M. C. A. building last week. The school is sponsored jointly by the Allen County Council of Religious Education and the Y. M. C. A.

Dr. Irwin Bauman, at present a member of the staff of instructors at Perkiomen Seminary, and a member of the Bally,Pa. church, preached in the Bethany church, Quakertown, Pa. last Sunday, supplying for Rev. S. M. Rosenberger who was unable to officiate because of illness.

The Germantown, Pa., Mennonite church will observe Holy Week by holding several special services. Rev. Harry C. Egner will be one of the speakers. The members of the Germantown church were greatly encouraged by the good attendance on Go to church Sunday, Feb. 17. On the afternoon of February 23 a large delegation from the local Y. W. C. A. were the guests of the church.

In a letter from the President of Witmarsum Seminary, Dr. Hartzler, among other things we are told, "We are trying hard to keep close to our policy of "Pay as you go or don't go." However, March 1 finds us with a goodly number of bills that must be paid. We have always had faith in our churches and our Conferences. We shall continue to have faith. More than 40 graduates not to mention the large number of students who have not graduated, have gone out from us and with few exceptions are all successfully engaged in religious work. I know of no piece of work in the Mennonite church that has yielded such gratifying results in so short a time. It is for this reason that I do not hesitate to ask the Churches to give us their support.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES, FOR FEB. 1929

Sew. Soc., Gretna, Man., Gen'l. Treas. Foreign Missions. $35.00; Mission Sew. Soc., Avon, S. D., Do., 25.00; Do. Hospital, India, $50.00; Emanuel Sew. Soc., Aberdeen, Idaho, Helper. India, $30.00; Bethany Ladies Aid, Quakertown, Pa., Orphan, India, $30; Do. Current Expenses of Ex. Com., $1.40; Do. Girls' Home, Saskatoon, $10.00; Mary Martha Circle, Lehigh, Kans., Do., $10.00; Do. Bibles for Russia, $25.00; Do. Girls' Home, Winnipeg, $10.00; Sew. Soc.. Wisner, Neb., Do. $5.00. Total $231.40.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

The Mennonite Year Book and Almanac

1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth,**$1.50** post paid. 12 or more copies, **$1.20** not prepaid.

Full leather, **$2.50** post paid. 12 or more copies, **$2.15** not prepaid.

WORDS TO YOUNG CHRISTIANS

By Cornelius H. Wedel

Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, MARCH 14, 1929 No. 11

NOTES AND COMMENTS

At a recent Sacramento, Calif., Church Federation meeting a Federal official who had handled over 5000 law enforcement cases was quoted as saying that more than 4000 names of defendants therein indicated either a Mediterranean or an East European origin. He further declared that nearly one-half of these alleged law breakers were actually aliens. These, coming from areas of low economic standards, had not hesitated to abuse the hospitality of America. Their sole aim was "get rich-quickly." This attorney's experience herein is not unique. Data from both Atlantic and the Pacific Coast vice survey confirm his statements. Studies of lists of bootlegging, also Mann Act defendants in states as widely separated as Massachusetts, New York, Pennsylvania on one hand, and Texas, also California on the other substantiate said official's assertions.

Here, then, have we not data upon which to eliminate a chief cause of law breaking and of, what is more, disrespect for the law? The names of the law breakers indicated in each case an overseas origin in an area severely discriminated against in the quota Immigration Restriction Act. The product of Protestant Sunday Schools cost American taxpayers practically nothing in crime upkeep.

An orphanage housing 300 children at Saratsi, Suiyuan province, China, has been assisted in meeting the famine situation in that area by a grant of $1,000 from the China International Famine Relief Commission.

The appeal was made by the China Inland Mission, and declared that the price of grain in Saratsi has soared to $4 a bushel for millet, an increase of $3.30 since the same time last year. Efforts were being made by the Chamber of Commerce to obtain the grain at $3.30, the China Inland Mission reported, but at that price no dealer was willing to sell.

In response to the grant of $1,000, a letter of thanks was received, which included the loffowing:

"In order to keep our debit balanced with the credit, our family of children have to eat one meal less a day.'

The "Washington Post" on February 26, carried an amazing account of a last minute attempt by the retiring Secretary of War Dwight F. Davis, to connect the women more closely with military training. It is the War Department's reaction to the Kellogg Pact. Like the time clause in the cruiser bill, it is an attempt to tie the hands of President-elect, Hoover.

The publicity story given out by the War Department emphasizes the point "that military training for girls was not discussed." No, it is only the camel's nose under the tent. Four years ago on November 15, 1924, the War Department let it be known that it was forming plans looking towards a Women's Military Auxiliary Corps. The Associated Press then made the following announcement:

"The War Department has put in motion a study, intended when completed to give American women a recognized place in the American army and in all branches of the military service in case of future emergency involving a maximum effort.

"While the movement still is in a preliminary stage and those responsible for it profess inability to say where it may lead, no secret is made of the hope that it may result ultimately in the creation, as a separate and distinct branch of the military service, of a Reserve Women's Army Corps, to be formed through voluntary enlistments.

"Recommendations that such a corps be created already have been made by the Commission on Training Camp Activities, by War College Committees and by the Chiefs of several War Department branches. The commission on training camp activities and the War College Commitees, and the chiefs of several war college branches evidently have not withdrawn their recommendation. War Department policies are continuous. The American people will, we believe, resent intensely an effort to fasten this militaristic scheme on the incoming administration at the very moment when the women of this country should be looking towards a different goal, however subtlely the beginning is made.

Washington, D. C., February 28, With the adoption today in both House and Senate of the conference report on the naval appropriation bill, the construction of the second group of five cruisers provided for in the cruiser bill was definitely deferred until June, 1930, that is, a year after the beginning of work on the first five cruisers.

It was the construction of these second five cruisers that was the point at issue between the President and the Budget Bureau on the one hand and the Senate Committee on the other. The budget estimates recommended by the President allowed for beginning work on the first five cruisers only, but the Senate Committee added an item of $500,000 to be applied to the second five, with the evident intention that the Department should advertise for bids for the ten cruisers at one time and begin their construction within a few months, half in June and half in September.

The group of Progressive Senators and Democrats who had opposed the cruiser bill supported the President and vigorously opposed this item of $500,000 on the ground that such "feverish haste" in building was unjustified from every viewpoint.

At the conference to iron out the differences between the House and the Senate, the item of $500,000 was cut to $200,000, with an understanding that the money was "available for expenditure in June of 1930." The conference report was declared by Senator Norris, leader of the Progressive group in the Senate, to be perfectly satisfactory to him. Before the second five cruisers are begun there is a very good chance that President Hoover may have been able to bring about an agreement for the reduction of naval armaments.

In explaining the action of the Conference Committee to the House today, Mr. French of Idaho, Chairman of the House Committee, said:

"Your conferees reduced the item of $500,000 that had been included in the appropriation bill for commencement of the second block of five cruisers to $200,000. We did this because we believed very deeply that the cruiser building program should be worked out along the most economical lines and that such economic program suggests an orderly placement of contracts and commencement of work within navy yards so that the cost of construction in any one year will not be unduly large.

There has been much demand, even among Members of Congress and upon the part of those who were pressing for the earliest construction possible, that ten cruisers be laid down within a comparatively short time, some proposing five in June, 1929, to be followed by five in September.

"The item carried in the Senate amendment made available $500,000 for the second group but nothing was stated in the language accompanying the item or in the discussions on the Senate floor, so far as I am aware, as to the time within which it would be expected the second group of cruisers would be begun. The small amount of money made available would suggest that they could not be commenced economically in September.On the other hand, it was freely talked that the plan was that they should be laid down in March, next.

"Your conferees believed that even such a program as this latter was unwise and accordingly insisted on a reduction in the amount to be made available, to $200,000 with the distinct understanding that it is an expression of the Congress that the laying down of the 2nd block of cruisers will be one year from the laying down of the first block, and that June, 1929, may be considered as the date for the commencement of the first block and June, 1930, the date for the commencement of the second.

"The papers have carried the statement that the $200,000 for the second increment of five cruisers will be available for expenditure after July 1, 1929.

"According to our conference report that statement calls for comment that ought to be placed in the permanent record and made to the Members of this House at this time that there may be no misunderstanding. It is true, the $200,000 that will be available for the second group of five cruisers is included in the Appropriation Bill for the fiscal year 1930, beginningJuly 1, 1929, and ending June 30, 1930.

"In the Senate, when the Chairman of the Committee reported the conference report upon yesterday, the Chairman said, as he referred to the reduction of the amount available for the second group of cruisers from $500,000 to $200,000: 'This will enable us to start these cruisers under the terms of the Cruiser Law in 1930. They will be started, of course, at the extreme end of that fiscal year.'"

"May I further advise the House that at the time that we were coming to an agreement on the item for the reduction of amount for the second group of cruisers from $500,000 to $200,000 I stated distinctly in the conference Committee that I wanted to be at liberty to state upon the floor of the House that we were 'proposing making the money available for expenditure in June of 1930,."

FAREWELL SERVICES FOR TALITHA NEUFELD

Reedley, Calif., Feb. 25. 1929.—Yesterday evening we had a farewell service for Sister Talitha Neufeld, who started her return journey to China this morning. After Rev. Regier made the introduction and the choir sang a song Sister Neufeld arose and first expressed her thanks of appreciation for all the kindness and love shown her during her stay in our midst and asked an interest in our prayers for the future. Then she read excerpts from two articles in the "China Recorder" written by Chinese Christians and explained to us why she was returning to China on her own responsibility and not under the auspices of the Mission Board.

In the articles referred to above these Chinese Christians assert that in the future it would be undesirable and inadvisable to found Chinese Mission Churches that are under the authority of Foreign Mission Boards; that the Chinese Christian Churches ought to be self supporting and independent and do mission work among their own people. This with the help of Foreign Missionaries who are willing to co-operate. Sister Neufeld agrees with this view and will therefore for the present visit the Chinese Theological Seminary at Nankin to complete her theological education and to obtain more perfectly the Chinese point of view and afterward work with and for the Chinese. Preaching to them the Christ and living the Christ among them. This is something entirely new but those who have read: "The Christ of the Indian Road" by Stanley Jones and "The Revolt of Asia" by Upton Close, may agree with Sister Neufeld and realizing as she does that now in China and perhaps later in India we shall have to use a different method in our mission work.

After Miss Neufeld had spoken I made a few remarks in which I congratulated her on this new undertaking and the courage and faith with which she enters upon this adventure and requested that as a member of our church she would occasionally report to us of her experiences and her labors. The offering of the evening was given as a contribution to her travelling expenses and the meeting was closed by singing "God be with you till we meet again."

H. J. Krehbiel.

REPORT ON BLUFFTON COLLEGE CAMPAIGN

A report of the progress of the Endowment Campaign of Bluffton College is due our constituency. The interest shown by many who have made inquiry as to the progress of the campaign is very gratifying and shows that there is a very real interest as to the way in which the work is progressing.

At the present time,(March 1, 1929) the solicitors are working in the Eastern District Conference where they report a very fine spirit and wholehearted support. Work has been completed in the Philadelphia churches and in the Swamp charge at this particular writing. In Philadelphia one interesting feature of the solicitation work was the interest shown by the Schwenkfelders and Quakers who were very sympathetic. Wilbur K. Thomas asked for some definite information on the campaign, which he planned to use in a write-up in some of the Friends papers, and therein gave the campaign his endorsement.

Another fine evidence of the interest in Bluffton College and its present needs was shown in the special Brotherhood meeting held in the Souderton church. Representatives were present from practically the entire Eastern District, and a very fine booster meeting resulted. Addresses were made by representatives of the College and of the Brotherhoods.

The amounts that have been subscribed thus far by the churches solicited are given in the following tabulation:

Church	No. of Subs.	Amt. Sub.
Trenton, Ohio	34	$3355.00
Dalton, Ohio	47	4324.00
Wadsworth, Ohio	36	1254.50
Nappanee, Ind.	49	2193.00
Middlebury, Ind.	26	727.00
8th Street, Goshen, Ind.	47	3879.00
Maple Grove, Ind.	23	850.00
Silver St., Goshen, Ind.	23	502.00
Topeka, Ind.	16	400.00
First, Phila., Pa.	77	$5895.00
Second, Phila., Pa.	17	605.00
Bethany, Quakertown, Pa.	24	2400 00
West Swamp, Q. town Pa	29	1475.00
Miscellaneous,	7	4250.00

In addition to these amounts a number of long time pledges have been converted into short time pledges, and these also stand to the credit of the churches, as follows:

Trenton, Ohio.	$550.00
First, Phila., Pa.	1050.00
Second, Phila., Pa.	500.00
Bethany, Quakertown, Pa.,	50.00
West Swamp, Quakertown. Pa.,	500.00

The total sum that now stands to the credit of the churchees solicited is approximately $35,000. In practically none of the churches is the work entirely completed. This figure is encouraging for two reasons: First, it shows a whole-hearted support of our College on the part of many people in our churches. Secondly, it is to be remembered that some of the larger gifts in prospect are going to be dependent upon what the people of our churches do. The interest shown thus far will no doubt help very materially in encouraging the giving of larger gifts for which there are a number of very splendid prospects.

The amounts pledged so far stand very favorably to the credit of the church and it is hoped, and is the prayer of Bluffton College, that this splendid interest may be maintained in the churches yet to be solicited. Further reports will be made at intervals. May we ask your continued prayers in this cause.

A. S. Rosenberger.
Chairman

AFRAID

Russell M. Coryell

Having had all the failings of children when we ourselves were young, we, as parents, determined to raise our boys to have none of them. In the first place we decided that he was never to know the meaning of fear. There were to be no imaginary wolves lurking in the darkness or under his bed such as we had suffered from in our childhood.

For the first three years of his life the word "afraid" was never used in his presence, or if it was, it was spelled so that he could not get a hint of its significance. Nobody was permitted to read about their spears. King Louis VII adopted them for the royal escutcheon, while on every warrior's azure shield were emblazoned three golden lilies, and for year after the kingdom that had made the fleur-da-lis its standard was known as Lilium.

The white lily has always been the emblem of purity. Says Rossetti:

> "The lilies say: 'Behold we
> Preach without words of
> purity'!"

The lily was said by the Greeks to have been formed by the milk of Hera, queen of the gods, and, in contrast to the red rose of Aphrodite, goddess of love, typified purity. Mena in his institutes compared the life of Abraham in the land of Haran to a lily, his soul remaining pure as a white lily in muddy waters amid the seductive influences which won even Terah, his father.

It has been used in Christian art as one of the symbols of the Virgin Mary. It is placed by her in the repesentations of the annunciation, the time when Gabriel was sent to tell her that she was to be the mother of the Most High, and in the enthroned Madonnas it is frequently placed in the hands of attendant angels, more particularly in the Florentine Madonnas, the lily as the emblem of their patroness being chosen by the citizens as the device of the city. For the same reason it became that of the French monarchy.

There is a legend which tells how that when Jesus rose from His tomb on that resurrection morning and stepped upon the earth an Easter lily bloomed wherever his foot touched the soil; hence the

> "Lily white with hearts of
> gold"

is the true Easter flower. It is the flower of hope and has been made the symbol of life.

Dear to unnumbered hearts today is the lily. Christianity has taken it for her coronation flower. The lily has risen above all the flowers of the field, and the Easter lily above all its varied and beautiful kindred, because it is the symbol of the resurrection of the Lord Jesus Christ from the dead and of our immortality through Him.—Methodist Protestant.

"Anl so as Tiny Tim observed, God blessed us every one." —Dickens.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

It is one of the strange paradoxes of our day that the cost of living is continuing to mount higher and higher while the cost of production of many commodities is decreasing. Things that would have cost $10.00 to produce years ago are now produced sometimes as low as one tenth of the cost of manufacture at that time. With the lessening of the cost of production comes the lessening of the opportunity to earn on the part of the workers, because the reduction is brought about by a larger output with less labor. The speeding up of industry was one of the lessons learned by the war and the comparative loss of opportunity to labor is one of the prices the common people have to pay because of that. We are thus in a period of great prosperity on the one hand and a dirth of work on the other hand. It means that the rich shall continue to grow richer while the poor become poorer. The situation is serious and brings its serious consequences upon many for no fault of their own. For one thing, the man of middle age, or past, finds it impossible to find a job. Industries do not employ old men or even men who are not so old. In our large cities the man who seeks a job say on the street cars will be told that they are not employing men over thirty-five. In almost any office employing a large number of clerks one will scarcely find a man with grey hair. Experience and the steadiness at employment that one generally finds with men who are raising families do not get recognition. The result of this is that multitudes of men who are still capable of production have a gloomy time of it and their chances of a comfortable livelyhood are gradually disappearing.

With the difficulty of securing work that assures a living wage comes another condition that hinders people from getting along, in the form of medical attention. For the ordinary man to be compelled to submit to a period of hospital attention means that his savings will be swept away in a few weeks and probably even the loss of his home, if he happens to have one. It is no unusual thing for a simple operation to cost a thousand dollars or more. Should death be the result of this misfortune the costs mount again and those who were dependent find that whatever resources remain are subject to an exceedingly heavy drain. One wonders why one's right to a grave and decent burial should be bought at the financial ruin of the dependants.

Again, the cost of a home is mounting so high that those who need it most must pay rent with a large proportion of their earnings to get it. Why a few rooms with the simplest kind of conveniences should require one fourth or more of a wage earner's income is something hard to explain, considering the amount of money that is required in erecting and maintaining such a building.

We have no solution for conditions such as we have cited, and they are but a few of the many conditions that make living hard in these times, but we do know that something is radically the matter with things. The cold blooded methods of business certainly do need some of the principles of Christianity injected into them and a way must be found whereby the laborer can at least secure for himself a feeling of the certainty for the future. True, some people do not take care for what they happen to have, but that does not answer the question. What shall a man do for a living who can work and is willing to work? Neither does it meet the problem of facing misfortune and sickness when they come upon one who has had no opportunity to prepare for them. In the end, if this continues there will be a division of society into the two classes of very rich and the very poor, something we of America used to boast was not normal to America.

It is commonly reputed that the President, Mr. Hoover, is a Quaker. Some weeks ago we commented upon the strangeness of the fact that a Quaker should become commander-in-chief of the army and navy of the United States and suggested that the inconsistency of the matter, if there is one must be settled by Mr. Hoover himself. Now we do not know the status of Mr. Hoover as a Quaker. There are several kinds of Quakers and there are several ways by which some regard themselves as Quakers. He may be a member in good standing in his meeting or he may simply be a Quaker adherent which would mean that his sympathies are with the denomination of his ancestors and that in many ways he supports it, but that he holds no actual and responsible membership. It is one of the miracles of our day that a man may speak on almost any part of the earth and his voice will be carried by radio to all who will care to listen to it. We were among the millions who listened to the ceremonies by which Mr. Hoover was made president. We know that non-swearing of oaths is one of the principles of the Quakers and we were anxiously waiting to hear Mr. Hoover accept his obligations by affirmation rather than by the oath, as is common with Christians who do not hold with the Quakers and others that an oath is forbidden. In this we were doomed to disappointment. Mr. Hoover elected to take the oath.

LAST CHRISTMAS ON OUR MISSION FIELDS

(With most of us the last Christmas remains a memory and the coming one is still so far off that we give little or no thought to it yet. However, in numerous places the friends of our missions have been furnishing the several missionaries with the means for making Christmas a happy one for their charges. Recently there have come to the editor's desk reports from two of our fields which we believe will be of interest to our readers and we therefor present them in this issue.)

Editor.

Janjgir C. P. India

Jan. 18, 1929.

Rev. P. H. Richert,
Goessel, Kansas.

Dear Brethren of the Mis. Board;-

"For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6:20. One of the many joys which I experience in my work is to hear the hundred and two girls in our dormitory sing their morning and evening songs. At 5:30 A. M. their voices ring out in joyous praise and may be heard all over the Mission Compound. Sometimes they choose to sing, "He's the Lily of the Valley, the Bright and Morning Star, He's the fairest of ten thousand to my soul." Or it may be, "Praise Him, praise Him, all ye little children, He is love, He is love." Sometimes they delight to sing hymns with native tunes which are often in minor strains. When the sun has set and darkness has suddenly covered the earth, (for we never have long twilights), their glad voices again ring out in unison: "Sun of my soul, Thou Saviour dear, it is not night if Thou be near," or they may sing "Saviour breathe an evening blessing Ere repose our spirits seal." The contrast is marked between Christians and non-Christians when one hears these beautiful songs and then hears the wild and weird dance music of the revellers pretending to worship some deity in the village just across the road from the Mission Compound.

During the last quarter the health of the girls was exceptionally good. We had no epidemics and scarcely any mosquitoes. These months are the healthiest and most enjoyable of the whole year. For a few days we had real cold weather (for India). The thermometer went down to 55 degrees in the night. The girls wore their warm flannel jackets, which came in the Mission boxes from America, for school. Still they shivered in the shade and the teachers held their classes in the warm sunshine outdoors.

The Christmas season with its many festivities is past. Here at Janjgir it began on Thursday December 20th, with an outdoor program given by the Boys' School here on the Mission Compound. On Friday afternoon our girls gave a program of drills and songs. A number of Hindoo visitors from the village were present. In the evening the school girls gave the Christmas play "The Time of the Star." On Saturday morning about 50 of the girls left to spend their Christmas vacation with their parents. In the evening the seven teachers of the Funk Memorial school enjoyed a Christmas dinner in my bungalow. Mr. and Mrs. P. W. Penner, Mr. and Mrs. Unruh, Miss Schmidt and Miss Lehman were also present.

Sunday evening Dec. 23, all the missionaries from Champa came over in the car to attend an English Christmas Service in our church. Rev. Unruh preached a most beautiful Christmas sermon, and about a dozen Christmas songs were sung by the school teachers and missionaries. On Christmas Eve the Sunday school gave its program in Hindi, to a crowded house. After the program every boy and girl got a package containing a garmet, a picture book and a toy. It was the happiest hour of the

(Continued on page 6)

THE CHRISTIAN EXPONENT "CHAT"

I have just returned from the home of one of the neighbors who had invited us to share his radio while the inaugural ceremonies of President Hoover were being broadcast. The announcer said that it was cold and rainy in Washington. In California it was warm and sunny. We felt sorry for the folks who had to stand around in disagreeable weather when they might have heard it all in the comfort of their own living room. By suggestion of Governor Young the day is observed unofficially as an unofficial holiday. All the schools were supplied with receiving sets and I suppose there are few children in California who did not have the pleasure of hearing the favorite son of California being inaugurated into the highest political office in the world.

The radio is the perfect wonder of our time. Here we sat, three thousand miles away from the capital city, and heard the voices of Vice-president Curtis, Chief Justice Taft and of President Hoover, as clearly as if they had sat by our side in our room. This means that distance has been conquered and so far as the speed of transmitting messages is concerned we have reached perfection. For wireless messages travel as fast as light and there is no possibility of attaining any greater speed. The earth's rotation is a snail's pace compared with the radio message so that when President Hoover took the oath of office at one o'clock P. M. we had to tune in at 10 A. M. in order to hear it. The invention of the radio means further that there are no longer any isolated communities. This means much to country communities. A few years ago it was only the rich and the fortunate who had the privilege of hearing great men speak or of listening to great music. These things can now be had in tht humblest home at a cost which the poor man can pay. While the radio is still regarded by many a luxury it will surely and swiftly become a necessity.

The inaugural speech was no doubt a surprise to many. The critics of Hoover have maintained that he soft-pedalled the question of prohibition during the election campaign and insinuated that he has no intention of doing much about the matter. His inaugural speech can be no comfort to the lawbreakers. He promised the appointing of a commission which will thoroughly investigate the whole problem of the enforcement of the Eighteenth Amendment and to do all in his power to bring to pass a more satisfactory condition of affairs. Especially commendable was his appeal to the people, the citizens everywhere, to respect and obey the law. If a law is not liked, he said, it is still the duty of citizens to obey it, as it is their right also to seek to change it by open and fair means.

It is a tribute to our country that no war hero has emerged as president of the United States. Instead rather that honor has come to the orphaned son of a Quaker blacksmith. Hoover has been called a "Renegade Quaker." In one sense he undoubtedly is that. For Quakers do not generally take the oaths neither is the office of Presidency which carries with it the position of Commander in Chief of the United States Army consistent with the Quaker doctrine of peace. Nevertheless, there is every reason to believe that Hoover is a man of peace and that his attitude on international questions will be largely influenced by the religious faith of his church. At any rate the times are such that a "renegade Quaker" gives greater promise than would an orthodox militarist. In character and ability the thirty-first President, just inaugurated, ranks among the highest of those who have been exalted to that position. As President of the whole nation and not only of one political party; he naturally is entitled to and deserves the sympathy and the support of all the people.

"Our civilization is old enough and mankind is mature enough to devise means which will insure permanent peace." In some such words the President expressed himself. This shows a remarkable confidence in human nature and in the ability of mankind to learn. For it is only a few years since civilized people, educated and uneducated alike, exhibited the crassest kind of spiritual immaturity. How else could they go to war? Every Christian will earnestly hope that Hoover is right. Permanent peace has been the dream of prophets for many centuries. It may be that this dream has finally become a reality. Our hope for peace lies with the young who are now growing into maturity. What ideals are they being taught? On this subject permit me to quote at length from Emil Ludwig's chapter on "War and Peace" in a new book "Whither Mankind" edited by Charles A. Beard. He says:

"If we give our boys tin soldiers, take them to gaze upon the monuments erected to victorious kings, teach them the names ob battles, the songs of tramping men, the renown of generals, the splendor of armies marching to the field, the glory of a uniform, the charm of decorations, the prestige of the state, the superiority of the fatherland, the pride of conquest, they will accept it all. And when they arrive at maturity, they will seek to attain the goal that has been pointed out to them as the ideal.

"But reveal to them the fleeting honors of martial success as compared with the enduring victories of the spirit, contrast for them the achievements of triumphant captains and the work of thinkers and inventors, compare generals sending men to death with doctors devoted to saving lives. Teach them to realize the faults of their own countries and to appreciate the virtues of others. Show them their close kinship to children who speak an alien tongue. Emphasize the fact that they have in common mountains and streams, that national boundary lines do not mark vital differences between the people on both sides, that customs and clothing, faith and superstition, present similarities throughout the world, that literatures supplement one another, and that great foreign cities are friendly neighbors which can now be reached by aeroplane in a few hours. Do this and they will believe and be governed accordingly throughout their lives. Above all, teach them what a battle really is, show them photographs—terribly true—of life in the zone of battle where human bodies are mangled beyond recognition and beautiful lives are snuffed out in smoke and flame. Teach them the mathematical terms in which a victor nation must reckon, its success when war is over. Let them learn modern languages so that they can go about everywhere. And while you educate your sons to seek an outlet for their ambitions and energies in tasks that will bring success to them, give your daughters to understand that they, the natural guardians of life and hearth, must likewise realize their solidarity with one another so that, in case another "fever-fit", as Frederick termed it, attacks humanity, they arise and extinguish it before it bursts into war. For theirs are those weaponless hands which, since primeval times, have been superior to hands bearing arms."

The above mentioned book, "Whither Mankind" (published by Longman, Green and Co.) I will recommend to anyone who would like 400 pages of pretty solid but on the whole interesting material. The various chapters are by such eminent writers as Bertrand Russell, Julius Klein, Emil Ludwig, Havelock Ellis, George Dorsey, James Harvey Robinson, John Dewey, Stuart Chase, and others. The subjects they write on are Science, Business, Labor, Law and Government, War and Peace, Health, The Family, Religion, Education, etc. The book is intended to give a survey of the progress that has been made in these various fields and the general trend in which things are moving. On the whole the writers look to the future with optimism and beautifully offset the sneers of such cynics as H. L. Mencken. Personally I did not like the chapter by Hendrick Van Loon on "Ancient and Mediaeval Civilizations." Van Loon is a "popular" writer. Let me give a sample of his style. On page 50 he says:

"When the Romans grew tired of their Irish question and decided to make an end of the Jewish nation, they quietly and unobtrusively destroyed Jerusalem, reconstructed the city according to their own notions on top of the ancient ruins, killed a quarter of a million of the surviving Judaeans and drove the rest into exile, and the whole expedition caused little more disturbance within the Empire itself than a Nicaraguan expedition under the consulate of Calvin creates within the confines of our own gloriuos Republic." His paragraphs on early Christianity are so popular that they become misleading and, in my judgment, amount to little more than a series of meaningless, though smart and rhetorical sentences. For instance: "And to this very hour not a single theologian has been able to prove that Paul and his followers regarded the serf as anything but a two-footed piece of cattle." One wonders from what chapter and verse such a deduction may be drawn. Any Sunday school pupil knows that Paul regarded no one as a piece of cattle, that he would have the slave Onesimus even regarded not as a servant but as "a brother beloved."

But apart from Van Loon's chapter, which I annotated in the margin by a frequent "bunk", the book is greatly worth while.

The Easter season is rapidly approaching. At the Upland Mennonite church we have planned to hold a series of evangelistic services during Holy Week and communion services on Easter morning. A chorus of fifty or more voices will sing A. R. Gaul's oratorio, "The Holy City", on Easter evening.

Upland, Calif. **Lester Hostetler.**

THE HOLY WATCHER

The story of Nathanael is one of peculiar beauty and charm, conveying its gracious message to our own hearts and lives. Nathanael is one of the fragrant characters of the Bible, and he formed one of the little group who were the salt of the earth in his day. He was one of the company of witnesses who, walking in the law of the Lord but rising above the legalism anl self-righteousness of the Pharisees, waited for the fullfillment of the promise of God. And he waited in a dark day.

The prophetic voice had died away about four hundred year before. There had been no voice or vision until the announcement by the angel Gabriel to Zacharias. The people had waited for the consolation of Israel, but as generation succeeded generation without the promised fullfillment they had sunk into sin and formalism. When first the Magi came the people were perplexed and alarmed, and ultimately incredulous and indifferent. Nathanael was surrounded by the legalistic Pharisees whom our Lord termed whited sepulchers, lawyers whom our Lord denounced, and an indifferent people, depressed, despoiled, and downcast, walking in their own way. Religious practice was a deadly routine, and merchants trafficked in the sacrificial animals, turning the house of prayer into a den of thieves. But God has his witnesses in every age. Nathanael was one of that company whose light shone forth, the light indeed of the law, which was soon to be changed for the more glorious light of the Gospel.

It was amid these darkened circumstances that this man lived. How few the flock; how feeble the fellowship! Bleak indeed was the soil, but how strong the plant! Such was the fruit of his life, and such the royal commendation, that deep indeed within the secret place of heavenly good must have been the root, while outwardly there blew the harsh and biting north wind. Yet the soft, balmy south wind of God blew inwardly upon this garden of the Lord. Truly, Nathanael was a watered garden.

It was thus Philip found him with the startling, glorious news, "We have found him, of whom Moses in the law, and the prophets, wrote." Fatally familiar were these words! Imagine their effect upon Nathanael. It was fourteen hundred years before that Moses had prophesied of the Prophet to come. Over six hundred years back Isaiah had announced his coming. Amazing thoughts must have crowded in upon Nathanael. The waiting past, the darkness lifted, the Hope of Israel come! Oh, the joy that must have flooded his soul, quickly however to be tinged with disappointment. "Can there any good thing come out of Nazareth?" Nathanael apparently had not learned that in God's wise dealings He brings forth treasure out of most unlikely places. For his name and his glory God brings, out of the places we may be prejudiced against, the pearl of great price. Are we not guilty of the same weakness? To our minds the places are so unlikely, but God's ways are not our ways. And is it not so with persons? Out of unlikely persons God sheds forth His glory. Who would have thought the notorious river thief Jerry McAuley a likely person for God's glory to shine in? Or that the debauched Sam Hadley, the shoemaker William Carey, the barefooted mill girl Mary Slessor, the uneducated D. L. Moody would bring glorious luster to His name? Who would have thought that humble David would overcome the haughty Goliath, and the shepherd boy become sovereign over Israel? Our prejudices must never shadow our perception of God's was.

Nathanael's prejudice was swept aside by the invitation "Come and see." The simplicity and docility of Nathanael's nature shine out here, for he arose at once to accompany Philip. This man would not allow prejudice to blind him to God's choicest gift. With happy heart and hastened steps he would go to see the Master.

Seeing him coming the Lord said, "Behold an Israelite indeed, in whom is no guile!" Such commendation from Christ is crowned with blessing. "Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile." Here is God the Son welcoming the godly soul. Is it not a picture of the future day for us?

He is surprised at his reception and cries, "Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." Under the fig tree! That tells the secret of his life; that shows the source of his character. Here is a representative of Israel under the representation of Israel. Why was Nathanael under the fig tree? One may well believe it was to be alone with God. He not only waited for the Hope of Israel, but he also waited upon God. Nathanael is included in the godly company of the first Psalm, "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers: but his delight is in the law of Jehovah; and on his law doth he meditate day and night." Blessed, holy occupation is meditating on the law of Jehovah. This is the secret of his life; this is the source of his character. We must go under the fig tree for visions of God.

Did he not see the darkness around him? Did he not yearn for light and life? Whom should he seek but Jehovah? Had not the Psalmist said, "My soul, wait thou in silence for God only; for my expectation is from him." and was not Nathanael dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty? Had not God said, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit?" Here then was the humble, simple, guileless Nathanael meditating on the law, and waiting upon God. Was he at that moment waiting for the Home of Israel, and yearning for the fullfillment of the promise?

"Under the fig tree I saw thee." How beautiful the sequence! Not only was Nathanael seen outwardly, but also inwardly. That all-searching eye searched his heart. I saw thee! It is a blessing that God searches and knows the heart, and meets the seeking soul. Under the fig tree was the trysting-place, and became the gate of Heaven. "For Jehovah searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee" (1 Chron. 28:9): As Nathanael sat there under the fig tree the Lord knew his thoughts and welcomed the seeking soul.

The declaration of the Lord was the affirmation of the fulfilled promise to Nathanael. The dark cloud over Israel with its silver lining of hope had burst into a cloud of glory. The promise was fulfilled; the Light of Israel had come. The joy of his soul burst forth in the radiant acclamation, "Rabbi, thou art the Son of God; thou art King of Israel." Expectation had issued into realization. His heart had found its resting place. The supreme joy had come; he gazed upon the Son of God, the King of Israel.

Is this not a picture for us? Are we not called to be holy watchers? Are we, like Nathanael, guileless in heart, serving God, waiting upon him, and watching for the coming of the Lord? Do we stand on tiptoe of expectation looking for the sudden appearing, the catching up into his presence, and the radiant glory? Like Nathanael we wait in a dark day. Around us are abounding frivolity and formalism, indifference and apathy. We are in the midst of scoffers and mockers, and those who even dare to declare God's revelation, the holy Bible, untrue. How needful the salt amid the corruption! How urgent the burning, shining lights in the deepening darkness! Watch! Wait! Witness! It is God's call in the last days, and his allsearching eye is upon us. It may be the path of loneliness as human fellowships go, but it is the path of his light, life and love. And what joy it will be to the heart of Christ to gather his faithful, humble, holy watchers! Like Nathanael we wait for hope to issue into sight, and our cry is, "Come Lord Jesus, come!" Soon, soon that day is coming, so look up, and lift up your heads, for your redemption draweth nigh.
—S.S. Times.

AFTERWHILE

by
Pearl Linkhart

How easy it is from day to day
To shun the little task,
That means so much in a friendly way,
Though why, we do not ask.
While not unwilling, we push it aside
And answer with a smile
"I'll do that sometime, but not today—
I'll do that afterwhile."

And hourly, daily, the task shall grow
While always we must delay—
Though many around are crushed with woe—
The tasks that are ours today.
We rob ourselves of the joy and peace
That shorten each weary mile
As the toils and sorrows of life increase,
By waiting till afterwhile.

That kindly act should be done today,
Tomorrow may be too late;
And because of the chance you're throwing away
Remorse at last may wait.
There's much we can do if we only will
To change tears into smiles,
But the tasks are irksome, alone, which fill
That land of the afterwhile.

There may be joy in the after years,
Ah, yes, but there's sorrow, too.
For with the joy must come the tears,
The grief for me, for you.
Then lend a helping hand today,
A kindness, a cheering smile,
Ere opportunity fades away
In that last long afterwhile.

THE S. S. LESSON

April 7.

The Ministry of Isaiah. Isa. 6:1-8;20:1-6;38:1-5.

Golden Text: "Then I said, Here am I; send me. Isa. 6:8.

Uzziah was one of the outstanding kings of Juda. His reign was marked with brilliancy and his death naturally filled the nation with gloom. They felt that now all was lost and none could take the place of the departed king. Isaiah must have shared this feeling of gloom. There are days in history that always mark a crisis. Some of these days are the beginning of dark times and others of brilliant days. Some men do much in their lives while the death of others marks great changes. These two conditions were present in the life and death of Uzziah. But just when things seemed the darkest, under God, there may come times of brightness. For one thing, because the King had died Isaiah the prophet came to have a more glorious vision of a king greater by far than Uzziah. The King of the Universe appeared. There is an old proverb that says that "every cloud has a silver lining." This may not always be so in a material sense but it may be true in a spiritual sense. It is at the dark moments of our lives and the dark moments in the world's history that God often reveals His greatest glory and power. There come hours of sorrow when losses of dear ones distress us and we are gloomy, but He who has the power of turning over evil that good may come of it has a way of coming to us in our severer hours and making us realize His comforts as never before as well as make us feel that that which He has given to us is infinitely better than that which we have lost. With Isaiah this was a moment of vision. We find visions variously spoken of in the Bible. They may be inspirations, they may be the revealing of great ideals or they may be the opening of new opportunities of service. It was a sad blow to the nation that it lost its king, but kings always come and go. It was something more than a hope of better things that brought the vision to Isaiah for he went to the right place for visions to appear. He went to the Temple. God is to be worshipped everywhere and in all places it is possible for Him to reveal Himself and His glory, but those who live in the spirit of worship, wherever they happen to be, are the ones who delight to be in His house, for there is the place He has chosen to reveal Himself to His people in a particular sense, especially to those who have lived close to Him and are continually seeking His face in the place He has specially sanctified. Sometimes we feel that we are in an age when visions of God are lacking. We remember that a nation without vision must perish. The fault is not with God who delights in revealing His self and his presence to His people but it is with those who do not present themselves in the house of God and in the fellowship of the saints where His most glorious visions are waiting. We are assured that those who seek Him shall find Him. No more natural place for finding Him can exist than in the house that He has made His own peculiar dwelling place.

There appeared to the prophet the seraphim. They were the messengers of Jehovah. We are continually surrounded with His heavenly intelligences and they have a glorious part in His work. Because we so seldom seek Him and because we are so much occupied with things away from the presence of God we often miss the blessings that God would have His heavenly messengers bring to us. The message of the seraphim was, Holy, holy, holy. They were doing honor to a holy God. One to whom sin is repellent and cannot endure its presence. In the presence of God there must be holiness. None can have His approval who are the bearers of sin. The seraphim covered their faces so as not to look upon the blinding glory of God. They covered their bodies with a sense of modesty and awe. Their speeding wings indicated obedience. The smoke of the house indicated the divine anger of God against the sins of the people. Isaiah was thus impressed with both the holiness of God and His anger with sin as well as with the need of obedience to His will and humility in His presence. He gave expression to this realization in confession, "Woe is me for I am undone." All right relation with God begins with confession. The fire signifies purification without which none can be God's acceptable servant. Confession and purification are followed by the call from God. God wants servants to do His will but they must be such who are fit for his presence. Isaiah felt that this was now accomplished and he offered himself. The next step for any one whose sins have been forgiven is to give himself to God in whatever service He requires.

Isaiah's sign 20:1-2. "Sargon, king of Assyria captured Samaria 721. Ten years later he sent his general Tartan who captured the Philistine city of Ashdod, west of Jerusalem. Ashdod had expected the aid of Ethiopa, then in control of Egypt, but the aid had not been given. Judah under King Hezekiah had foolishly joined with Ethiopia and Isaiah strenuously opposed. For three years he went about in slaves' attire, wearing only his undergarments, to signify that Ethiopia would become the slave of Assyria. (Wells)

The sickness and recovery of Hezekiah shows the might of prayer. Both the king and the prophet prayed. God answered the prayer of the king by adding many years to his life. The sign, an unusual miracle, indicates that the One who answers prayer is the Lord of the physical world and can use physical things in bringing about His purpose.

LAST CHRISTMAS ON OUR MISSION FIELDS

(Continued from page 3)

whole year for many a one. On Christmas morning Bro. P. W. Penner preached, and after the services the whole congregation assembled in front of the bungalow where peanuts and native candies, made by a Janjgir firm, were distributed to more than 200 men, women and children. We are thankful to the Societies and friends in America who sent us the Christmas money for this treat.

On New Year's Eve there was a testimony and praise service in the church from 9:30 to 12:00 midnight, after which the bells were rung and all wished each other a Happy New Year and God's rishest blessings. Then began a house to house visitation of about a hundred singers who did not fear the bracing air although they were all barefooted and many shivered. The singing continued until three o'clock in the morning. At a number of houses hot tea and wholewheat cakes were served and prayer-meetings were held. The next day at 8:30 A. M. scarcely any one was absent from the New Year's Day services. I hope all received as much joy and as great blessings as I did during these festive days.

With Christmas Greetings,
Martha Burkhalter.

The Christmas Season of 1928 Busby, Mont.

The Christmas season here was a blessed one. God favored us with very nice weather night and day. The Mission gifts in clothing and money came in good time. We thank God and all the Societies and Ladies Aids and friends who have helped. We are also glad to report that the Christmas also showed more loyalty and faithfulness than in previous years. The glad spirit of Christmas is becoming more precious to the Cheyenne Christians as their spiritual lives are deepened by study, faithfulness and experience.

During the Advent season it was pointed out to the Christians that the coming of Christ was a foreordained matter, and that God was the One who willed it to be so. The translations out of the book of Daniel and others helped the Christians to see that God planned the coming of our Saviour. The prayer meeting of Dec. 19, was devoted to a study of the coming of John the Baptist, and the Annunciation to Mary. A number of Christians read in their own language the scriptures that were used for the evening. Much interest was shown in the fulfillment of prophecy, Dec. 20, stereopticon slides were shown of Christ's coming at the boarding school. The next evening the school gave its program of recitations, songs, and drills. After the program the school children were taken home by their parents for the holiday vacation. Most of the families went down to the dance hall seven miles from here, where they camped till New Year.

Sat. Dec. 22, a few Christians helped to set up the Christmas tree in the church, and decorate it. It was a beautiful pine tree that had also adorned the school room the evening before. Saturday evening the meeting was not large, however it was better than we had dared to hope from the experiences we have had in previous years. About ten families were represented and of these six families were very faithful thruout the Christmas season, while others attended irregularly. The Christmas story was read by some of the Christians Sat. eve, and the prophetic messages were reviewed Sunday at which time fifty-two were present. Sunday evening a nice group gathered again to see slides of the Good Shepherd. The Christians took active part in explaining the slides and in making applications. The following evening was Christmas eve and we had a gathering of over 100. Christian men and women told the Christmas story as slides were shown of the Birth of our Saviour. The Christmas tree was lighted and a treat was given to all, purchased by money sent for the purpose by Mission friends. Some of the Christians gave gifts to their friends, one gave a sack of flour and a sack of oats to two of his friends, doing so by putting a tag for each on the tree with the name of the giver and the

one who received the gift. The women folks who had worked in the sewing class conducted by Mrs. Habegger, received a set of pillow cases they had embroidered by hand.

Christmas Day is always the big day. The church was full. The condensed Christmas story as written by our dear Senior Missionary Bro. R. Petter was read. The attention was good, in spite of the many children. A light lunch was served, consisting of coffee, crackers, apples, candies and a few boxes of cracker-jack. The latter two were purchased by money which the Indians had collected for that purpose. As nearly all the gifts had been put up in bundles, the distribution of the gifts was done in an hour. There were many happy hearts and radiant faces in the church. It was impressed upon them that Christ was the gift of God, and that God expects us to appreciate His gift by loving and serving Him. Some whom we had expected to be present were absent. A few sent words by friends or relatives that they were hindered from coming by work that was assigned to them at the dance hall and that we should send them gifts by their friends. But we have a strict rule to which we have been adhering, that only those who honor Christ by their presence at the church on Christmas will receive gifts from the Mission. The only exception to this rule is sickness in the family. There are always a few who get disappointed but most of them are making plans to be present. By and by we hope the rule can be forgotten and that they will all want to celebrate the birth of our Saviour at the church. The material that is not given out is saved for needy people who sometimes need help during the year, and some is saved for the following Christmas.

There was no meeting on the evening of Dec. 25. Practically everyone left immediately after the gifts were distributed, to get a share of the big feast that was held at the dance hall in the afternoon. To give up the Indian dances is one of the hardest tests for the Christians. Only a small number did not take part that evening, for if they attend they almost have to join in the activities of the evening, even against their will. We were glad that on the evening of Dec. 26, when we began a series of meetings, we had many Christians present who stayed with the church thru our holiday season, and did not attend any more of the dances. A few years ago it was impossible to hold anyone from the dances. Our series of meetings ended New Year's day with a basket dinner, contributed by those who had been attending our evening meetings.

New Year's Eve we retired about 11 o'clock, but about midnight we were awakened by vigorous knocking at our office door. Two women were there, whom I greeted with, "Happy New Year," and received a happy response to the same. Mrs. Habegger was soon getting the front room ready. The furniture was moved about, a single bed moved in, and in half an hour a young man brought his wife, who gave birth to a nice big baby boy about 4 o'clock. The mother and baby did very well Such ministry of course means much extra work and loss of sleep. We are glad to give such service even gratis, for it greatly helps the Mission cause along. Both father and mother are members of the church here and we appreciate their confidence in their Missionaries. Our patient with her baby left on the afternoon of the third day to her sister-in-law's place near by the mission.

The next day we had the pleasure of welcoming Rev. P. A. Kliewer, now of Monroe, Wash., into our midst. He had served as missionary to these Indians for 16 years, and so came t ovisit them during the holidays. He was with us from Friday till Monday morning, and during that time spoke 6 times including his talk to the Sunday School. John Stands-in-timber one of the converts of Bro. Kliewer's ministry, interpreted for Bro. Kliewer very effectively. Our Christians were greatly blessed by the messages. We only regreted that he could not stay longer. With a warm hand clasp and a "God Bless you" we bid farwell as he left with the mail carrier in a Dodge Coupe for Crow Agency, Mont. and then for home. Bro. Kliewer will have many interesting things to report, for he knows the Indians and the conditions under which the work is carried on.

Your gifts and prayers have meant much to the work here. Altho the past year brought us many disappointments nevertheless it has been a good year, and there have been many joys that have counterbalanced the sorrows. As one gains experience year by year we come to realize that this kind of work takes time, and no one can tell what the eternal rewards will be. But He in Whose name the work is done knows all about it. He knows your love to the work, He knows your sacrifices, He hears your prayers, He also will reward you according to the richness of His love and faithfulness. We are glad for all the prayers you have offered on our behalf and on behalf of the Christians. We are much blessed by your intercession, and often strengthened when we otherwise feel weak for our task. So keep on upholding the work of the Lord and His workers and in time we all shall reap what we have sown.

Gratefully Yours,
Mr. and Mrs. A. Habegger.

DEATH

Moyer—Abraham Allen Moyer, son of the late Rev. Jacob and Catheryn Moyer and husband of Florence S. (Geisinger) Moyer was born April 20, 1880 and departed this life March 5. 1929. Brother Moyer early gave his heart to God and united with the Saucon, Pa., church through baptism. Upon making his home in Philadelphia he identiefid himself with the Second Mennonite church and remained a consistent and useful member until the end, which came to him in a hospital after several weeks of suffering. At various times Bro. Moyer held the office of trustee in the church organization and served as superintendent of the Sunday school. He was one of the original movers in the Organization of The Mennonite Men's Brotherhood and was otherwise active in the general work of the church. Funeral services were held in his home on the evening of March 8, at which time Rev. S. M. and N. B. Grubb officiated. The next morning further services were held in the Saucon Meeting House when addresses of comfort were given by Rev. S. M. Grubb and Rev. A. M. Fretz, the former speaking in English and the latter in German.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR FEBRUARY 1929

A. M. ch., Milford, Nebr., $22.26; Silas Meschberger, El Reno, Okla., $8.00; Zion S. S. Souderton, Pa., $12.52; Ebenezer S. S., Gotebo, Okla., $51.25; Gnadenberg ch., Whitewater, Kan., $79.31; Swiss Sew. Soc., Alsen, N. Dak., $53.00; John A. Dueck, Laird, Sask., $30.00; Gerhard Zerger, Moundridge, Kan., $100.00; Emergency Relief Com., $100.00; Rudolf Mueller, Halstead. Kan., $15.00; Friend, Goessel, Kan., $10.00; Bergtal ch. Corn, Okla., $20.70; Hereford ch., Bally, Pa., $50.00; Mrs. P. H. Goertz, Marion, S. Dak., $4.00; Zoar C. E. Soc.. Waldheim, Sask., $35.00, S. A. Mission S. S. Los Angeles, Calif., $30.00; Calvary ch., Quarryville, Pa., $16.96; E. Swamp Y. P. Soc., Quakertown, Pa.. $25.00; ch. Hutchinson. Kan.. $6.10; ch. Hanston, Kan., $5.87; Missionary Refund, $150.00; First ch., Upland, Calif., $50.63; J. J. & Maria Schroeder, Norheim. Mont., $65.00; Grace Ch., Pandora, O., $49.18; Ch. Lehigh, Kan., $16.26; St. John C. E. Soc., Pandora, O., $25.00; Alexanderwohl ch., Goessel, Kan., $195.25; Jacob Abrahams. Goessel, Kan., $25.00; S. S. Class No. 53, Berne, Ind., $38.50; Tabor ch., Goessel, Kan., $21.65; S. S. Scottsburgh. Sask., $50.00; Intermed. C. E. Soc., Frst ch., Aberdeen, Idaho, $20.00; Men's Bible Class, First ch., Philadelphia, Pa., $35.00; Sew. Soc., Hillsboro Kan., $36.00, Brudertal S. S. Hillsboro, Kan., $73.15; Swiss S. S. Alsen, N Dak., $6.92; John D. Goering, Moundridge. Kan., $60.00; Zion S. S. Dallas, Oreg., $24.95; Saucon Ch., Coopersburg, Pa., $10.00; Jr. C. E. Soc., Souderton, Pa., $35.00; Ch. & S S., Pratum. Oreg., $26.55; Fonda Station, Canton, Okla., $121.05; Christian ch., Moundridge, Kan., $79.75; Herold Ch., Bessie, Okla., $7.45; Ch. near Beatrice, Nebr., $62.37; Bethlelem Ch., Bloomfield, Mont., $37.68; Hebron Ch., Buhler, Kan.. $21.31; Ch. Butterfield, Minn., $14.67; Sunshine Bible Class, Hutchison, Kan., $30.06; S. S. Second Ch., Beatrice, Nebr. $200; S. S. First Ch., Mt. Lake, Minn., $26; Ch. Hillsboro, Kan., $61.95; Hoffnungsau Ch., Inman, Kan.. $16.56; Ch. Deer Creek, Okla., $14.50; Johannestal S. S. Hillsboro, Kan., $80.06; First Ch. Berne, Ind., $627.83. First Ch., Mt. Lake. Minn., $56.45; Bethel S. S. Inman, Kan., $31.97; First Ch., Monroe, Wash., $31.30; Friend, Elbing, Kan., $100.00; Rosenort Ch., Laird Sask., $21.00; C. E. Soc., Hillsboro, Kan., $50.00; C. R. Voth, Canton, Kan., $25.00; Sew Soc., Aberdeen Sask., $25.00; Emmaus Y. M. S. S. Whitewater, Kan., $30.00; B. W. Harder, Whitewater, Kan., $30.00; Sisters of Menn. Deac. Hosp., Beatrice, Nebr., $15.00; David H. A. & L. Schultz. Richey. Mont., $325.00; Pr. S. S. Classes, Summerfield, Ill., $10.58; Salem Zion S. S. Marion, S. Dak., $47.15; Salem C. E. Soc., Munich, N. Dak., $30.63; E. G. Claassen, Whitewater, Kan.. $15.00; West. Dist. C. E. Societies, $38.20; ch. Burrton, Kan., $7.15; Interest, $96.15; John A. Busenitz, Elbing, Kan., (For Mission Quarterly) $.50; Garden C. E. Soc., Moundridge, Kan., $9.70; Bethesda Ch., Henderson, Nebr., $93.97; Grace S. S. Class, Pandora, O., $26.00; Salem Ch., Dalton, O., $82.00; Mrs. A. M. Bechtel Bally, Pa., $30.00; Maria Pauls, Pt. Legacy, $1200.00; Father & Son, Berne, Ind., $30.00; First Ch., Halstead, Kan., $53.08; Bethel Ch., near Fortuna, Mo., $33.47; Conference Trust Fund. $1171.25; Jacob S. Voth, Pt. Legacy, $5000.00; Interest (Jacob S. Voth Legacy) $104.00; Ex. Com. of Mission Soc., (Receipted by Mrs. J. G. R.) $1146.75. Total $13,060.49.

Balance in Bank, February 1st, 1929, $484.54.

Gifts for General Fund	$ 9801.26
Gifts for Orphans, Teachers, etc.	1090.08
Gifts for India Station,	363.20
Gifts for China Relief	100.00
Gifts for China Bldg. Fund	48.00
Interest & Rents,	1452.20
Gifts for Sundries,	205.75
Total	$13,060.49
Balance and Total Receipts	$13,545.03
Notes Receivable	3,500.00
Money borrowed during the month	5,000.00
Total	$22 045.03
Paid on orders during the month,	1,5920.24
Paid on debt during the month,	5,000.00
Total	$20,920 24
Bal. in bank March 1st. 1929	$ 1,124.79

Gratefully acknowledged,

J. G. Regier, Treasurer,
J. E. Regier, Asst. Treas.
Newton, Kansas.

JOTTINGS

Rev. J. E. Kaufman, pastor of the Donnellson, Iowa, church presented his resignation to the congregation at a recent congregational meeting. The resignation was accepted.

Rev. Benj. Ewert of the Canadian Conference is on a six weeks preaching trip during which time he expects to visit many outlying churches in the Province of Saskatchewan.

Rev. John Regier was recently selected as an assistant to Rev. David Toews whose work in the Canadian churches has grown to such an extent that there was a need for one to aid in the serving the churches under his care.

The Mennonite Year Book of the (Old) Mennonite Publishing House, Scottdale, Pa., for 1929 not only gives information of value to the members of that branch of the church but also contains a list of the ministers of all branches of the Mennonite church.

Missionary Samuel T. Moyer was the guest of the Men's Brotherhood of the Second church, Philadelphia, last week. His address and the picture shown by him were greatly appreciated by the audience that assembled to hear him.

The Mennonite settlement which began at Yarrow, British Columbia, in 1927 has been growing steadily from a few families to a community of nearly 400. The country seems well adapted for a variety of crops and settlers are reporting excellent returns from their lands.

Bethel church, Mt. Lake, Minn., closed a two weeks series of meetings under the direction of Rev. A. Leaman, Chicago. The meetings began Feb. 17.

Goshen College, Goshen, Ind., is preparing to enlarge its plant by the addition of a dormitory for men that will accommodate 110 men and will cost $50,000.00.

Rev. N. B. Grubb substituted for Rev. Freeman Swartz, pastor of the Eden church. Schwenksville, Pa., last Sunday. This was the home church of Rev. Grubb when called to the ministry fifty-five years ago.

The East Swamp. Pa. church reports a membership of 94, an increase of 9 over last year. The total income for the year was $4,080. The congregation is well organized with a Sunday School, Adult Bible Class, Ladies Aid Society, Young People's Society and a Junior Society. During the year the church has been remodeled and improved.

Freeman College, Freeman, S. D., is an institution supported by the neighboring Mennonite who number about 2000. Just now the institution is in the midst of a drive for $40,000. The College has recently made a substantial addition to its library. The praying friends of the institution are making it clear that the college and the faculty are unflinchingly committed to the Gospel and the management announces its purpose to make every pulse beat of the College evangelical.

Rev. Freeman Schwartz of the Eden church, Schwenksville, Pa. church was the speaker at an elaborate Men's Class Banquet given in the neighboring Reformed church on March 12.

The Ladies' Aid Society of the Topeka, Ill. Mennonite church devised a novel method by which to raise money for mission purposes. The members of the society were divided into two groups. Those in one group are to give one cent for every rainy day and those in the other group are to give one cent for every sunshine day. The plan will be tried for three months.

The Men's Bible Class of the First church, Philadelphia, held its Annual Class Banquet in the church. The attendance was one of the largest. Special music and group singing lent zest and spirit to the occasion. The speaker of the evening was Dr. Wilford McLean who gave an excellent talk in the subject, "The Religious Life of George Washington."

The Men's Glee Club of Bluffton College gave a splendid concert in St. John's church, Pandora, Ohio, Sunday evening, Feb. 24. The choir of this church is practicing a sacred cantata, "Risen" to be given during the Easter season. Miss Mary Haas, a member of the St. John's church, has recently returned from her first term as a missionary to Africa under the Soudan Interior Mission. She gave an interesting account of her experiences recently in a regular service of the church.

The National Golden Rule Committee of the Near East Relief has confirmed December 2 as the date for the International Golden Rule Sunday this year. The committee at a recent meeting in New York at which Major General Harbord presided, adopted plans to promote the effective observance of that day.

Frequently we hear the statement, "I know I am not doing what I should with my Sunday school class, but I just cannot give any more time to it, there are so many other things that demand my attention." In the final analysis could we not eliminate some of the "other things" and make more time for the most important thing of all—getting the Word of God into the hearts and homes of those in our classes? Dr. Alexander Whyte says, "Unless love to God and to man, unless self-forgetfulness and self-conquest lay at its root, the most far-sounding deed that ever any man did was but dust and ashes, and far less than that in the sight of God."—Bulletin, Third Baptist Church, St. Louis, Mo.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The Mennonite Year Book and Almanac
1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, $1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, MARCH 21, 1929 No. 12

NOTES AND COMMENTS

Asserting that they are so moved by the "frightful tragedy" which is presented in the plight of the starving millions of North China that they "cannot stay their efforts" to provide relief for the famine sufferers, the directors of China Famine Relief, U. S. A., 205 East 42nd St., New York City have issued a statement of facts and an appeal to the American people.

The famine relief directors declare that out of the total of between 12,000,000 and 20,000,000 men, women and children who are facing death from starvation, 4,000,000 can now be reached by relief, and that for that purpose $4,000,000 is immediately needed. This information is based upon a cablegram just received from the American Advisory Committee, which is supervising the application of American relief funds in the famine areas.

A group of scriptures characterized the curious word "Diglot" is described in a recent circular issued by the American Bible Society. In a "Diglot" a Gospel or, in some cases, the whole New Testament is printed in two languages side by side, either upon the same page or opposite pages.

It will be a surprise to many to find that "Diglot" Scriptures in more than thirty languages, from Albanian to Yiddish, with English as a parallel language, are available for those who seek to bridge the gap between the language of their fatherland and the language of their adopted country, and in turn for those who, having English as their native tongue, seek to master other languages.

Religious and educational workers in foreign-language communities have found these publications of especial value. "Diglot" Scriptures are of use in classes for teaching English to foreigners, in the study of languages in colleges and high schools, and in the study of the Bible. To those familiar with more than one language, these little books throw light upon the meaning of the messages of the Bible as seen by those who have translated them into other tongues.

This circular may be secured from the American Bible Society, Bible House, Astor Place, New York City or any of its agencies.

Divorcing religion from education finally produces an institution antagonistic to religion. To prevent this, Christian agencies have been established on the various college campuses. These agencies, however, now possessed by an over-emphasis on mere Social-service are religiously indifferent, and have lost their distinctly evangelical character.

Feeling the need of proclaiming Christ's vicarious and propitiatory sacrifice, groups of students are joining hands across the country for greater power in a national organization. "The purpose of this league shall be to bear united witness to the faith of its members in the whole Bible as the inspired Word of God; to interest other students in the work of the gospel ministry; to have fellowship one with another; and to present to students evidences of the truths of Evangelical Christianity."

(Art. II of the Constitution of the National Organization.)

Special interest centers in the Sunday School developments in Brazil at this time because the Eleventh Convention of the World's Sunday School Association will be held in Rio de Janeiro, July 1932. The Seventh National Convention of the Brazil Sunday School Union convened recently in Juiz de Fora and was declared by all who parcipitated to have been the most successful and inspiring interdenominational gathering ever held in Brazil. There were 158 registered delegates which also was a record. The division was Methodists 64, Presbyterians 59, Congregationalists 17, Independent Presbyterians 10, Episcopalians 6, Others 2. Most of the delegates were given hospitality at Granberry College, the largest educational institution of the Southern Methodists in Brazil. The Convention sessions were held in the college chapel, and the class rooms were used for group meetings. The spirit of joyous Christian fellowship developed under these circumstances was a revelation to many whose experience has been limited to denominational gatherings.

A BRIEF HISTORY OF THE MENNONITE CHURCH OF GEARY, OKLAHOMA

(Prepared and read by Bro. Fred Ringelman on the occasion of a farewell service, when the cangregation took leave of the old church edifice. Published at the request of the congregation.)

Then Samuel took a stone and set it between Mizpeh and Shen and called the name of it Ebenezer, saying, hitherto hath the Lord helped us." I Sam. 7: 12.

Friends and fellow church workers: It will soon be 32 years since the organization of this church the first Mennonite church of Geary, Okla. Its beginning however, dates back nearly 37 years to April 19th, 1892, when this part of Oklahoma, known as the Cheyenne and Arapahoe Indian reservation was thrown open for settlement to the white people. At noon of that day several thousand men and women who had been lined up along the border between El Reno and Henessy, and on the south side of the South Canadian river, at a given signal made a break across the line to secure homesteads in the country.

Among those who made the run from the line about two miles east of Darlington, were five young Mennonites, Rev Jacob S. Krehbiel, John Horsch, J. M. Pletscher, Henry A. Lehman and Henry Schmutz. Brother Krehbiel secured as his homestead the farm owned till about a year ago by A. E. Loganbill. The others staked claims adjoining to the west and south. Since Rev. Krehbiel soon had to return to Darlington where he was employed as superintendent of the Indian mission, Henry Stahlheber came from Kansas to do the work on his homestead. A short time later John and August Weber also came and took claims near the Red Hills.

A well was dug and a small one room house was built near the west line of the Krehbiel place. This house was occupied by Mr. and Mrs. Pletcher and together with a tent and several covered wagons for bed rooms, served as a home for the group during the first summer. The house was later moved to the Schmutz place. Mrs. Pletscher cooked for the men while they broke prairie and hauled lumber from El Reno for their buildings. It might be interesting to note that much prairie breaking was done with oxen.

In the fall of 1892, Mrs. John Horsch came, and Brother Krehbiel and his wife moved from Darlington to the setlement to do field missionary work from that point. Since their house was just being built, they lived for some months in the loft of the now old barn, which still stands on the Loganbill place. Here Bro. Krehbiel held the first Mennonite church services. During the winter, they moved into the house and services were then held there, and a Sunday School was organized. In this house the first baptism took place on April 8th 1893, when Henry Stahlheber was received as a member.

In 1893 the first Canadian Valley school house, a small building 12x24 feet, was built and after that, the Sunday school and preaching services were held in it.

Between the years 1894 and '97, some new settlers moved in, these being in the order of their arrival: Mr. and Mrs. F. Ringleman with their son Orlando, at that time a child one and one half years old, Mr. and Mrs. Geo. Ringelman with their daughters Emma, Lizzie and Abbie, and Mr. and Mrs. Peter Weber, parents of the Weber brothers, who as also Henry Schmutz had married during this time.

The Indians at that time were not scattered as at present but lived mostly in villages which varied constantly in size due to their fondness for roaming. On the bend of the river, about three miles northwest of Brother Krehbiel's place was a large village, varying from a dozen to about thirty tepees, known as Gunns camp. Three miles east was another camp, Ed. Guerier's. To the north and west were smaller ones such as Romero's, Cut Finger's and Blindy Beaver's. Farther north across the North Canadian was Left Hand's, also a large camp.

Rev. Krehbiel was doing missionary work among these Indians but lacked a meeting place for them. To provide this, his father, Rev. Christian Krehbiel, in the fall of 1894 donated the funds to erect an 18x30 feet church which was to be the property of Bro. Krehbiel. Construction was begun at once. The church was built northeast of the house, close to the road, on the plot of ground where Mr. Loganbill now has a flourishing catalpa grove.. That building is now the north half of the present church, including the class room. The pulpit and the benches were made by Mr. Pletscher. Two of them are still in use on the platform. By Christmas the building was near enough finished so that the Union Sunday School celebration could be held there. There was a 12 foot tree which extended above the ceiling joists, and it was a happy occasion for all because the church was so comfortable and roomy compared to the school house. The next day there was a celebration for the Indians, again using the tree.

The following Sunday, Sunday school and services were held for the last time at the school house as it was voted to hold future meetings at the church. Services for the Indians were held in the afternoon every two weeks. Usually a lunch of bread, meat and coffee was prepared for them and after the wants of the stomach had been supplied, they were invited to the church where Rev. Krehbiel spoke to them through an interpreter. Before the church was finished the Mennonites met at their homes for prayer meetings and German services; then for some time these meetings were held at the church in the evening.

In conducting a Sundayschool on the frontier where many people with different training in the Bible and religious matters, attend, some amusing incidents occur. In one Sunday school, not this one, a teacher asked the class, who wrote a certain prophecy mentioned in the lesson. A boy probably sixteen years old, answered "David C. Cook."

One Sunday morning before opening Sunday school, a number of half grown boys and girls were on the outside, watching a sick dog that had probably been poisoned. When they came in, one announced for the benefit of all present, "The dog's dead now."

Other matters occasionally diverted attention. One Sunday afternoon in December there was practice in the church for Christmas exercises. The day was quiet and beautiful. Then there appeared a column of smoke rising from the prairie near the Red Hills, possibly a mile or two north of where the town of Greenfield now stands. It meant trouble if the wind turned and that happened shortly. It blew hard and cold from the northwest. The meeting adjourned without ceremony. Every one rushed home. The men changed clothes, hitched up and with barrels of water, buckets and old sacks made a run for the fire. In half an hour the head fire had covered the six or seven miles to the settlement and was soon all around it. The settlers had difficulty in saving their buildings and feed. It was nearly ten o'clock that night before they felt safe in going home, and by that time it was so cold that the wet sacks they were using had frozen stiff. Many life stories could be told, but there isn't room for them here.

The Mennonites had chosen the name, Garden Plains, for the settlement. Some cards, song books and other literature may still be found with the name Garden Plains Union Sunday School stamped on them. However, a settler named Birkey, ran a little store on the present Critchfield place and secured a Post Office which was named Geary. This name was later given to the new town so the other name failed to hold.

On Christmas 1895 the organ, just lately discarded, was to come as a gift but arrived a few days too late for the celebration. A piano, also a gift by several of our members now takes its place.

As time went on the government moved the Indians more and more to their allotments. The villages were broken up and the Indians scattered. This made it difficult to get them together, so the mission station was discontinued and during 1896 and the spring of 1897 Bro. Krehbiel was again stationed at Darlington as superintendent of the Mennonite Indian school at that place. Once a month he came to the settlement to hold services.

In the spring of 1897 he resigned at Darlington and moved back to the setlement to stay. Then at a meeting held July 11th 1897, five years after the beginning of the work, it was decided to perfect a permanent church organization. Since all were members of the church at Halstead, Kansas, Rev. Christian Krehbiel, pastor of that church was asked to officiate. He consented and arrived on August 13th. On that day the first born son came to bless the home of Bro. and Sister J. S. Krehbiel. Their joy however was turned to sorrow as the Lord saw fit to recall this little one in a few hours. He was laid to rest the next day in one corner of the church yard, the Grandfather speaking words of comfort on the occasion. After a time a white stone was set at this grave. Some years later the congregation bought a tract in the Geary cemetery and the body and stone were moved there.

The day after the funeral, August 15th 1897, the organization was carried out with twenty-two white people and three Indians as the first members. The latter lived near Darlington; their membership was transferred here from more distant churches. Rev. J. S. Krehbiel was elected Pastor and John Horsch and Peter Weber, Deacons. The name Salem was chosen for the church but after the removal to town, this was changed to the First Mennonite Church of Geary. Of the initial twenty two names four are still on the church roll. The Sunday following the organization, Rev. J. S. Krehbiel was ordained Elder, his father again officiating.

The following year, about May 1st 1898, the long looked for railroad was built through the site of the present town of Geary and a town of shacks sprung up, almost over night. Soon after the opening, Rev. Krehbiel was asked to start a Union Sunday school in town. He consented upon the condition that the country Sunday school would join in the meetings. This they voted to do. Store buildings in the course of construction were the only available meeting places. Boards laid across nail kegs and beer barrels, of which there were plenty in Geary, as the town had seven saloons, served as benches. After Sunday school Rev. Krehbiel preached to the motley crowd, using a store box as pulpit There was always a good attendance.

Whenever a building was completed, the Sunday school had to move. This involved considerable work and was very unsatisfactory, so Rev. Krehbiel was urged to move the church to town. The matter was presented to the congregation who felt that it was for the greater good and voted to make the change.

A day about the middle of July was chosen for the moving. Work was begun in the morning and by noon the church was loaded on four wagons. After dinner sixteen horses were hitched to these and the trip begun, straight across the prairie whenever the going was best for there were no fences to interfere. While pulling out of one draw a chain, which lashed the timbers to a wagon, broke and let one corner of the church down, right on an ants nest. To get the corner up and not get bitten at the same time, was a problem, but one successfully accomplished. The party arrived in town, unloaded, and by dark had the church on blocks in its present site. Two lots of this site had been given to the Mennonites by the town site company soon after the opening. The town site company presented every denomination who wished to build churches in Geary, similar sites. Two more lots of our ground were purchased later. This quick and successful moving was quite a feat and a record of which all were justly proud.

(To be continued.)

CONFERENCE FOR MINISTERS AND DEACONS

Allentown Mennonite Church,
1211-1213 Chew Street.
Easter Monday, April 1st, 1929
Morning session 9:30 A. M.

Song service

Opening Devotional Service .... Rev. Linford Foulke.

Topic: "Present Day Preaching. A—Types. B—Materials." Rev. G. T. Soldner.

Discussion .... Rev. S. M. Grubb.

Topic: "The Minister and the Sunday School Standards as Adopted at the last General Conference," Rev. Daniel J. Unruh.

Discussion .... Rev. V. B. Boyer.

Topic: "The Deacon; His Office and Responsibility." Deacon S. W. Gross.

Discussion—Deacon U. S. Stauffer.

Report of committee on Transportation to General Conference.

Report of Conference finances by Conference Treasurer.

Afternoon Session.

Book Review: Any book read within the last three months may be reviewed.

Rev. Howard G. Nyce. Rev. Howard Landes. Rev. A. J. Neuenschwander. Others.

General Discussion: "Our Church Paper."

1. What can be done to secure more contributions: Church correspondence and original articles.
2. Enlarging the subscription list.
3. Different Departments; are they advantageous or not? (Note. No assignment has been made, but everyone present is kindly asked to take part).

Topic: "Conserving the Easter Inspiration and Ingathering." Dr. E. E. S. Johnson.

Discussion .... Rev. A. M. Fretz.

Closing Meditation. Dr. Irwin Bauman.

All Ministers, Evangelists and Deacons are cordially invited.

A. M. Fretz, President. ....
A. J. Neuenschwander, Sec.

Rev. W. S. Gottshall, of Freeman, S. D., is in Kansas conducting series of meetings in the Inman and Buhler churches. Rev. J. J. Balzer of Mt. Lake, Minn. will be in Freeman conducting services for a week or two.

THE MENNONITE
A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January. 22, 1919.

EDITORIAL

A document of major importance to Mennonites has just come from the press of The Mennonite Publishing House, Scottdale, Pa., in the form of a volume which bears the title,Feeding the Hungry, Russian Famine 1919 to 1925: American Mennonite Relief operations under the auspices of the Mennonite Central Committee. The work was edited by P. C. Hiebert, chairman of the Central Committee assisted by Orie O. Miller, assistant secretary of the Mennonite Central Committee. The work is attractively gotten up and well illustrated and contains 465 pages of matter. Generally it is assumed that reports of work that has been completed are but a dull rehearsal of the incidents that go to make up the whole effort arrayed one after another in unattractive monotony. But here, for the Mennonites, at least, there is something that brings a thrill, for it preserves in lasting form the record of events that were the most trying in all the history of our beloved church. The outside world is of the impression that Mennonites are hopelessly divided, generally, on non-essential matters. The report disproves this impression for as we follow it we note so many things characteristic of all Mennonites that we feel we are not so far apart as others think we are and perhaps as we ourselves have thought we were. The arrival of the Russian Student Commission in America in 1920 developed a tremendous interest in the Russian brethren and a lively concern for their well being. The close of the war had left so much in uncertainty that we begin to have serious doubts about the continuance of the world famous colonies of Mennonites in South Russia. They had then not only passed through severe testings concerning their principles incident to the war but the terrible outrages to which they were subjected by various brigands who overran the country made every one feel pessimistic concerning their future happiness if not their very existence. The appearing of the famine only multiplied the concern of the Mennonites for them all over the world. The story of Mennonite relief efforts hitherto was confined to the various conferences in which there were agencies more or less organized to care for the distressed whenever such a need became apparent. The earlier chapters of the book give a short description of the agencies that were functioning. It soon developed that if the famine sufferers were to be relieved the work must be done on a larger scale than it was possible for any of our American branches to undertake. This brought together committees from all branches who then undertook to work together as a Mennonite Central Committee. As every page of the book teems with figures and facts one can do little more than direct the reader's attention to the book itself in this short article. Money in larger amounts than ever before raised by Mennonites for a single purpose flowed freely into the hands of the Central Committee and was carefully and effectively administered and distributed in the form of supplies and funds by capable representatives on the field. The result was, as Rev. Janz informed the General Conferenc at its last meeting at Berne, Ind., that thousands and thousands of lives were saved. In saving lives it also cost life. The disappearance of Clayton Kratz after being arrested by the Red authorities now leaves no doubt that he met an untimely death at their hands. Thus the affection of the Mennonites of America for the Mennonites of Russia is cemented by the blood of one who became a martyr for them in their needs. Not only did the Mennonite Central Committee bring food to help bridge over the immediate need for food but it also with the assistance o the Mennonites of Holland supplied seed with which to begin again the battle for existence and with this went also tractors that took the place of the horses that had disappeared with the famine and provided the necessary power for cultivating their holdings.

Times since the famine have continued to be hard for Russian Mennonites and from a position of being the wealthiest peasant class in Europe they have been brought to one of pathetice poverty, yet, had it not been for the united efforts of American brethren working through the Central Committee it is exceedingly doubtful whether there would be any Mennonites remaining in Russia today. Those who remained and have been able to work their way into the United States and Canada are unceasing in their expressions of gratitude for what was done for them and their brethren and, as time goes on and they prosper, as the surely will, as the years go by, they will find inspiration for future helpfulness for the unfortunate in the wholehearted assistance their American brethren gave them in time of their greatest need.

In a smaller way different branches of Mennonites worked together during the years of the early seventies to assist the needy Russian Mennonites who were then coming in great numbers into this country. No one regrets what was done then and those so assisted have proved themselves worthy of every confidence that was placed in them. It was from these people still so closely bound to Russia by ties of relation-ship that much, perhaps the most of the money that the Central Committee used came. This they could not do only because of personal ties with relatives beyond the sea but because they are the most prosperous class among the Mennonites in America. No doubt the many settlements in Canada will, as the years roll by, also come to be substantial additions to the already numerous settlements of our people throughout the U. S. and Canada.

It was not only a brother's part inserving our own that made the work of the Central Committee a matter of such satisfaction to us and enabled us to preserve a people noted for their culture as well as their piety but it really emphasized the fact that though, for various reasons there are numerous independent beliefs of Mennonites in America, Mennonites are essentially one. We have learned that they can have common interests, that they can work together and sacrifice together for the common good. We are beginning to feel that we are no longer rivals but co-workers.

CORRESPONDENCE

Rickreall, Ore., March 4, 1929.—There has not been a report from this section for some time and as many things have happened since the last report I shall try to give a short account of what has happened here.

We have had several visits by ministers from other states. Bro. J. C. Kaufman of S. D., was called by our church for a series of Evangelistical meetings, which call he accepted. He started the meetings on the 10th of February stayed with us for 15 days. He delivered 15 messages, and made many calls at the homes, with the result that 16 souls were added to the church. Two by baptism and 14 by the right hand of fellowship. There are many more of our Brethren who have come to the west from other lands and located here who should be induced to join our church. Bro. S. S. Baumgartner of Portland, Ore., came over the last week of the meetings and helped. At present we have no resident minister. We understand there are many churches in the east where there are more ministers than necessary. We have often thought that some of the Brethren so situated might find it in their hearts to come to the west and help us out. We can assure them that there will be work enough to satisfy the most energetic worker, and as one can readily see by the foregoing report, the Lord richly blesses the work here.

Our church has been served up to this time by Bro. S. S. Baumgartner of Portland, every other Sunday and Bro. Paul Schrag from Seattle, Wash., who visited in Salem, helped us out many times in between. Also Bro. John Roth of Salem has served here from time to time.

The weather this winter has been rather the exception than the rule. We've had more cold, dry weather than usual, not near the amount of rain has fallen this winter as usual. But it may make it up soon. The crops look promising for this time of year.

The week following Bro. Kaufman's work here Bro. J. H. Brown, former missionary in China, held four meetings in our church which were well attended. He told us many things about the difficulties, successes and problems of the work in which he has been active. May the Lord bless the work the Bro. is doing and give us all a clearer understanding of our problems, confronting us in the mission work in the foreign fields.

May the Lord bless all who helped in his work and give a rich increase for all labor, time and effort in His name.

In His service,
A. G. Rempel.

THE CHRISTIAN EXPONENT "CHAT"

MISSIONARY BROWN ON THE COAST

We have the pleasure of having in our community Rev. H. J. Brown from Freeman, South Dakota, who has spent over twenty years in service in the Mennonite Mission in China. Sunday evening he gave an address at the Upland church on the subject, "The Indigenous Church in China." Tonight (Monday, March11) he will speak on "The Future of Missions in China." It is only occasionally that missionaries on furlough reach the coast and for that reason their visits are doubly welcome. After visiting the churches in California, Rev. Brown expects to go to Oregon and Washington.

Rev. Brown is convinced of the wisdom of making such changes in mission administration in China so as to meet the new situation which the nationalist movement has brought about. Much of the responsibility for the mission work has already been turned over to the Chinese. As a matter of fact this was done in the Mennonite Mission before there was any urgent demand for it upon the part of the natives. The theory of our missionaries was that this change should take place before rather than after the natives insist upon it. Rev. Brown related the experience of a neighboring mission that was extremely conservative in its policy and averse to any changes. The result was a split in the mission church, half of the natives refusing to continue any longer under "foreign domination" and organizing themselves into a separate church. There is apparently no question in Missionary Brown's mind as to the continuation and growth of the mission work in the future. Just how it will be conducted and the nature of the developments remains of course to be seen. In the meantime our missionaries on furlough are somewhat in suspense. They expect to return but of this they cannot be certain. For their returning will depend not only upon the Foreign Mission Board, as formerly, but upon the action of the native Christians in the Mission. It is pleasant to observe that to the last one our missionaries are interested in their work and in the welfare of the people with whom they labored. They love the Chinese people as the missionaries in India love the natives of India. Should it turn out that the work on our own station will be closed to any of them, they will undoubtedly return to China anyway and enlist in whatever service is open. God bless our missionaries! Their work has brought Life and Light to the people of other countries and incidentally has been a great source of blessing to the home church.

DR. NEUFELD AT POMONA COLLEGE

Dr. Dietrich Neufeld who was formerly of the faculty of Bluffton College, but who on account of ill health was lured to the great southwest, has already made a large place for himself as head of the German Department at Pomona College. He is not only popular with the students but also in the community and receives frequent calls to speak on his experiences in Germany during the War and on modern conditions in Germany. He still retains his membership in the First Mennonite Church at Bluffton and his being a Mennonite, he says, has created a good deal of interest at the college because of our attitude towards war. Dr. Neufeld's health has greatly improved since coming to New Mexico in 1927 and to California last fall. We are sorry to learn that Mrs. Neufeld's health is not good. She is at a sanitarium at Los Angeles where she expects to remain for some months.

Pomona College, where Dr. Neufeld teaches, is only a few miles away and this made it possible for our Men's Brotherhood to have him for their speaker at their February meeting. He gave a vivid account of his experiences in Germany during the War as a Russian prisoner. Upon coming to Germany as a student in the university, he found the Germans a most friendly and hospitable people. When the War broke out, they, like the people of other war countries, became the victims of war psychology. The air was full of suspicion and hatred. The people of enemy countries were looked upon as monsters, demons, and what not. He himself was clapped into prison and suffered a good deal of hardship even though he had harmed no man. His principal offense was his attitude toward war. Had he denied his faith , he said, he might have gotten out of prison and gotten along well with the authorities. But what is life, he asked, unless one stands by the things he believes and suffers for them if need be. The large colleges need more men like Dr. Neufeld and apparently are anxious to get them. It is a fine thing that Pomona community will get its impression of Mennonites through contact with a man of his character and ability.

THE PACIFIC DISTRICT CONFERENCE

As a rule the Pacific District Conference meets in the spring of the year. Last year it met at Colfax, Washington, the middle of June. This year it will be held in the city of Los Angles and the date decided upon is the latter part of November during the Thanksgiving season. This seems to be the most suitable time to meet the convenience of the local church with whom it is held.

The California Sunday School Convention will be held at Paso Robles on April 5, 6, 7. The two Mennonite churches of that community will be the host of the Convention although the meetings themselves will be held in the Baptist church on account of insufficient seating capacity in either of the Mennonite churches. Rev. C. Hege is the pastor of the church in the city of Paso Robles while Rev. F. F. Janzen has charge of the country church a few miles out of the city. Paso Robles is 250 miles to the north, a nice day's jaunt with the auto. A good many from this place are planning to attend.

We have just begun a mission study class in the Upland Church. The subject is the Cheyenne Indians and the text used is the booklet prepared by Miss Anna Stauffer of Los Angeles. At the first meeting there was an attendance of thirty and there will probably be more. Those attending have manifested considerable interest in the discussions. There are many of us who have always loved Indian stories and we had distinct pictures in our minds regarding the American Indian, their red skin, tomahawks in hand, long feathers in the hair, their wigwams, papooses, canoes, bows and arrows. But we had not thought of them in terms of Christian converts or Mennonite church members. And we had given little attention to the present status of the Indian. We could possibly name a half dozen or a dozen tribes but no more and we had little idea of their geographical distribution or their numerical strength. In the course of our first discusssion we have learned that there are in the United States 335 tribes of Indians, each with its own language, history and traditions. The total population numbers 349,595 which is an increase of 16,585 in the last ten years. This is not a large increase but it indicates clearly that the American Indian is not, as popularly represented, a "vanishing race". The mission work among the Indians is not an easy task and numerous attempts on the part of various denominations have been abandoned. The language forms one of the major difficulties. I was interested to learn that the report of the Indian Commission published in 1926 gives a high estimate of the work of our Mennonite Missions especially in linguistic work. The labors of Rev. Petter, now at Lame Deer, Montana, are outstanding in this respect. In our discussion group is Mrs. S. S. Haury, who with her husband, were among the first missionaries to the Cheyenne.

"Chips of Experience" is the title of a book by the Rev. H. J. Brown, mentioned above, and published by the Berne Witness. It has just now come to my desk and I have had time only to give it a glance. It is written in clear simple style, is well illustrated, and abounds, as the title indicates in personal experiences. The author writes out of a wealth of experience. He has done the church and the cause of missions a fine service in writing this book. We need more literature of this kind. Any one desiring a copy should address the author at Freeman, South Dakota. He has about one hundred copies left of the first edition and there should be ready sale for every copy. Get it for your Sunday school library. It will give everyone who reads it a good idea of the mission work in China. It has recently been suggested that we should quit using the term "Far East" and substitute for it the word "Near "West". It is literally true that China has become our neighbor and the relations between the two countries are bound to be closer in the future. It will be all the more worth while to read books which pertain to the Chinese people.

Upland, Calif. Lester Hostetler.

DO YOU KNOW

101. What paper was the first to be issued for Mennonite young people?

102. Who were the first to do mission work in Turkey?

103. Who promoted missionary work in South America?

104. When the first Pacifist conference was held?

ANSWERS

1. The Youth's Monitor, a small monthly periodical was launched January 1, 1883 by the Mennonite Brethren in Christ.

2. In 1898, Miss Rose Lambert

(later Mrs. David Musselman) and Miss M. A. Gerber of the Mennonite Brethren in Christ Church took up work among the Armenian orphans.

3. J. W. Shank made investigation of the South American field and campaigned among the American Mennonites for the work. It was opened up in 1917.

4. In 1922, the first Pacifist Conference was sponsored by Friends, Brethren, and Mennonites; in session at Bluffton, Ohio.

CANDY COATED

(From Editorial of Dearborn Independent).

The center drug store is becoming a symbol of the times. Bitter medicines that once decked the shelves are fast disappearing In their places are numerous candy-coated substitutes. 'Easier to take' the druggist explains, and his explanation echoes the general demand of the people. For all hardness, all bitterness must be strained out of the life of today. Modern life must be made candy-coated.

The great glossing process begins with the training of youth. Discipline now is largely a matter of suasion. For punishment has been ruled out. Indulgence is the keyword. Education must be made as pleasant as possible. The pupil must be saved effort at all costs .The teacher must instil information into the pupil, never should the pupil be required to acquire for himself. And it leads—the great glossing process —quite naturally to the vitals of the nation. All penalty for crime should be candy-coated, not only is the criminal to be hedged about by all manner of safeguards while in court, but later in prison his way must be made comfortable and as easy as possible.

Most interesting, however, of the phases of this glossing process is the inroad into the church. The stern uncompromising religion of our ancestors has been treated to a diet of cream and sugar. Hell has lost its terrors, heaven its rewards. The doctrine of eternal punishment has passed from the pulpit to the stage—where it is bandied as a joke. Those who cling to the old faith are butts of ridicule. Those who have ready explanation and make easy allowance for all shortcomings seem the real leaders of the day .

Perhaps all this is better so. Perhaps it is a mark of progress to refuse bitter medicine Perhaps our fathers were wrong in believing that strong character is molded in crucible of adversity. This is an enlightened age, and may be they are right who would serve all truth in candy capsules.

C. H. Friesen.

UNION EVANGELISTIC MEETINGS IN PHILADELPHIA

For about a quarter of a century a number of churches in our neighborhood have been holding Union Services annually. For years, Rev. N. B. Grubb, Pastor Emeritus of First Mennonite Church was one of the leaders in this union effort. The following seven churches formed the co-operating group this year: Calvary Evangelical, Fifth Moravian, Fiftieth Baptist, First Church of God, Seventh Street Methodist, First Mennonite and Susquehanna Avenue Presbyterian. All our meetings were held in the last named church. This church had the largest auditorium and was most centrally located.

In former years we would hold the meetings in the different churches and the local ministers would take turns preaching. This practice has made for Christian fellowship and spirit of cooperation. While we could see some results of the efforts in past years the response was not as large as it should have been. Consequently the ministers of the cooperating churches began to plan early for the series for March 1929. It was decided to get an outside speaker and to hold all services in one church. The result of the meetings is evidence that our members were well pleased with the arrangement.

To find a man who will fit into such a situation is not the easiest task. After much prayer and consideration the group agreed to call Dr. J. E. Hartzler, Bluffton, Ohio, as the Evangelist. Each church made special preparation for the meetings by holding weekly Cottage Prayer Meetings in various homes. Some of the churches held three such prayer meetings per evening. Thousands of invitation cards were distributed and many of the members made personal visits to such who should come to the meetings. During the period of the meetings, men and women would go out before eight o'clock and personally invite people to come and hear the Gospel preached.

The meetings were well attended, on one occasion the church was filled and on several other evenings the large auditorium was nearly filled. The spirit of God was manifestly present and working in the hearts and lives of many. The messages as delivered by Dr. Hartzler were clear cut Gospel. He emphasized the great foundation principles essential for conversion and the beginning of Christian life.

Everyone present was helped by the messages. Sinners were converted, and those who were followers of Christ were strengthened and encouraged. First Church will receive a number, who were awakened, into their membership in connection with Easter, and we trust that the other cooperating churches will be permitted to receive such into their fellowship who want to be faithful to Jesus Christ. The twelve day series, February 27th-March 10th was all too short, but it proved a season of blessing to all.

BIBLE AND SATURATED MEN

A Bible-saturated man is a ready man. For every pressure of fate he has a reply of inward wisdom and power. He is never at a loss for comfort or sustaining. "These things have I spoken unto you," said Christ, "that my joy may be in you, and that your joy may be made full." This filling comes to the Bible-saturated man, a fullness of joy that the world cannot give, and certainly cannot take away.

Men are driven to the Bible by understanding their need of it. Their observation must show them what strength other men get from it. Their consciences must show them their own sinfulness and weakness. Their will must lead them to make trial of the Bible satisfactions. The more they use the Bible the more clearly they will see that they cannot afford to do without it.

Bible saturation, of course, is a slow process. There is no such thing as mastering the Bible; it must master you. A charlatan who could advertise to teach the Bible in ten easy lessons would be laughed at by the world. Sorrow must teach the Bible, failure must teach it, joy and labor and human brotherhood must teach it, and all the blessed and difficult experiences of mortal life. Time goes into process of Bible saturation, and painstaking, and much thoughtfulness. Only a patient man can become a man of the Book.

Wise method must go into the process of Bible saturation. Many of us know little about the Bible because we do not seek that knowledge in a way that would bring us any other knowledge. we must have a regular time for our Bible reading, and the time must be adequate to the great purpose. We would not undertake to master any other volume in the fragments of time we often consider sufficient for the greatest of all books. Not only a regular time but a regular place is necessary, or at least best, that customary surroundings may put us immediately into the Bible frame of mind. And we need, of course, a proper set of printed helps to interpret to us this Book that comes down to us from ancient time and from other lands and races. Without such helps we should not think of mastering any book but this supreme Book.

Above all, for Bible saturation we need the aid of the Holy Spirit who has promised to take all these things and show them to us. Wisest method and most copious commentaries fail without the unseen Teacher. We need Him to quicken our minds to enforce our memories and to touch our consciences. Even geology and psychology become new and living science to us if we have inspiring living teachers; how much more do we need this greatest of all teachers for the greatest of all studies!

Would you test your Bible saturation? Then look to your life. The experience of all Bible-saturated men is that their lives are rendered wonderfully easy and pleasant by the Bible, is that so with you? Do your worries melt away from you in the glow of the Bible promise? Are your perplexities borne blithely away by the flood of Bible thoughts and experience? Is your loneliness dissipated by the memory of the Bible men and women who are waiting for you over yonder and who even now, perhaps, are watching your struggle so heroically? Is the Bible truly the man of your counsel, the lamp of your feet, the sword of your spirit, all the other good things that it has proven to be in the lives of millions of Bible-lovers? This is the test of the fullness of your Bible gain.

I would not say, "Bible Saturation or no Bible at all," but I would say, "Become saturated with the Bible!" Crowd your memory with the blessed truths, with the very words of Holy Writ. Rehearse them in the night watches-and as you walk to your tasks. Begin and end the day with them. Make each day, distinctively and in progressive series a Bible day. Then will you become a man, a woman, of the Book, and the Book will become you.—Amos R. Wells.

THE S. S. LESSON

April 14

Hezekiah Leads His People Back to God. 2 Chron. 30: 1—9, 25, 27.

Golden Text:- Jehovah your God is gracious and merciful. 2 Chron. 30:9.

It sometimes does happen that a good father has an evil son or an evil father has a good son. Hezekiah succeeded a bad father who had wrecked the nation both spiritually and politically. Israel, the neighboring kingdom was on its last legs and it seemed that Judah must follow. But when men despair God often raises up the right kind of a man for the times and such a one was Hezekiah. For one thing, he did not walk in the evil ways of his father. The son without the example of a righteous father is under a handicap and must make up in character that which his father lacked. The son of a godless father is not hopeless, but the son of a godly father has a distinct advantage.

When Hezekiah came to the throne he found his country given to the grossest kind of idolatry. The easiest way from a worldly point of view would to have been for him to go along with his people. He did not do so. He was not the kind of a man who would follow the line of least resistance. He was for God and he wanted his people to be for God. A great many people today profess to be for God but do little to get others to be for God. If there is to be a regeneration of society it must be through the responsible leaders that Providence has set over it. Leadership is a serious responsibility. That leadership that is not for God and His righteousness is against Him and is a dangerous menace to those who will follow the lead. A king should feel that he is just more than the owner of his people. He should realize that their happiness is largely a matter of his keeping. It was such a king that Hezekiah set out to be.

Hezekiah found that the most solemn of all the religious observances of his people had been neglected and gone out of use altogether. For how long this state of affairs continued we do not know but the Passover he called is the first mentioned since the times of Solomon. All that remained of it was an almost forgotten tradition. Now the Passover was the one important link that bound the people to Jehovah. When the nation observed it they had a national consciousness. It recalled to their minds the marvelous deliverance their fathers enjoyed in the Land of Egypt. It reminded them of their freedom from slavery and their crossing over the Red Sea, but, above all it, bound them to Jehovah, their only Lord and God. All the land together observed the Passover and so they knew that they were one in their hopes and in their belief in God. Moreover the Passover held forth every time it was observed a prophetic symbol of the one who was to be the Lamb of God sacrificed for the sins of the world. When the Passover went into disuse it amounted to nothing more than a repudiation of God Himself. Without the Passover in honor of Jehovah Juda was practically without Jehovah.

Anything, we say, that is worth while doing at all is worth while doing right. An attitude such, as this should influence our religious exercises. It was found that the priests were not sufficiently prepared to perform their duties properly. They had not sanctioned themselves and the people could not be brought together at the proper time. The King determined that the thing should be done right. The priests had first to do their part and the people had to gather. This was the law of Jehovah. Jehovah cannot be served in a way pleasing to Him if it is not done as He directs. In all our services, if they are to be acceptable, we must serve God in his own way and not in our own way.

It will be noted that Hezekiah was not for a divided people when it came to serving the Lord. First the neighboring tribes were invited, then later all of Israel from Dan to Beersheba. They were of a common ancestry and they all together needed the protecting hand of God from the nations, round about that were threatening them. The invitation was that they turn again to God and He would turn again to them. God does not want a people who do not want Him but when they leave their sins and come to Him He will abundantly pardon and He will be their God and they shall be His people. The result of this invitation was that some refused and mocked the messengers. There always have been and always will be those who despise the grace and mercy of God. They do so at their own eternal peril. Some listened and came. God's word of invitation will always fall upon some good soil, even though some falls on hard stony and thorny ground. Those who returned did so to participate in the blessings and identify themselves with the people of God. It had naturally to follow that when the people returned to the service of Jehovah the city and country would be cleansed of its idols and idol worship. The servant of God will not stand by and permit Him to be dishonored. He will cleanse his own heart and will have a cleansing influence in the community.

The return of Israel to God was because of the part that Hezekiah, the king of Judah had in it. He had a commanding influence and he used it to honor God. His example was sure to be followed. his advice was of the right kind, it pointed to God. Great as was his power as king it became mightier because he was a king who served and feared Jehovah.

SHALL WE SAFEGUARD CHRISTIAN MODESTY?

A great Christian author and Bible scholar has defined Christian modesty thus: Christian modesty is that refined manner of conduct, or behavior, that denotes humility, reserve, chastity, purity." It is, then, a Christian mannerism that offers no suggestiveness of baseness, not even to the foul mind.

To understand more fully the great underlying principle of modesty, let us note the definition of its opposite, "immodesty." The same author defines immodesty as "Wanting in that reserve and restraint which decency requires, the forerunner of the more serious violations of morality, which leads not only to loss of self-respect but of the respect of others, thus impairing one's general worth." Then this author says: "Why should we then not practice the reverse that our characters may take on those lovable qualities that endear one to those about him, thus making ourselves indispensible?"

There are those who hold that if nakedness is no disgrace on the beach, nudeness on our streets is no sin. And even now there are those who openly advocate such conditions would indicate a higher plane of civilization than that which we now enjoy; and some of our leading sociologists are predicting that the time will come when such will be in general practice.

"Oh," some will say, "that is all non-sense. No man, who is morally sane, will ever accept such a basis. It is not what you do that counts, but the spirit in which you do it." And, in that attitude, they will go on working into the hand of these perfidious social philosophers, not dreaming that their ship is already upon the rocks. Remember, we said at the outset, "Christian modesty offers no suggestiveness of baseness, even to the foul mind." Even "abstain from the very appearance of evil" (I Thess. 5:22). But we forget the teaching of the Scriptures, and, in following our own direction, we will blindly take the next step in the direction of this perfidious teaching, forgetting that, in the line of the devil's onslaught against our Christian civilization, modesty is our next safeguard, that next to modesty lies chastity, and next to chastity, oblivion.

If, within three generations, we have moved through blindness from the extreme mode of protection offered by our grandmothers to the other extreme that offers little and even threatens that little, where shall we find ourselves at the end of another three generations? The writer shudders to think what the consequence will be, knowing that "as we sow so shall we reap;" and especially when he recalls that those precious little daughters of his, now in their innocence, playing no part in the seed we sow, must face whatever consequences to follow. Fathers and mothers sow the seed, children and grandchildren reap the fruits. If we sow sin, they must reap corruption; for as surely as private sin produces private death, just so sure must social sin work social corruption and death. Is it true that even now there is being fulfilled that prophecy that man shall fail to foresee the consequences of his present activities? Has the prophetic instinct already completely failed mankind?—T. M. Broadfoot in Christian Standard.

FOR YOUR SCRAP BOOK

Ever Onward

To be a little kindlier with the passing of each day.
To leave but happy memories as we go along our way.
To use possessions that are ours in service full and free.
To sacrifice the trivial things for larger goods to be.
To give love in lavish ways that friendship true may live.
To be less quick to criticize, more ready to forgive.
To use such talents as we have that happiness may grow.
To take the bitter with the sweet, assured 'tis better so.
To be quite free from self-intent whatever the task we do.
To help the world's faith stronger grow, in all that's good and true.
To keep our faith in God and right no matter how things run.
To work and play and pray and trust until the journey's done.
God grant to us the strength of heart and motive and of will.
To do our part and falter not, His purpose to fulfill.

—First Presbyterian Church Bulletin, Santa Monica, Cal.

PROGRAM

For the Twenty-fifth Session of the General Conference of the Mennonites of North America to be held in Convention Hall at Hutchinson, Kansas, Aug. 20-28, 1929.

Tuesday Evening, Aug. 20, 1929

Opening service conducted by the officers of the conference.

....German conference sermon by the president, Rev. P. P. Wedel.

English conference sermon by the Vice-president, Rev. A. J. Neuenschwander.

Wednesday Morning, Aug. 21

Early morning prayer service conducted by Rev. P. R. Aeschliman.

Opening of the conference session with song and prayer.

Introductory Business

1. Appointment of assistant secretaries. (English and German.)
2. Order of the day. (Determination of time for opening and closing of sessions.)
3. Presentation of delegates' certificates.
4. Appointment of temporary committees.
   - a) The Nominating Committee. (Appointed in advance by the Business Committee.
     For the Eastern District—Rev. A. M. Fretz.
     For the Middle District—Rev. A. R. Keiser.
     For the Western District—Rev. H. D. Penner (chairman of committee), Rev. Paul Mouttet.
     For the Northern District—Rev. Alfred P. Waltner.
     For the Pacific District—Rev. H. J. Krehbiel.
     For the Canadian District—David Toews.
   - b) Resolutions Committee. (To be appointed at least three months in advance by the President. See resolution 86, session of 1926.)
   - c) Auditing Committees. (Appointment in advance by the President. See resolution 84, session of 1920.)
   - d) Committee on voting privileges.
   - e) Committee on admittance of new chhurches.
   - f) Committee on letters and telegrams.
   - g) Teller's Committees (three).
   - h) Memorial Committee.
   - i) Publicity Committee.
     Any other temporary committees.
5. Reading of the minutes of the conference session of 1926.
6. Papers.
   - a) How should the conference aid in the establishment of new churches? Rev. J. J. Balzer.
   - b) Should we establish a systematic procedure whereby congregations may secure suitable pastors and pastors be placed in churches where they can work most effectively? —Rev. P. E. Whitmer.
7. Any other introductory business.

Wednesday Afternoon
The Executive Committee

1. Brief devotional service conducted by the president, Rev. P. P. Wedel.
2. Report of the secretary, Rev. C. E. Krehbiel.
3. Report of the conference treasurer, C. F. Claassen.
4. Report on the revision of the constitution (see resolution 3, session of 1926.)
5. Report of the committee on the codification of conference resolutions. (See resolution 89 of session of 1926.)
6. Report fo the committee on Cooperation with Pacifist churches (Peace Committee) Rev. A. J. Neuenschwander.
7. Papers.
   - a) What contribution can Mennonites make toward peace? —Rev. H. P. Krehbiel.
   - b) Mennonite immigration into Canada in the future. —Rev. David Toews.
   - c) What further steps toward closer cooperation among Mennonite conferences should be taken at present? —Rev. A. J. Neuenschwander.
8. Proposals and recommendations of the Executive Committee. Discussion and Resolutions.
9. Election of conference officers.

Wednesday Evening

English addresses at Convention Hall.

German addresses in one of the churches of Hutchinson.

Thursday morning, Aug. 22

Morning prayer service conducted by Rev. H. D. Penner.

Foreign Missions

(Tuesday morning and first half of Tuesday afternoon.)

1. Introduction by the President of the Board—Rev. J. W. Kliewer.
2. Reports:
   - a) Secretary's report—Rev. P. H. Richert.
   - b) Treasurer's report—J. G. Regier.
3. Discussion and resolutions.
4. Election of two members of the Board of Foreign Missions.
5. Closing prayer.

Thursday Afternoon

First half: Completion of the work of Foreign Missions.

Home Missions

(Last half of Thursday afternoon and Friday forenoon.)

1. Introduction by the President of the Board of Home Missions, Rev. W. S. Gottshall.
2. Reports:
   - a) Report of the Secretary—Rev. J. M. Regier.
   - b) Report of the Treasurer—Rev. J. E. Amstutz.
3. Papers.
   - a) The responsibility of the conference delegates and leaders of congregations toward the Home Mission cause—Rev. J. E. Amstutz.
   - b) An evaluation of Home Mission work—Rev. H. A. Fast.
4. Discussion and resolutions.
5. Election of three members of the Board of Home Missions.
6. Closing prayer.

Thursday Evening

English addresses at Convention Hall.

German addresses in one of the churches at Hutchinson.

Friday Morning, Aug 23

Morning prayer service conducted by Rev. H. Riesen.

Home Missions. (Work to be concluded.)

Memorial Service for departed brethren, conducted by Rev. W. S. Gottshall.

Friday Afternoon
Education

1. Introduction by the president of the Board of Education, Rev. S. M. Rosenberger.
2. Reports.
   - a) Secretary's report—Rev. J. H. Langenwalter.
   - b) Treasurer's report—Prof. D. H. Richert.
3. Papers.
   - a) The Christian College and the Church—Rev. H. T. Unruh.
   - b) Retreats, Why and How? —Rev. J. H. Langenwalter.
   - c) The Place of Christian Education in the building of character,—Rev. H. H. Ewert.
4. Discussion and resolutions.
5. Election of two members of the Board of Education.
6. Closing prayer.

Friday Evening

Program of the Ladies Missionary Societies. (The program will be prepared by program committee of the missionary societies.

Saturday, Aug. 24
Forenoon

Program of the Young People. (The program is being prepared by the Young People's Committee.)

[Boards and committees may arrange for sessions to be held on Saturday.]

Saturday Afternoon and Evening

Free—

Sunday, Aug. 25

Sunday Forenoon. No conference sessions. Visiting ministers are to be distributed among the neighboring churches. Churches are requested to close their services early.

Requests for speakers and the language to be used at morning services are to be sent to the local committee of the churches acting as hosts of the conference.

Sunday Afternoon

A young people's program to be arranged by the young people's committee.

Sunday Evening

Rendition of a cantata by the united choirs of neighboring Mennonite churches.

Monday Forenoon, Aug. 26

Morning prayer service conducted by Rev. G. N. Harms.

Publication

1. Introduction by the chairman of the Board of Publication—Rev. H. J. Krehbiel.
2. Reports.
   - a) Of the Secretary—Rev. M. J. Galle.
   - b) Of the Treasurer—J. F. Lehman.
3. Papers.
   - a) Should we publish an English Quarterly with the International Lessons?—Rev. Victor Boyer.
   - b) Ought we to make a beginning in the publication of our own graded lessons by publishing a two years course for beginners?—Rev. H. J. Shrag.
4. Discussion and resolutions.
5. Election of two members of the Board of Publication.
6. Closing prayer.

Monday Afternoon
Relief

1. Introduction by the chairman of the Emergency Relief Commission. —Rev. John Lichti.
2. Reports.
   - a) Of the Secretary—J. C. Mueller.
   - b) Of the Treasurer—C. F. Claassen.
3. Discussion and resolutions.
4. Paper.
   The present status of Deaconess' Work among the Mennonites.—Sister Frieda Kaufman.
5. Election of two members of the Relief Commission.
6. Closing prayer.

Monday Evening

Young people's program at Convention Hall.

German addresses at one of the churches.

Tuesday Forenoon, Aug. 27

Morning prayer service conducted by Rev. E. S. Mullett.

Doctrine and Conduct

1. Introduction by the chairman of theCommittee on Doctrine and Conduct. Maxwell H. Kratz.
2. Report of the Committee on Doctrine and Conduct by the Secretary.
3. Papers.
   - a) What does Jesus teach concerning property? What is the attitude of the church toward this teaching?—Rev. H. D. Epp.
   - b) What responsibility rests upon the church in the present status of the temperance cause? —Rev. S. M. Grubb.
4. Discussion and resolutions.
5. Report of committee on the Confession of Faith. Discussion and resolutions.
6. Elections. (If any.)
7. Closing prayer.
8. Closing prayer.

Tuesday Afternoon
Special Business

1. Introduction by the chairman of the Board of Trustees.—Rev. G. N. Harms.
2. Report of the Trustees by the Secretary,—J. W. Krehbiel.
3. Report of the Statistician—Rev. C. E. Krehbiel.
4. Report of the Mennonite Historical Society.
5. Elections:
   - a) Of three Trustees.
   - b) Of a statistician.
   - c) Of a member of the Business and Program Committee.
6. Discussion of timely topics or questions not placed on the program. (N. B.—Such questions must have been submitted to the business committee in advance.)
7. Any unfinished business.

Tuesday Evening

English addresses at Convention Hall.

German addresses in one of the churches.

Wednesday Forenoon, Aug. 28

Morning prayer service conducted by Rev. H. J. Krehbiel.

Closing Conference Session

1. Report of the Committee on Resolutions.
2. Determination of the place for the next conference session (1932).
3. Outline of a program of work for the next three years by the Standing Boards of the Conference through the chairmen of the Boards and the Executive committee.
4. Closing remarks.
5. Closing devotional service conducted by the officers of the conference.

The Program Committee.
J. F. Moyer, Chairman,
E. J. Hirschler, Secretary.
P. R. Aeschliman.

Remarks

It would be advisable for the standing Boards to have their reports printed in advance and published in the church papers or in pamphlet form. It is suggested that copies be distributed to delegates on the day preceding the session in which this report is made to the conference, so that these reports need not be read in full before the conference. Boards are requested to close their reports with definite recommendations or resolutions to be acted on by the conference. Papers read before the conference should not exceed 15-20 minutes in length.

The Committee.

JOTTINGS

The Bible Institute of Freeman College closed its meetings with an appropriate program on March 13. President Schroeder continues to be active in his canvass for funds for the college.

Rev, M. J. Galle, Secretary of the Gen. Con. Board of Publications, having changed his address from Aberdeen Idaho, to Lind, Washington, requests that mail intended for him be hereafter sent to the latter address.

A service of unusual interest will be held in the Herford Mennonite church, Bally, Pa., on the evening of March 27, 1929 when Irwin W. Bauman, Ph. D., a member of the Herford church and William Penner, a member of the Second Mennonite church, Beatrice, Neb., will receive ordination into the ministry of the Mennonite church. Dr. Bauman is a graduate of Herford Theological Seminary and Bro Penner is a student in the same institution.

The distinction of having made a contribution to science goes to Prof. A. P. Friesen of Bethel College, Newton, Kansas. The Bulletin of the American Physical Society and the Physical Review has the following: "A new theory of the rectifying action of the aluminum cell—by Prof. A. P. Friesen of Bethel College who did this splendid piece of research work last summer while taking his work on his Master's degree at the University of Colorado. The results of Professor Friesen's research were presented to the American Physical Society by Dr. Pientenool at its Annual Meeting in New York in December, 1928.

The church in Henderson, Neb., has an active and interesting C. E. Society which recently gave an impressive program in the church. Added to the activities of the Seniors the newly organized Junior C. E. Society is claiming attention. In this congregation there is at present a Catechetical class under instruction the members of which will receive baptism on Ascension Day. During the winter the young people have participated actively in a singing class which will shortly offer a public program.

Missionary Rudolph Petter, in a personal letter to his children in the state of Washington, writes, under date of March 7, "This morning I finished translating the Acts of the Apostles." The last chapter was quite difficult because of the many nautical terms seldom, if ever used on the Cheyenne. When I get to heaven I want to tell Luke and Paul that their experiences made me quite dizzy, and for a time I wondered whether I would get through the storm and land in Melita. Well, I had to use all sorts of helps, tackles, pullies, anchors, ropes, sails, broken boards and what not to at last reach the shore and enjoy the fire they made there." Brother Petter, members of his family state, is in excellent state in spite of the heavy mental work he has been doing this winter. He will now re-read his manuscript to some Indian Christians, then type it carefully for the American Bible Society in New York who are eager to publish these Cheyene translations. He next proposes to undertake the translation of the Epistle to the Romans.

The churches of the Pacific Conference are notified that the Emanuel Mennonite church, Los Angeles, Calif., has invited said Conference to hold its next session in their church, Nov. 28 to Dec. 1, 1929, and that the officers of the Conference have accepted the invitation.

The Ladies Sewing Society of the Bethany church, Freeman, S. D., offer their thanks to those who have helped them send clothes to Canada, especially the two stores Wollman and K. and K. for bountifully furnishing stockings, overshoes and many other things. They were able to forward three large bales.

A report from the Mennonite settlement in Mexico states two Mexican boys entered one of the Mennonite villages and demanded sunflower seeds from two Enss brothers. The Enss boys did not have any and asked their sisters to get some. One of the Mexican boys drew a revolver and shot one of the Enns boys, killing him almost instantly. The Mexican boy was 18 years of age and the boy who was shot was 12.

Brother A. A. Friesen, whom many readers know as one of the Commission sent to America by the brethren in Russia shortly after the War is now located in Rabbit Lake, Sask. In a recent communication to the editor he says among other things: "Our life here is a constant grind, day by day, a fierce struggle for mere existance, a struggle mostly against nature. If a man has bread for his family and feed for his stock, he feels satisfied. For luxuries of any kind, or even for some leisure for meditation there is no room and no demand. Life gets somewhat rough, the sense and longing for the finer things of life vanishes. Our whole life seems to be real pioneer life. There is hardly a man around here who has not started on a wild section of land. Whatever is done on his land he has done it. The buildings are generally poor, mostly log buildings, covered with mud. They serve their purpose just as well as more modern frame buildings would, they are warmer than frame buildings, less expensive to maintain. But they are not capable of improvements, if the people should get better off and wish to have some comforts they would simply have to build new ones. However, this time is as far off, if it ever comes All a man worries about is how to brush so many acres of land off to break them, to get seed and keep the crops from freezing out. The greatest foe seems to be nature. Then there is the worry about food and clothing for the family and this in a very literal sense. It a man has all this in a sufficient measure, he is considered well off. Of course there are many who can barely make ends meet, perhaps most of them. The fortunate part of it is that people generally do not consider their hardships as such. They do not know a better life, or so absorbed in their daily struggle for existence that they do not have time for meditation or retrospection. The Mennonite settlement is growing. We must have about a hundred families in the district. Our congregation is now organized , we have regular services in three places every Sunday.

The Mennonite Year Book and Almanac
1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth,$1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, MARCH 28, 1929 No. 13

EMMERGENCY RELIEF COMMISSION

The readers of the Mennonite no doubt have read in different papers about the great famine which prevails in many parts of China. Missionary Peter J. Boehr, in his article in the Mennonite No. 10 has given you a detailed description of this great calamity in China, and it is not necessary to repeat it here again. Mrs. P. J. Boehr has made special mention in the Bundesbote of the great need in and around Tamingfoo and Mrs. Sam Gering in a private letter makes an appeal for the poor starving Chinese in the Kai Chow District.

The Sec. of the Foreign Mission Board handed over a letter to us from Missionary P. J. Boehr in which he makes an urgent appeal for the needy Chinese under the care of our missionaries. Please read his report in Mennonite No. 10.

This great need in China, the calamity our brethren and sisters are facing again in Russia, and the many poor immigrants in Canada are constantly reminding us of the words of our Lord and Master Jn. 12:8. "For the poor always ye have with you."

It certainly means that this is our opportunity to show our love to our fellowmen in need as a whole and especially to our brethren and sisters in Christ.

Our loving Father in Heaven has bestowed upon us so many beautiful blessings. May He fill us with His spirit and love and make us always willing to share our blessings with those in need and never be found selfish.

Please let your gifts come forward freely for the poor in China, in Russia and also in Canada, as they did come in the past, and the Lord will continue to bless. The Lord loveth a cheerful giver.

Is the name of the Relief Commission,

John C. Mueller.
Sec.

The Oklahoma Convention will hold sessions April 28, 29 and 30. Congregations are invited to attend and participate in the "Saengerfest". The program is completed and has been announced. The meetings will be held in the Meno church.

NOTES AND COMMENTS

Women are granted the right of ordination in only 43 of the 114 leading Protestant denominations in the United States, according to a carefully compiled report contained in a book called Women and the Ministry, Published this week by Doubleday, Doran and Company, New York. The report is a tabulation of the exact lay and clerical status of women made by Miss Elizabeth Wilson. It offers, in addition to the American figures, a summary of the English situation and presents a spirited argument by Canon Charles E. Raven of the Church of England for the ordination of women in his communion. His argument has already found a resonant echo in an editorial in The Churchman, leading Anglican periodical of this country, which pleads in its 125th anniversary number for the immediate recognition of the place of women in orders. And a proposal has been adopted by the Presbyterian General Council in session in Philadelphia to give women equal rights in the Presbyterian church in the United States. Denominations in which the ordination of women is not permitted include the various Lutheran bodies, the Methodist Church of both the north and south, the southern Baptists and the Episcopalians.

The terrible famine which the Chinese Government and foreign observers have estimated will bring destitution to a total of 20,000,000 men, women and children by Spring, and which has already caused thousands of deaths, is the subject of an official cablegram to the department of State from the American Minister to China, the Hon. John Van A. MacMurray.

This information has just been received from the State Department by China Famine Relief, U. S. A., with national headquarters at 205 East 42nd Street, New York City.

Minister MacMurray, according to Stanley K. Hornbeck, chief of the Division of Far Eastern affairs, describes the famine area regarded as immediately accessible for relief workers and supplies as "somewhat larger" than he had previously anticipated. Mr. MacMurray then gives as "a preliminary estimate" that 4,000 000 of the famine victims can be relieved at this time.

In this estimate, the State Department points out, the minister concurs with the recent estimate of the Peping American Advisory Committee of China Famine Relief, U. S. A. This committee estimated, after a preliminary survey, that 4,000,000 out of the 20,000,000 famine victims in nine provinces of China can be reached and saved, but that it is apprehended that "other groups will later come into the urgent category, necessitating a revision upward of our figures."

The same committee, because of the inaccessibility of remote portions of some of the afflicted provinces, felt that at this time relief could not practicably be applied in all sections, but for those now relievable it estimated that $4,000,000 would be needed.

These estimates are those now "accepted without hesitancy by the American Minister to China.

This is the first estimate regarding famine conditionss to come from an official of the American government since that made by President Hoover, who, when Secretary of Commerce, on May 29, 1928, issued a statement reading:

"The reports of the Department of Commerce indicate a very real famine in China from which several million people are suffering greatly. The American people have never failed to respond to a call for charity in time of need.

"I wish to commend the effort of the China Relief Fund in its attempt to bring this aid to a most unfortunate people, and I trust it will meet with generous support."

Recent cables from China International Famine Relief Commission in Peping, from missionaries and press correspondents are to the effect that several millions of people are doomed to death because of the inaccessibility of their homes. Already cannibalism has been reported. In some sections the famine victims are said to be dying in such numbers that it has proved impossible for the survivors to bury all of the bodies.

Among at least three denominations working in Port Rico, organic union is practically assured. For more than two years the Congregationalits, Christians, and United Brethren have been carrying on more or less formal conversations looking to the union of the work of the three denominations in the island. In December a committee composed of members from each mission met and formulated a statement of purpose and a basis for union. The work of this committee was presented, January 31, to a larger gathering composed of representatives from six denominations, including those named above. the Baptict, Disciples of Christ, and Methodists. "Although it is not probable," writes C. Manly Morton, "that either the Baptists, Disciples of Christ, or Methodists will enter the union at once. it was indeed encouraging to note the fine spirit and the constructive thinking which dominated the meeting."

Under the conditions of the John C. Green Fund the American-Sunday Union is seeking by the prize contest method to sesure manuscripts for two books on popular religious themes. The subject and conditions as set forth in their announcement are suggestive; and the generous prize offer for each successful manuscript should prove an inducement to writers. This anouncement will be sent to anyone on request.

They offer a prize of $2,000 for manuscript on "Religion in Education,' and another prize of $2,000 for manuscript on "The Heroic Appeal of Christianity to Young People."

The manuscript on the subject of "Religion in Education" should show, according to the announcement, "the educational worth of the Bible, and of religious teaching based upon it." The style should be popular and readable with a wide appeal. It "should have a convincing message to writers, lawmakers, parents and teachers."

The offer of a prize for a manuscript on "The Heroic Appeal of Christianity to Young People" is "based upon the conviction that our young people will find in Christianity, when rightly presented to them, a gripping appeal to the finest and noblest living." The form of the manuscript may be what the author chooses.

The contest closes March 1, 1930. The Editorial Department, American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa., will furnish full particulars on request.

KAI CHOW HOSPITAL

Annual Report 1928

To the Mission Conference,
Kai Chow.

Dear Co-workers:

This report covers the last quarter of 1927 and the first three quarters of 1928. The time has been a very trying one to our hospital as well as to other hospitals and other departments of mission work in general. In making a summary of the year's work many memories of interesting and instructive, if not always pleasing incidents arise, About the first of November 1927 we moved into the present hospital buildings which had been completed during the preceding summer thru the efforts of Mr. Brown. Before we moved in we celebrated with a reception and meeting at which many of the notables from the city spoke, among them the Hsien Chang who later embarrassed us by coming to the hospital for admission when his life was in danger from a rival faction.

Our new buildings consisted of a Chinese type of building all the rooms opening out into a central court. In the center is a dispensary building with rooms for patients to wait and receive instruction, examination and treat ment rooms, pharmacy, laboratory, operating rooms, store room, sterilizing room, and general utility room. This type of building simplifies the problems of living but has some disadvantages especially in rainy and cold weather. Since the Hospital had had no doctor for several months patients were slow in coming but it gave us time to prepare. Miss Sprunger was with the Hospital then and worked very hard picking workers from the women who came hunting work by the scores and keeping them busy sewing and preparing things for the hospital. We planned to make bed linen and clothes sufficient for 20 beds. Our first patient was one of the oldest evangelists who was shot by the bandits while out on evangelistic work. The bandits were numerous and most of our work last fall and winter came as the results of bandit raids. With the arrival of patients we opened a hospital kitchen. We first tried to have two Chinese to take it over and run it themselves, we guaranteeing them a certain amount per meal. But they hesitated to try such a plan and eventually we had to run it as part of the hospital. The charges for inpatients were set at 30c a day for ward patients of which 20c was figured as board. Most patients came in this class but a few like a private room and are willing to pay 60c a day for it.

About the middle of December last year my brother Floyd and I left to go back to Tungchow to visit our families over Christmas. At the time we left the hospital had been recently filled about to its running capacity by bandit raids in the surrounding villages. The Hospital was left in the care of Miss Sprunger with Dr. Chao and the Chinese nurses. During the time of our stay here there had been some fighting in the south and more rumors of fighthing. We knew that the Southern troops were only 100 li (33 miles) from us at the nearest place, also that they seemed to be making progress northward and we knew the possibility of their arrival at Kai Chow. Nevertheless it came to us with more or less of a shock when Miss Sprunger wrote us that the Southern troops had entered Kai Chow on Jan. 6. The events of this period could be told much better by Miss Sprunger or Miss Neufeld. Their position certainly was unenviable, pressure from all sides, especially from the military as they gradually infiltrated themselves into one foreign building after another. The hospital was not excepted and being so easily accessible soon was filled with cold soldiers. Later the military hospital was moved to our buildings so that part of them at least were used for hospital work. This was a very trying time for our hospital staff as we had some patients in these same buildings. They did their best to keep our supplies and equipment together and very little of it was lost.

During February, while there was a lull in the fighting my brother Floyd and I made a trip back here. We had a most interesting visit and saw some things that helped us to appreciate the trials Misses Sprunger and Neufeld had been thru. The hospital buildings had been taken over by the military and they used them according to their own pleasure such as building open fires in the newly whited rooms with new mat ceilings. While here we helped settle some problems and moved the hospital into the Ladies house. It made a very nice building for a small hospital and we turned it over to the hospital staff to run. They had many problems but were able to keep the hospital running. The soldiers left in May and have not returned. We were quite well satisfied with the way the hospital was run by the Chinese staff. The building was quite clean when we returned, the financial account had been kept accurately and the hospital seems to have been run economically as far as possible with so few patients.

Immediately on our return this fall we set to work to clean the hospital buildings, changed the mat ceiling in some rooms and white washed most of the rooms again. Then we moved the hospital back to the buildings. Very little has been lost from the hospital property, the biggest item is a Leitz microscope worth $250 Mex. It was taken from my office while soldiers were living in the house.

During the last week we have completed the last of the building work for the hospital. This consisted in building four walls to divide the area within the hospital yard into three courts, one on the men's side, one on the women's side and a small one in front where the out patients and others enter. Just inside the gate we erected a brick screen with a white plaster front on which are incribed the characters "Ching Chieh I Yuan." This screen in addition to improving the appearance of the court prevents much needless idle "peeking" and prevents carts from entering. On each of the men's and women's side we have cut doors thru the walls of the four rooms next the ward so that the rooms are connected from the inside. The room next the ward to be used as a bath room, the other three as a ward . In the walls between these three rooms we had holes cut to allow the circulation of air so that the three rooms are heated by one stove. On the north end of the men's side we built a small room for storing coal and wood.

Since our return this fall we have had from 5 to 10 patients a day, and have had from 5 to 10 in the hospital as inpatients. This is not enough to keep us busy and we hope the number will increase by spring. We had some posters printed at the time of the big market. We had them distributed here and in some of the surrounding villages. I think they have helped the attendance some.

For the actual medical work done by the hospital I have made a summary on a separate sheet which may be inserted here. It shows for the outpatient clinic a total attendance of 702 different patients most of whom came several times I estimate the total atendances at over 3,000 which is not a large number but it cannot be criticized in view of the interference with hospital work during the past year. This estimate does not include soldiers who were treated by our hospital staff, they did not pay any money and were not registered and I have no way of estimating the number. I estimate about 100 inpatients were treated in the hospital. This also is exclusive of soldiers of whom not a few were turned over to our hospital staff to handle.

While speaking of the medical work I should say that the health of the missionaries during the past year has been very good on the whole. There has been some sickness but none serious. I think on the whole our months of rest have been a help physically.

For the financial report I have made out a separate sheet which may be inserted here. It shows a total of $3853.71 received by the hospital. Of this total $616.86 was money paid by patients, During most of this time the hospital kitchen was running and $317.27 was turned over to it. During the second quarter the kitchen was open but being run by the hospital staff and they did not keep the accounts separately for the kitchen. However during the time they run the hospital they said that with over 3 or 4 patients it was possible to feed them on the 20c a day allowed. Since we have returned I have kept accurate account with the kitchen. During the month of October the cost per patient per day was 22.1c There was some extra expense starting up and the number of patients was small. During November the cost was 18.7c per patient per day and during December it was 21.1c. In all these calculations the cook's salary and coal were included. The expenditures during these four quarters have amounted to $4213.36 giving a debit balance of $359.65. It has seemed impossible to run the hospital the last year without a deficit, however there have been a number of expenses that would not be incurred normally and I think it should be possible to run the hospital on this budget.

Evangelistic work has been carried on during this time by the hospital evangelist. Recently he

(Continued on page 6)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

The annual celebration of the resurrection of our Lord is one of the greatest occasions for joy that Christians may look forward to, no matter what may be their state or condition, for it emphasized the one event upon which our beloved faith must rise or fall. Paul says: "If Christ be not risen then is our faith vain." Howeever, he, nor any of those through whom have come the accounts of our Lord's appearance after death, for a moment supposed that the fact of his rising could be questioned. They were the witnesses to the magnificent event and nothing could disturb their firm conviction of its reality for they had seen with their eyes and they had heard with their ears. Among them was Thomas, who was of that type of mind that nothing but actual experience could shake. We often speak of him as the doubting one but usder Providence he became one of the circle of witnessed who assured the acceptance of the event with a positiveness that drove them to go far and wide proclaiming the event at the cost of their lives when, had they chosen to remain silent, they might have followed their vocations to a peaceful end and dying a natural death. Since such a one as Thomas could be convinced, we thank God for Thomas and are happy that other like him who must be shown can be led to accept the Christ with the added assurance or confidence that He is their Lord and their God.

The whole field of nature shows a future life by analogy. The earth is dead now after the death of winter, but in a few days it shall be alive with green fields, trees and blossoming flowers. The mind of man revolts at the thought that death ends all and in the heart of man throughout all time there has been a hope and a reaching out after the assurance of a life of happiness beyond the grave. In the revelation we have of God's plans through the Word, we know that death does not end all and this is but the beginning of an endless existence Our future destiny is wrapped up in the fact of a living and ressurrected Christ. Knowing Him, accepting His revelation and believing His promises we look not with fear to the end of life but with the assurance to the entering into that state "Where the wicked cease from troubling and the weary are at rest."

Since we have a living Christ and an immortality that is possible to be ours with him we are happy in the knowledge that we too shall be with our dear ones and that we shall know each other there. Blessed as is the thought that we shall be inseparably associated with "those whom we have loved and lost the while," the great joy we have to anticipate is that "we shall see Him face to face." Every Easter is a happy reminder of the fact that the child of God shall sometime not only rejoice in the blessings of assured immortality but that he shall join his voice in testimony with the saints of the ages whose message of joy is that "He is risen."

WOMAN'S WORK

PAWNEE ROCK, KANSAS.

Dear Mission Friends:

Our sewing Society meets the first Thursday of every month. We add new members at every opportunity, making our total membership at present forty-four. Occasionally we lose when members move away. Our average attendance is about twenty members, some members live a considerable distance from the church, others have no way of coming, and some have small children to care for.

We aim to have a program every three months. These programs consist of themes for discussion, songs, stories, mission news, etc., are very interesting, and give us new courage to go forward in our labor of love for our Master.

At every meeting we take a freewill offering. Every member pays a "birthday fee." We also charge a dime for absent members. Our offerings last year amounted to $341.00. We support one widow and an evangelist in India. Our sewing is done for India and Montana. We have also sent boxes of clothing for the poor in Canada. Our accomplishments seem small to us, but we know that the Lord will richly bless every effort put forth in His name.

With greetings to all,
Sec. Bergthal Sewing Society.

SING ANOTHER SONG

Ernest V. Claypool

Hear the raucous chorus of the semi-intelligentia. It has for aria the theme with variations. The theme is repeated as in a fugue. The variations are repeated as in jazz. The theme is "The Responsibility of Society and the Rights of the Individual."

It is caught by the coyotes in the evening and carried by the vultures in the morning. It is the final excuse for the boy whose mother neglected him; never gave him wholesome, moral instruction; never permitted him to be punished as a child; gave him whatsoever he desired, all he desired, and many things he never looked at the second time, and when he went wrong the excuse was and is made—"present demoralization," concentrated higher education." "insufficient child welfare interest," "society is responsible." His mother's bridge, cinema, or missionary convention should never be interrupted. Indeed, her failings are also laid at the door of "society." The college head, the ditch digger, the time-serving minister, the compromising editor, the struggling capitalist, the selfish laborer—their faults are all explained with a frown or a shrug and "society is to blame." "In truth, "society" has no real responsibilies for criminals. It is a matter of personal responsibility, of the individual parent, the individual teacher, the individual pastor, and most of all, the individual criminal or failure.

In general, the accusations against "society," the holding "society" responsible for individual failure and crime, is an attempt of impotence to rid itself of consciousness, of comparative strength to escape a danger. Weakness dreams of strength somewhere outside itself, and it brings charges against the dream ghost; or blank cowardice flees and hides. Cowardice ,though convinced, refuses to tell the individual person who is responsible. Weakness inclines to flatter itself that as it is weak, all others are so weak also; and that, therefore, the only hope is in some mysterious, sentimental, uninformed, inchoate, accidental consensus of opinion; some burning sacrificial sentiment for justice; with some heroic determination to self-immolating reformatory deeds, which will accept the responsibilty.

A responsible "society" would have to be a divinely commanded and predetermined being, or an accidental combination of opinion, sentiment, and determination. Responsibility always implies a degree of opportunity for knowledge—some actual knowledge—a degree of wisdom to combine the elements known to form just judgments, and self-consciousness sufficient to appreciate responsibilty is not absolute, but is proportionate to the knowledge and wisdom possessed. That vague, indefinite, ghostly name without supporting substance which we call "society" has small opportunity for real knowledge, less opportunity for accumulation of any knowledge save that of experience of a sort submerged in the subconscious, and no ability to possess a burning sentiment about anything which is not immediately present and insistently demanding attention.

Society as such has and can have no real, definite, fixable responsibility for the thoughts or deeds of the individual. This does not imply that there is no relation between social conditions and the deeds of the individual. The relation is as true of the social martyr as of the criminal. Yet the merit badge is properly pinned on the individual breast of the Lindbergh, and not on a vague "social impulse," and the solitary cell or the electric chair is prepared for the chooser of the "unsocial impulse" of getting rid of an annoying marital partner with an ax.

Start a new song of "The Rights of Society and the Responsibility of the Individual." Wesley led that kind of a song, and it saved England from a revolution of blood like that of France and Russia. It was the song of our fathers as they planted the foundations of safety in the civic organizations of the wilderness. It will be the music by which humanity may march to a greater civic righteousness and more rapid amelioration of social ills. Above all, the church and its ministry must not join in any decrease of the consciousness of personal responsibility by shifting it to any impersonal creature of linguistic convenience. Always—I am responsible.—Western Chirstian Advocate.

On March 15 the Trustees of Freeman College, Freeman, S. D., with the ministers and deacons of the surrounding churches held a meeting with the Faculty in the college chapel to discuss a set of standards for the college that the college Board proposes for the next year.

DAVID'S OFFERING

S. M. Grubb

The reader of the word finds a passage relating to the life of David that very well portrays an attitude on the part of the worshiper that should seriously command his attention. We read:

"Neither will I offer burnt offerings to the Lord which cost me nothing" 2 Samuel 24:24.

David the great king was not a demi-God. He was intensly human and did not stand as a model of perfection. One of the outstanding characteristics of the Bible is that it does not shield any one from his shortcommings in order to make him appear superlatively good. It shows both sides of a character no matter whether we regard that character to be good or bad, better or worse than the rest of us.

David had sinned in numbering the people.

Just counting noses, per se could not have been a sin. There are many records of the numbering of the people in the Bible. A Roman census of the Jewish people was used under God's providence to bring about the fulfillment of the prophesies that Jesus should be born in Bethlehem, that he should abide in Egypt and finally was to make Nazareth His home. There must have been something more in this numeration of the people of Isreal than just finding out how many there really were in the nation.

What was his sin?

It might have been the pride of David.

He had risen to the throne from the sheep cote. He had become the powerful monarch to whom other nations were bringing tribute and whom he held in subjection. He had found a shattered and divided nation and cemented it into a mighty people. In his pride he may have halted to take stock of his achievements. He may for the moment have so forgotten God that he wanted to say, "I have made myself the mighty emperor. I am Lord of them all." Now, if there is one thing that God detests in men it is their pride—the kind of human pride that ignores all that God has done and attributes whatever there is of glory or success to self.

Remember how on a certain night Nebuchadnezzar said as he looked over Babylon: All this have I accomplished. Remember how God smote him, the heathen, that night? Tho a heathen he was expected to have greater esteem for the leading of God, Jehovah, than that. Pride is a dangerous passion in any heart. It unfits one for the best service. It makes one inconsiderate of his fellow men and it leads one away from God. After all, what have even the best of us to boast of anyway? We are all miserable botchers to the last one of us.

David's sin may have been his military ambition.

He was a man of war, it is true but never forget the fact that because he was a man of blood God held him unfit for the honor of building a house for the Lord. God used him to protect and maintain Israel, but that was something different from being a man of war who waged war for the fun of it and who was preparing to shed more of the blood of his fellows for no reason at all. Wanton destruction of anything is contemptible and wanton shedding of blood is inexcusable and criminal. The most precious treasure in life is blood and we shall see later how God exhalted blood, even of His dumb creatures to be something most precious. The world already had too many conquerors and was to be cursed with a great many more even to this day. It was preposterous that the great servant of Jehovah should plan needlessly to drench the world with tears and blood only to satisfy a silly ambition. The servant of God, if he is true to his calling, is a follower of the Prince of Peace and the influences of his life are to be in the direction of peace and love, not war and destruction.

If David had to pay dearly for his military tastes who will deny that the world at all times, and particularly in this generation, has had to realize that the Prince of Peace is not honored when leaders of nations drive their people at one another's throats? Not only is God not honored in this but He inflicts penalties in the shape of poverty, tears, sufferings and anguish upon those who indulge in it be they the victors or the vanquished.

David's idea in ordering a census of the people may have been like that of Caesar Augustus who wanted to make it a basis for future taxation whereby the unspeakable burdens of a long suffering people might be made heavier.

It was Israel, God's people, whom Jehovah was thinking about. David, or any other individual for that matter, was only an instrument in God's hands for preserving His people and promoting their interests. God does not take any man into partnership with Him to run the earth and He certainly does not desire that any one man shall exploit the people for that man's particular benefit. God halted the hand of Pharaoh to shield His people when the cup of oppression was running over. Tyrant after tyrant has been desposed when his rule became unbearable and even David had no right to presume that Israel was his particular property to do with as he pleased.

David was not without warning against entering into his rash undertaking.

As we follow the account we note that even Joab protested against it. Now if there was one man who could make David uncomfortable, it was Joab, his general. Joab was unscrupulous. If he were living today we would agree that he was the biggest villain unhung. But he was able and aggressive and David hitherto profited by his leadership. Joab sensed the impropriety of it all and spoke against it. This time David did not listen to wise council. He was not the first, nor will he be the last who refused to listen to good advice and plunged headlong into folly. None of us are so wise that we do not need good advice, and need it often, even though it means the abandoning of our most cherished plans. Oh! Had I just listened is the pathetic cry of multitudes who must pay for their folly in future misery. Had I listened to my friends! Had I listened to my teachers! Had I followed the instruction of my parents! Had I listened to reason! Had I harkened to God! are wails that ascend, not only from the depth of human misery, but through all eternity will continue to rise from the bottomless pits of hell.

David would have his own way and have the numbering of the people go on. God did not immediately interfere. Very often He lets us go to the very end of our folly. We have a free will and we have the privilege of using it If we use our wills unwisely, especially in standing in the way of God's will, there must come a working out of the law of the harvest which says that "Whatever a man soweth that must he also reay." If David would have his own way then, the time was soon to come when God would have His way. When God spake even King David became insignificant. The world's great conqueror, the man who could make nations as well as individuals tremble was nothing in the presence of Jehovah, the ruler of Heaven and earth. He would not listen then but soon the day came when he would listen. "Be still and know that I am God" comes to all men, great and small, mighty and weak, big and little and woe to the man who refuses to be still and know that God is God.

Joab was not alone in protesting. A greater, a bigger and a better man than he also came. It was Gad, the king's seer, so called in the record. He was God's seer first of all, but he stood in such relation to the king that it became the habit to call him "The king's Seer." A good job he had you may say perchance, but his path was not all roses. Being God's servant he must bring uncomfortable messages to a man whose enmity at times amounted to nothing less than a death warrant. Yet Gad came. He came direct and unafraid pleading no favors and asking no consideration. He needed none. He was the greater of the two for he was the mouthpiece of Jehovah. I sometimes feel that instead of saying that times are changing and people are losing interest in religion we should realize that what we need is fearless prophets of God. We need a Nathan, a Gad a Jeremiah, a Daniel and a Peter who would lay aside all personal interests and go fearlessly and aggressively into the faces of the wicked with a message of God and thunder: "Thus saith the Lord". Prophets with stern rebukes on their lips were not unusual in the life of David. Once one stood before him with the accusing finger pointed at him and exclaiming words that cut like a knife into his soul: "Thou art the man."

(To be continued.)

A BRIEF HISTORY OF THE MENNONITE CHURCH OF GEARY, OKLAHOMA

(Concluded).

After the church was moved to town Rev. Krehbiel gave it to the congregation. It proved far too small for the crowd and it was decided at once to enlarge it to the present size. This addition cost $600.00 of which $300. was subscribed at once, $60.00 of this by non-members. The remainder was borrowed but paid off in three or four years, leaving the church free of debt since. The money for the bell was raised by a special collection among the members. This bell has the interesting record of being the third bell placed on a Mennonite church in the United States.

This church, being the only one in town, the attendance was very good. At one time there were seventy names on the primary roll. Later as other denominations put up churches,

the members of these withdrew and the name of the Sunday school was changed from the Geary Union to the Mennonite Sunday school.

The Ladies Missionary and Aid Society was organized in 1898 at the home of Mrs. Pletscher, the first Mennonite home in Geary, at present occupied by Mr. Chas. Rogers. There were nine charter members. Its purpose was to help in mission and church work. From that time to this, they have made regular donations to missions as well as to other benevolent causes. The pulpit and benches, also the two chairs on the rostrum, all in use at this time, were provided through the efforts of the society. The old benches were sold to a negro church. In helping build our new church we also have to thank them for their substantial contribution; The Aid is our star contributor the amount of their contribution is about $1500.00 which is close to one fourth of the contract price of the church.

In 1898 the church joined the Western District Conference. It did not become a member of the General Conference of Mennonites of America until 1905. Joining these bodies was for the purpose of helping in the larger cause and for mutual benefit.

Among items of interest not already mentioned, is the birth of the first child in the settlement, Albert, son of Mr. and Mrs. Henry Schmutz, born in 1896 and now living is California.

The first wedding was that of Miss Lizzie Ringelman to E. D. Ruth in 1899.

The history of the Geary church would be incomplete without mention of E. J. Lehman who continuously for the past twenty five years has been organist of this church and much of the time for the Sunday school also. For several years he conducted choir work and taught singing to the young people. He has been an exceptionally faithful and useful member and the church owes him a debt of gratitude for his unceasing efforts in its behalf.

In 1899 Rev. J. S. Krehbiel moved from the farm to the present family home in Geary. Besides holding regular services at his own local church, he was often called to preach at other Mennonite churches at a distance. He was also frequently called to preach at special services in town. It seems proper at this time to speak a few words as a tribute to this man to whom the Geary church is in a large measure indebted for its existence and ideals. Brother Krehbiel was a man of a kindly and sympathetic nature combined with ability and rare good judgment; as a consequence he soon had the love and good will of the entire community; whoever came to him when in sickness or other troubles always found a sympathizing friend and able advisor. As a consequence he was almost invariably called to officiate at marriages among the settlers, to bury their dead and speak words of comfort to those left behind. The Lord led him with his congregation through many bright as well as dark days; but in faith he labored quietly and courageously on, till on April 15th 1916 after a short illness he was called to the home above, after 24 years of service with this church.

During these 24 years Pastor and congregation had become so closely entwined that the latter felt almost lost after the sudden removal of their leader. But the Lord manifested Himself here as He always will to those who call on Him. Sunday school went on as before and usually there was preaching by an invited minister. Rev. W. Neuenschwander of Ohio was here about two months. After continuing this way for over a year, Rev. H. Riesen of Gotebo, Okla. who had helped us out most frequently, was given a call as permanent Pastor. He accepted and moved here with his family in July 1917. During the time he was with us, he, like the former pastor, also occasionally served other churches as well as his own charge.

About November 1923 Rev. Riesen received an offer from the Bethel College officials to act as their travelling representative among the churches, as solicitor toward raising $500.000.00 needed by them for an endowment fund. Rev. Riesen asked the church for a six months leave of absence to give the work a trial. This was granted. At the expiration of the time he tendered his resignation and has since been working for the college.

This again left the congregation without a regular pastor and during this time the pulpit was filled by visiting ministers or our Indian Missionaries whenever they could be had. Among these was Rev. H. D. Penner of Beatrice Neb. who was later given a call to move to Geary and be our regular Pastor. He accepted and about April 1st 1926 moved here with his family and as we all know, is at the present time with us. In this connection I think I express the feelings of the congregation in saying, we feel fortunate in our choice. A spirit of good will and kindly feeling toward the Pastor and his good wife seems to prevail among the members, and we trust our attitude has been such that they can reciprocate.

As stated earlier, in 1892 when the small circle of Mennonites met to worship, the German language was used while the Sunday morningservices, attended largely by non-members, were held in English. After the organization in 1897, the 1st, 3rd and 5th Sundays in the month were given to German and the 2nd and 4th Sundays to English services, thus providing for all that could understand but one of these languages. After some years the time came when there was no member that could not understand some English, while of the large number of youngpeople and children, there were but few that could follow a German sermon. Realizing that the future of the church depended on the young people, a change to the language they could understand had at times been considered while Rev. Krehbiel was still with us; no action was taken however. In 1918 this question came to a climax and it was decided to discontinue the German and hold all services in English.

For some years there has been a feeling among the members that the old church building had passed its usefulness and a larger as well as a better one was needed. For this reason there was some reluctance toward spending money for the purpose of making repairs, with the result that it really began showing its age as well as signs of wear. It needed a new suit awfully bad and the cobbler told us it even needed half soling. Of late years it has even become cobwebby in the belfry. Inside, Sunday school and church services have gone on as usual and one might feel the inspiration toward better living rendered here should have been as wholesome as when the church was more youthful. However to judge from the remarks of at least some of the members a good many points of Brother Penner's sermons must have missed their mark on account of the affected ones having their attention distracted by dingy or torn wall paper, disharmonious colors or faded paint and what not. Might add that we have also missed the screen doors and windows exceedingly, since in warm weather the flies become bold and travel about over faces and bald heads without any consideration of the feelings of the worshippers whose peaceful naps they are disturbing.

In other sections people take pride in their old church edifices, nursing and nurturing them along to make the creaky joints hold together, and with a good deal of satisfaction show visitors the date on the plate, indicating an age of several hundred years or more. In Santa Fe, N. M. for instance you are shown such a one that is about 400 years old and has two or three concrete reenforcements built against each of the four walls to keep them from falling down and you are asked to contribute 25c per to be permitted to view the interior. However this won't happen to our church since it has been ordered to move and make way for something more **worthy, and since** this is to be the last meeting in it, we today bid it farewell and look forward to the time we can assemble in the new building. While we dislike to part with an old friend we won't try to hold him longer. May the spirit that has been ruling in the past in the old, move with us into the new church.

In reviewing the history of the church it may be interesting to note, there has never been a permanent shrinkage in its membership. Thirty-seven years ago there were but eleven people to attend the meetings. Today while we can't boast of a large membership, we have a nice attendance. Quite a number have been taken by the hand of Death. Then at different times families would move away, being attracted by the golden, or other promises of another part of the country, so that the question, will we survive as a congregation, would present itself. Apparently our existence has been justified since in the course of time we would after each such time emerge stronger than before. In the past year we have been faced with the same question, but apparently the faith of the members in our future is still firm and as proof of which the building of the new church is undertaken .

Many problems have caused differences of opinion have come up at times in the past, but by the help of God and the mutual forbearance of the members, these have never been permitted to disrupt the work. Let us then, like Samuel, also place an Ehenezer and say "Hitherto the Lord has helped us" and with the Faith in God, trust and charity in and toward one another, hopefully face the future and take up each problem as it presents itself. Then God will continue to be with us and bless us.

Geary, Okla., Sunday, March. 3rd., 1929.

THE S. S. LESSON

Comfort for God's People, Isa. 41:1-11

Golden Text: "As one whom his mother comforteth, so will I comfort you," Isa. 66:13.

The lesson presents the assurance that the people of God shall be comforted. This comfort is theirs because the past sins that brought on their troubles are forgiven. Because the messenger of the Lord appears to give assurance of the one who is to prepare the way of the Lord when the crooked shall be made straight er the word of the Lord shall be revealed. Though earthly things like the grass shall wither the word of the Lord shall stand forever. The Lord is to appear, He shall shepherd His people, He will defend the poor, restroy the oppressor and establish peace., We know that these assurances applied not only to Israel, but to all children of God through Jesus Christ who brought the joy that assures eternal happiness through His work by which sins are forgiven and the new day under His rule is ushered in.

All the world needs comfort. It is a place of misery and distress. Men of all kinds and conditions must suffer in body, mind and spirit. Were it not for the comforts that God assures through His word we would be miserable beyond anything we know. The results of sin bring misery and all are sinners and in a world of sin. There is no single misery to which the flesh is heir to but is not here because of sin.

We note that God speaks of "My people." All are dear to Him and He is especially anxious to bring them the same comforts that we all want our sorrowing children to enjoy. Imagine what would happen to us of we could not feel that God wants us to realize that we are His people. Even those living in sin and alienated from Him are His children. though they refuse the care and comfort He is ever ready to give to them if they will but turn to Him.

As Christians our source of comfort is in the word of God. It is the message that brings cheer and we are told in it to "be of good cheer." When Jesus was here upon earth and among men He sought out the places where there was human misery and devoted Himself to alleviating the distress in many ways, particularly by healing miserable bodies and giving comfort to distressed souls. There is one short message in the Bible, in fact the shortest—in which we are told that "Jesus wept". It was the time when He met with the sorrowing family of Lazarus and mingled His tears of sympathy with theirs. How incomplete would the Bible be were it not for that short passage of two words! We are assured that He is the same today, yesterday and forever more. We may then be assured that when troubles and sorrow come into our circles that He is present and ever ready to show of His deep and heartfelt sympathy. Paul, on several occasions, when he had been revealing something particularly precious to us concerning our eternal hope comes to a climax by saying that we should comfort ourselves with these words. Death would be a horrible monster of destruction from whom none could esscape were it not for the comfort of a blessed resurrection in Christ for the saints. But it is not only in the presence of death that the comforts of our Christ are available. He spoke blessings upon the poor, the weeping, the persecuted, the weary and the heavy laden. Indeed, He assumed human form to share with us all our distresses and troubles so that we might know that He was a fellow servant, a fellow yoke bearer, a fellow in poverty and in toil. The bearing of these trials and troubles becomes easier when we realize that our Lord has made common lot with us and takes His share of the burden. There can be no other place to turn when we need the right kind of sympathy and comfort than to the Word of God that has been revealed to us for just such emergencies.

Time and again in the presence of some great trials or responsibility the child of God may turn to the Word and hear the comforting words "Fear not". We do not need to give way to the sorrow that fear brings with it when we know that God assures us that He is with us and that He will direct , strengthen and help us in our perplexities.

Now with all that the world's sorrow may bring us there is always the Presence of the Comforter in the heart of the believers, the Comforter that Jesus assured He would send.

Afflictions come but they are for the moment. The soul of the saint looks foreward to that eternal state where none of the miseries and troubles of earth will ever enter.

KAI CHOW HOSPITAL

(Continued from Page 2)

has resigned. We have a substitute working some but I think more should be done. When a proper man is found I think we should re-engage one. There is much that can be done in the hospital and in following up patients after they leave the hospital. It would be good for him to work in co-operation with the country evangelists, We expect to use a card system beginning with this year by which patients will be indexed. We will be glad to have other evangelistic workers use this information in visiting patients or villages where we have records of patients.

In considering the outlook for our medical work in general I would say that what we need now is an increase in attendance at our clinics. We have used posters some but I think after all the best form of advertisement is patients who have been cured. Our aim should be to have as large a percent of cures as possible. There are two ways in which we can increase this percent. In the first place we should pick our patients for admission to the hospital carefully. Patients for whom we can see no hope of improvement should not be admitted, they only add to the list of those who have been to the Kai Chow Hospital and found no help. In picking our cases it would give us a much larger variety to pick from and hence a greater number of "good prospects" to treat of we would establish clinics at our country stations and hold regular clinics there. I think this is something we ought to do and I would like to see such work started another fall. In doing this I think we ought to have another foreign doctor and I would like to see two foreign doctors here next fall. In the second place we should do the best we can for the patients we do admit. It is very easy to slide over cases not making a thoro examination or quickly slapping on a dressing. There is no excuse for careless treatment of patients, we should give them the benefit of all the facilities we have. To properly supervise the work in the hospital it is important that we have a foreign nurse. Our laboratory should be used more, it is essential to accurate diagnosis in many cases. A knowledge of the best methods of treatment and of recent developments is important For this purpose I think it is permissible to use some funds for a library. It is just as important to know what to do as to have the skill or equipment to do it with. for this reason I think a good set of books on surgery is as important as a set of instruments and our hospital library needs one. I have in mind a set of 12 volumes costing Gold $125, so far I have not gotten up courage to spend this much money but I think we ought to have it. In the line of equipment, I think that for the present our building work should stop. We could use some more equipment and I think there are some things we must have. We ought to have a good water heating system. Running water could be provided in the dispensary without a great amount or work and running hot water especially would be a great improvement. However I think the most important factor at present is to build or to rebuild a good practice. Our present equipment will care for all the work that two doctors can handle.

In conclusion I might mention that the latest suggestion is that the hospital establish a goat dairy to provide milk for hospital patients and others who desire it. There is beginning to be a large demand for milk. The suggestion has been taken under consideration but nothing has been done on it as yet.

Respectfully submitted.
C. L. Pannabecker, M. D.

A CHILD OF AFRICA'S NIGHT

..Barbara A. Embree

One day as a woman was returning from the farm, while she was yet several miles from home, she stopped by the wayside and gave birth to a tiny daughter. Tying her on her back she carried her to the low mud hut in the village which was the only home she ever knew.

There was no soft flannel and dainty little dresses for this wee girl. I do not believe that she ever had a single dress in all her life. There was no little, white bed for her to sleep in. A coarse mat on the dirt floor was the softest bed she knew.

Her parents were poor. Her father in fact had put himself in pawn for a number of years in order to pay the dowry money for his one wife. He was indeed a poor man, else he would have had several wives. But lacking money to get even one, he, like Jacob, had worked for her.

Asimawu, for such was the baby's name, was a frail child, and did not have the food which was necessary for her little body to develop and grow strong It is a wonder that she lived at all, for during the first few days of her life she was fed nothing at all except medicine concocted from the roots and barks of trees. But she did live, and at the age of two years was a tiny, undernourished child, not yet able to walk.

Every African child must have the tribal marks cut on its face

and body. Asimawu had not yet gone through this ordeal. The relatives and neighbors began to annoy the parents about it, till finally the mother took her and had little gashes cut on her face and abdomen. However, instead of healing, infection set in, and the little marks became festering sores. They tried all kinds of native medicines to no avail; the sores only grew larger.

Finally they brought her to us. Her whole abdomen was a mass of foul,putrid ulcers. Secondary sores had broken out behind her ears, and on her head and legs. She was a mass of sores. We washed her and put on medicine. We made a cotton hood to protect the sores on her head from flies and dirt, and around her body pinned a wide bandage. but her frail body no longer had strength to combat the terrible infection. The sores grew larger, and she got weaker every day.

One afternoon she died and was buried within the enclosure of their compound. There was no little coffin, no flowers brought by loving hands. Wrapped in a cloth she was laid to rest in a shallow grave, unmarked and soon to be forgotten. There was weeping and mourning to be sure, and friends came to comfort the heartbroken mother and sorrowing father. We went too, and tried to tell them about the beautiful home where there is no sickness or death, no sorrow or crying—where Asimawu had already gone to be with Jesus.
—Selected.

THE NEED FOR REVIVAL

Norman B. Harrison

Primarily revival pertains to the Church—such a reviving of Christ's life in the Church that others will know and feel its power, be won to Him and become possessed of His life also. It is spiritual life quickened to the point where it can multiply itself. Thus, while beginning with the Church, it becomes her overflow of blessing to others.

The need for a revival should be apparent to all. One has but to look with discerning eyes upon conditions that obtain today, in the face of which the Church is practically impotent, or consider the vast throng of people who are closing mind and heart to any consideration of the claims of Christ. Then, lest we fall into the error of thinking that these conditions must continue, or vainly pin our faith in human effort to alter them, we should sit down and read afresh the Book of Acts, called "The Acts of the Apostles," but more properly "The Acts of the Holy Spirit Through the Apostles."

Then we should recall the fact that He who wrought so wondrously is the great Unchanging One. How refreshing! How reassuring! So much is being said of the modern man, and the modern world, with the intimation that what formerly worked will not longer work. But what if He works? It is the same world which the living God spoke into being by His word of power; the same world of men for which His Son gave His life and to which His Spirit has come to impart life. Modern science has not changed the world; it has merely discerned what was always in it and true of it. Modern invention has not changed the world; it has but put to practical use the laws and materials that were always in it. Modern sin has not changed the world; it has but brought to the surface possibilities that were always latent in human nature, possibilities that were wholly included in, and abundantly covered by the Cross of Calvary.

Conditions Crying for Revival

When we fearlessly face the facts, the world's need is appalling. But what makes its state tragic beyond words is that the Church, His chosen depository of truth and dispenser of life, is so utterly and manifestly unprepared to meet the need. Why is this so? She sorely needs revival as may be seen by the following:

1. **The Church's Lack of Claim** upon her own people. Of her beginning we read, "They were all with one accord in one place." Today it's a different story. Aside from notable exceptions, the attempt of the average Church to marshall her forces is pitiful. Perchance one half, possibly only one third, hear her call to worship. The others are lazily listening to siren voices of the world, of the flesh, or of the devil. The Church needs a revival of power to grip her own people.

2. **The Church's Lack of Conviction** concerning her doctrines. There is a set of doctrines, distinctly hers, fundamental to her existence, which it is her Christ-given business to preach and propagate. But she has allowed the enemies of these truths to scare her into a state of scarcely knowing whether she believes them or not. The result is evident. Her note of certainty is either wavering or silenced entirely. When the trumpet gives an uncertain sound, who will respond? She has her own heart of unbelief, in pulpit and pew, to thank for the prevailing indifference to her efforts to get a following. She needs a revival of conviction that these things are so before others will believe them to be.

3. **The Church's Lack of Concern** for those out of Christ. If her Scriptures are true—the evidence that they are God's Word, wholly dependable, by which also He is working, is overwhelming—then men apart from Christ, refusing and rejecting Him, are eternally lost. The very thought, in its enormity, is staggering. Yet who cares? Whose visage is marred by deep furrows of concern for multitudes of their fellows sinking in the sands of a state of unrepentant aloofness from God? If God's people, saved by such a wonderful salvation, do not carry a burden for the lost, how will they ever be arounsed to a concern for themselves? What need is here for revival!

God's Abundant Answer

God has an all-sufficient remedy for such conditions; but the remedy has to come to and through His people, seeking His face, humbling themselves before Him, ere the world can know and experience His power to change things. And until the Church meets these simple conditions, like the pressing of a button to call forth the electrically available energy of Niagara, she is in the position of occasioning her Christ to be misrepresented, as supine and impotent, before an unbelieving, materialistic age.

Take but one for instance. Wales in 1904 had grown to be a godless nation, far adrift from God and the mandates of His World. Things were at a low ebb, with churches indifferently attended and sin rampant on all sides. But some were seeking His face with earnest pleading. There were some who cared.

Suddenly the Spirit of God swept over the land, swaying the hearts of the people and bending them to His sovreign purposes. The Churches became crowded beyond capacity, leaving other crowds unable to gain admittance. Meetings were in progress from ten in the morning till twelve at night. There was little of human leadership, in fact but little preaching was called for. Singing, praying, testifying, without choirs or hymn books, without collections or special advertising.

Did it work? Nothing could succeed better. It was the power of the Spirit. It reached into every cranny of society. Infidels, gamblers, crooks and drunkards were turned to God. Men became honest, settling the obligations of old debts. They became sensitive to sin, confessing awful deeds of which they had been guilty. Theaters closed for want of patronage. Twenty thousand were added to the Church in five weeks.

Is not this the power that is needed in America? Whose heart will burn sufficiently over our sad condition to claim such a heavensent revival? What short of it will suffice for our needs?

Parish By-Post.
Selected by **Mrs. R. Petter.**

DEATHS

Unruh. — The Lord has taken out of this world our beloved brother, Ollie O. Unruh, the son of Mr. and Mrs. J. C. Unruh. He was born in Springfield, S. D., May 2, 1906. After a brief period of illness, the Lord called him to his heavenly home Feb. 4th 7:30 P. M. This being the date on which just 8 years before the Lord took the oldest son of this family out of this world.

Ollie was blest with a Christian home, where godly parents taught him to know and love his Saviour, whom he accepted early in his life. He was baptized upon his confession of faith in the Immanuel Mennonite Church April 4th, 1926. He loved his Saviour and the church, seeking ever to be true to his Lord and ever willing to serve Him. Last summer he was among the first to respond to a call for wholehearted consecration and service of the Lord Christ. In the home he has been the joy and comfort of his parents, ever mindful of their love and care. To his brothers and sisters he was a loving brother, burdened for their spiritual wellfare and otherwise. His testimony and love for the Lord and His cause will be gratefully remembered by his relatives and friends. He leaves to mourn his early departure his beloved parents, five brothers, two sisters, grandparents. These with his relatives and friends will hold him in loving remembrance and be comforted by the assurance his faith gives us that he is now privileged to see and enjoy the presence of his glorious Saviour and ours.

Sprunger. — Mrs. Katherina Sprunger aged 74, died at her home on West Franklin street, early Saturday morning March 2nd. She was born in Wayne Co., Ohio, June 22, 1854, the daughter of Abraham J. and Katherina (Zingg) Sprunger. A few years later the family moved to Berne, Indiana. In her early youth she united with the Mennonite church where she remained a faithful member till death summoned her. On December 5th, 1872, she was united in marriage with Frederick Sprunger. The following year they moved on a farm north of Berne where they endured many hardships as pioneer farmers of this community. She is survived by three sons, eight daughters, thirteen grand children and one great grand child. One brother and one half sister survive her. Her husband preceded her in death April 10, 1914. Two sons died in infancy. Her parents, three brothers and four sisters also preceded her in death. The family wishes to express sincern thanks to the many individuals, classes, and organizations who remembered our dear mother with flowers and other loving remembrances during her prolonged illness.

JOTTINGS

Grace Church, Pandora, Ohio, received a class of young people into membership through the rite of baptism on the morning of Palm Sunday.

Bethany church, Quakertown, Pa., will render the Cantata: Victory Divine, by J. Christopher Marks. The choir will be augmented by a number of voices. The cantata will be under the direction of Russell E. Boorse. Mr. Harold Yost will be the organist.

Dr. Irwin Bauman of the Bally, Pa., church will substitute in the churches of the Swamp, charge during the illness of the pastor, Rev. S. M. Rosenberger, who has been compelled to retire for absolute rest.

The Eastern District Conference will hold its annual meeting in the Altoona church. Sessions will begin Thursday, May 2, when the Chairman of the Conference will deliver the Annual Address.

Rev. Lester Hostetler and family expect to leave Upland, Cal., some time in May for Ohio, where he will resume his work as pastor of the Sugar Creek and Walnut Creek community churches. The Sugar Creek Union church is composed of Mennonites and Brethren. The envelope system has been adopted by the Mennonites as a means of financing their church budget. Beginning Mar. 24 and continuing until Easter Sunday the Sugar Creek is holding a series of evangelistic services.

A baptismal service was held with the Palm Sunday services in the Bluffton, Ohio, church at which a group of young people came into the church by the rite of baptism administered by the pastor, Rev. S. M. Musselman.

The Choir of the First Mennonite church, Chicago, under the direction of Mr. C. A. Lehman will broadcast the Easter Cantata, "Redemption's Song", by Fred B. Holdner, on the evening of April 11, 1929, at 9:30 to 10:30 P. M. Central time over the Moody Bible Institute Station, WMBI.

Rev. H. E. Kaufman, pastor of the Zion Mennonite church of Donnelson, Iowa, has recently resigned his charge and accepted a call to become pastor of the First Mennonite church of Aberdeen, Idaho, to succeed Rev. Menno Galle, who has gone to Ruff, Wash., where he will serve the Mennonite church there.

On the evening of March 27 a double ordination service was held in the Herford church, Bally, Pa., on which occasion Irwin Bauman, Ph. D., a member of the local congregation, and William Penner, a member of the Second Mennonite church of Beatrice, Neb., were ordained to the Christian ministry. Dr. Bauman will work for the present in the Eastern District Conference while Bro. Penner will do pastoral work in New England during the time he continues his studies in the Hartford Theological Seminary.

Bluffton College choir appeared in a Palm Sunday musical program in the College chapel. Numbers on the program consisted of choral selections directed by Otto Holtkamp of the college conservatory faculty.

The sewing society of the New Hopetale church, Meno, Okla., was organized in 1906 with 10 members and has continued actively engaged to the present day. It supports a Bible woman in India, has done considerable sewing for missions and hospitals and recently it sent three shipments of clothing for the needy Russian Mennonites in Canada. Mrs. Anna T. Neufeld is chairman of the organization.

Rev. and Mrs. W. S. Gottshall of Marion, S. D., are at Inman and Buhler, Kans., where Rev. Gottshall is conducting a series of evangelistic services, which are to coninue for two weeks. Rev. A. P. Waltner occupied the pulpit at the South church last Sunday. Rev. J. J. Balzer of Mt. Lake, Minn., preached at the North church on Mar. 24 in the morning and at the South church in he afternoon.

The Mennonite Weekly Review reports that what is believed to be the biggest gas well in the state of Kansas blew itself in on the Dan Haury farm north west of Halstead. This well hit pay sand and blew the tools out of the hole and began spouting gas at the estimated rate of 60,000,000 cubic feet a day and it is said that the noise spouting through the hole could be distinctly heard for a distance of several miles. Gas from this and other wells will be piped to Halstead and Moundridge and other towns as soon as lines can be laid to pipe it.

Rev. Ed. J. Kaufman, Pd. D., is booked to deliver the Commencement Address at Bethel College, Newton, Kans. Dr. Kaufman has served on our mission field in China and recently received his doctor's degree at the Univercity of Chicago.

The Bureau of Census of the Department of Commerce is issuing a series of bulletins giving census information relative to the various religious bodies in the United States. The one with reference to the Mennonites is a pamphlet of 76 pages and gives separate figures for the 17 Mennonite bodies functioning at present. There also appears a short historical sketch of each of these bodies. The branches reported in this bulletin are: Mennonite Church; Hutterian Brethren; Conservative Amish; Old Order Amish; Ch. of God in Christ; Old Order Mennonites (Wisler); Reformed Mennonites; Central Illinous Conference Mennonites; Defenseless Mennonites; Mennonite Brethren in Christ; Mennonite Brethren Church of North America; Krimmer Bruedergemeinde; Mennonite Kleine Gemeinde; General Conference of Mennonites; Stauffer Mennonite Church and unaffiliated Mennonite congregations. Copies of this bulletin may be obtained Bureau of the Census. Washington, D. C., at a cost of ten cents each.

The Mennonite Year Book and Almanac
1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth,$1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, APRIL 4, 1929 No. 14

NOTES AND COMMENTS

Two lives were lost, many people injured, some of them children in their school rooms, and houses were shaken in Philadelphia many miles away by a terrific blast of high explosives in south New Jersey where they were being mixed in a factory. The making of explosives is always accompanied with great danger to life and property. Though their manufacture may be necessary to meet the needs of modern industry there is always something terrible likely to happen somewhere and sometimes. How much more terrible this stuff can become when deliberately applied to the destruction of life is something about which we may only speculate. We think of the death and destruction that nations hurled at one another during the World War as about the limit of what human ingenuity may accomplish when inspired by blind hatred; but should another world war occur, we are reasonably sure that these instruments of death and destruction will be applied with multiplied effectiveness. All of which prompts us to repeat what millions have often thought: War is a useless and wicked waste of men and means for which there is no excuse.

In a raid by prohibition officials a woman in Illinois was shot by an overzealous officer some days ago: a report of a Philadelphia grand jury developed the facts that one of the largest banks of that city, police officers of high and low rank, politicians, bootleggers and gunmen were linked in one great conspiracy to defy law; three negroes died because between them they drank less than a half a half a pint of bootleg gin and a man of middle age while drunk kidnapped a girl of 12 and carried her away eight hundred miles before he was caught. Propagandists, in the face of these facts, and similar ones reported from every section of the country raise the cry that prohibition is the cause for all this and demand its repeal. How silly! Liquor has been the real fault and long before the days of prohibition similar crimes, but a thousand times more numerous, have been committed because of the use of intoxicating liquors.

Tabloid newspapers, the kind that cater to about everything that is nasty and repulsive, have swamped the country. They may differ in name and circulate in different localities but their plan and policies are almost identical, that is to say, they are all rotten. Openly, they sympathize with law nullification and law nullifiers. Their front pages are given to scandal and the exploitation of criminals. "A murder in every issue" would be about as appropriate a slogan as we could suggest. They specialize in the nude, not the kind that artists have hanged in great galleries, but the kind that appeals to the low and sensuous. It would seem to us that the Daily News might more appropriately be named the Daily Nude. To say the least, these papers present a sad comment on the intelligence and good taste of those of the American people who delight in patronizing them. Sewage that is printed to the debasement of the morality of the country may be profitable, but it violates all the canons of decency. We still have numerous respectable news papers with respectable ideals and honest desires to serving the reading public. Why not patronize them and avoid the plasters of dirt that are hawked about our city streets.

The German dirigible, Graf Zeppelin, which successfully made a commercial trip between Germany and America, carrying a number of passengers, has again gained new laurels by making a trip of 5,000 miles to Palestine and return. One of the spectacular stunts done by this vessel was to fly over the Dead Sea and sink several hundred feet below sea level, doing this trick without so much as getting wet. Since the surface of the Dead Sea is far below that of the Ocean, the Zeppelin only had to drop some hundred feet above it to pull off this little stunt. Perhaps the time is not so far off when regular and serious dirigible service will be the order of the day without spectacular stuff thrown into it to popularize it. It will then be possible for adventurous souls to do their soaring through the air to their heart's desire but we venture the prediction that most of us will continue our travels in conveyances that are not so high above the earth when it becomes necessary to take a drop.

A splendid, philanthropic, Christian work is done each year by the Bible Institute Colportage Association of Chicago, founded in 1894 by the noted evangelist, D. L. Moody, which is not generally known. It consists of the free distribution of evangelical Christian literature to various classes who are in great need, but are often neglected,—such as prisoners, lumber-jacks mountaineers, seamen, soldiers, firemen, pioneers, patients in our large city hospitals, and the peoples of Alaska, Latin-America, Africa, India, and the Phillipine Islands.

During the past fiscal year, ending February 28, the Association has distributed Bible portions,—consisting of Testaments, Gospels and Pocket Treasuries,—Moody Colportage books, Evangel booklets, and Gospel tracts to the extent of 681,995 copies. As a result of this wide distribution many hardened criminals have been saved, undesirable citizens have been transformed, and the young people and boys and girls in the schools of the mountains and the western frontiers have been given a new and better outlook upon life. It is estimated that about 500,000 neglected people have thus been reached during the year with the Gospel in print.

The Association would like to get in touch with more Christian workers who can co-operate in the distribution of Gospel literature to prisoners, hospital patients and other neglected classes. It also invites correspondence from those who would like to assist in making possible a larger distribution of evangelical literature to those classes included in its Missionary Book Funds.

The average citizen probably pictures our military establishment as quite small and unimportant politically. He is unfamiliar with the facts brought out in an address made on the floor of Congress by Hon. Ross A. Collins, a member of the Sub-committee on Appropriations which handles the military bills. Congressman Collins shows that we have enrolled in our Regular Army, 138,555 officers and enlisted men, plus over 60,000 civilian workers; in our National Guard, 180,942 officers and men; in the Organized Reserves, 114,824 officers and 5,416 enlisted men; in the Reserve Officers Training Corps, 127,141; in our Citizens' Military Training Camps, 34,515—a grand total of 661,393 officers and men. The National Board for the Promotion of Rifle Practice, under the War Department reaches 110,000 more. This establishment is maintained at a total cost of some $328,338,815.

Congressman Collins, points out that this popularized military establishment is beginning to have a growing political significance:

"We are carrying on a very elaborate program in traing our men and women for military duty, and we are spending a great deal of money in popularizing the military idea. Of course, it must be admitted that many of these citizens' military trainers are encouraged to be in these units by Regular Army management for propaganda purposes only. They are given sugar-coated training because they will become boosters of the war-game idea.

"Many of these are having a most delightful experience and are most happy to be part of this giant army. They will attract others to desire the same experience. We may expect down through the years to see the demands made upon this Congress grow until our Military Establishment reaches further and further into the life of our people."

"Their political influence and power, too, will grow with their ever-increasing numbers and their wishes will be more and more respected by public officials generally and especially those of us in Congress."

Bishop James Cannon, Jr., President Board of Temperance and Social Service, Methodist Episcopal Church, South, one of the leaders of the Anti-Smith Democrats, has cabled from Cairo, Egypt, to President Hoover a message emphasizing the value of the appointment on the President's Commission to study the enforcement of the Prohibition Law of at least one outstanding representative person who is vitally interested in the success of Prohibition. Bishop Cannon, however, did not suggest the name of any person whom he personally favored or endorsed for this commission.

MRS. LINSCHEID WRITES FROM NEWTON

Bethel College Campus,
Newton, Kans.
Mar. 20, 1929

Dear readers of the Mennonite

It is likely known to the most of the readers that we are residing on the Bethel College Campus during this school-year. Also many will recall that we made a trip east last summer to visit our churches in Mo., Ind., Ohio and Penna., for after our return Mr. Linscheid wrote to our papers telling about that trip. After returning here the latter part of Aug., so as to be at hand for the opening of the college, since both our sons were to enroll and attend here, most of our Sundays were occupied in visiting various of our churches in this vicinity. On week days Mr. Linscheid was busy with preparations also with writing and getting ready for print several pamphlets, which were to be used in the work among the Cheyennes of Okla., and so the time passed rapidly and there was little time for rest, tho it was a decided change from the routine on the missionfield. It seemed but a short time till Christmas. During the holidays several appointments were to be met also and we were rejoicing to be able to spend a Christmas among whites, which had not been the case since 1900 for Mr. Linscheid, and 1903 (the year of our marriage) for me. We indeed spent a different Christmas, but not in the way we had planned. On Dec. 24th Mr. Linscheid took seriously sick with gall-bladder trouble and we spent the holidays quietly at home, being forced to cancel all appointments. Further medical attention and the taking of X-rays showed some obstruction that only an operation could remove. But just at that time the "flu" epidemic was in progress here and the doctor thought best to wait till it had subsided. Then the time of the Bible-week drew near and we, who never have the opportunity on a mission-field to attend something like that were very anxious to be able to attend this time and received permission to wait till after the same with the operation. The time (Feb. 13-20) drew near and through the sickness of Rev. Hostetler, who was to be the main speaker, the Bible-week was first postponed and finally dropped entirely and so we were not permitted after all to attend the same. Feb. 28th was then agreed upon as the date for the operation, but a severe cold and sore throat that Mr. Linscheid took made another postponement necessary. Finally Mar. 8th was decided on and accordingly we took him to the hospital on the afternoon of Mar. 7th. The operation took place the next morning. Those were anxious hours for us. It was found that not only were they two large gall-stones but that there were also adhesions and a badly inflamed and infected gall-bladder so the surgeon removed the whole bladder. What made the operation still more difficult was that the ether seemingly paralyzed the respiratory organs and caused him to turn blue and even quit breathing for a short time, tho the heart action and pulse were good throughout the entire time. The dear Lord helped through it all, His be the praise! But we also wish to thank all our dear friends who were upholding us in this trying time with their intercessory prayers; it is such a comfort to know that many are remembering us at such a time before the throne of grace.

Mr. Linscheid made rapid progress in his recovery. Today, not even quite two weeks after so serious an operation, he could come home for further rest and convalescence. It seems almost unbelievable that he should be able to come home so soon.

An operation is always a serious matter. Yet we feel since it was necessary to have it, it is fortunate that it came just at this time when we are here on furlough, near our dear Bethel hospital, where nothing is left undone both for the physical and spiritual well-being of the patient, also where we are near competent surgeons in whom one can fully trust, and where we, the rest of the family, could visit the patient every day. So we have much to be thankful for. How much more difficult it would have been if such serions attacks would have come while we were on the mission-field and an operation found necessary where one is far from hospitals, and is not acquainted with them or the surgeons. So even in this we must acknowledge that it is the Lord who directs and guides us in all things. Thanking all the dear friends again for their interest and their prayers, for it is impossible to write to all personally,

With greetings,
Mrs. G. A. Linscheid.

$100,000 LIBRARY ENDOWMENT MADE FOR BLUFFTON COLLEGE

Donation of a $100,000 building and endowment fund for a new Bluffton college library building was announced Wednesday by Dr. S. K. Mosiman, president of the institution. The gift was made by C. H. Musselman, wealthy Biglerville, Pa., fruit grower and canning magnate, and Mrs. Musselman.

Architects plans and specifications for the library building will be drawn up at once and construction work on the edifice will be launched before early summer. Building expenses will be paid out of one-half of the Musselman gift and the other $50,000 is to be used for the endowment of the library.

Work to Be Started

Present plans of the college administration call for the erection of the library building near the old tennis courts which lay on the campus several hundred feet from College hall and adjoining the path between the main building and Ropp hall. The building will be known as the Musselman library and is expected to be completed by next fall when the institution opens for the 1929-30 school year.

In announcing his gift Musselman stated that the donation of the $50,000 for the endowment of the building was conditional and that the $350,000 endowment campaign now being staged must be raised if the school is to receive the gift. Donation of the whole sum was made with the understanding that the endowment drive must be successful and that the Musselman gift cannot be counted in the $350,000 total required by the state.

Visits School Monday

Musselman, who made his first visit to the school here Monday, was very well impressed by the college. He liked the high scholarship standards set at the institution and the deportment and school life of the student body. The Pennsylvania man was shown thru the buildings and over the campus by Dr. Mosiman and soon after announced his intentions of providing a donation for a library building.

Musselman was a former student under Dean N. E. Byers and Dr. C. H. Smith at the Elkhart institute when the two Bluffton college faculty members acted as instructors there and has been interested in Bluffton college for some time despite the fact that he never before visited it.

When interviewed Wednesday Dr. Mosiman was optimistic in regard to the endowment campaign. Donations from Ohio and Pennsylvania districts visited so far have proved satisfactory and the college president felt that the Allen county drive which is to be opened April 8 will boost the campaign total by a considerable margin.—Bluffton News.

REPENTANCE

A great apostasy is sweeping over our fair land. The devil is trying hard to rob us of one of the most essential and vital conditions of our Salvation: Namely, Repentance. Many define repentance as just accepting Christ, turning around, signing a card, or confirmation. Webster defines it as grief, anguish, pain, sorrow for sin. The Bible defines it as Godly sorrow for sin. Jesus' own definition is, "They repented at the preaching of Jonah." We see they proclaimed a fast, put on sackcloth and cried mightily unto God. John the Baptist says, "Bring forth therefore fruit meet for repentance." Paul says, "Do works meet for repentance?"

This is explained away by some. They quote, "Not by works of righteousness that we have done but according to His mercy He saves us." Now, we should know that there is a vast difference between works of repentance and works of righteousness. No one could expect to be saved by visiting the sick or helping the poor; but we can by acknowledging and confessing our sins, pleading for mercy and pardon and taking our place as a wretched, poor, miserable sinner, who has broken His laws, despised His mercy and done despite to the Spirit of Grace.

Just accept Christ, is the main cry of the deceiver. That saying makes me the king and Christ the beggar. Suppose I come to the house of John Jones as a beggar at his door, ragged, hungry, and penniless. He kindly takes me in, gives me supper and breakfast and a good bed to sleep in. The next morning he gives me a new suit and some money. Now I go all over that town and say I accepted John Jones last night. I suppose all his friends would run to his house to see what great calamity befell him. If this spirit continues growing the next generation will say that it is Christ's duty to apologize to us for all the troubles, perplexities, persecutions and distress that ever befell us.

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

EDITORIAL

The preparations being made for the entertainment of the General Conference in Hutchinson, Kansas gives promise of a large and successful meeting. The Conference will meet in one of the most densely populated Mennonite sections in which there are many congregations. This will mean that, apart from the delegates, there will be an attendance perhaps exceeding anything Mennonites have ever attempted anywhere. The opportunities that will be offered for our people from various sections of the country getting acquainted will be large and we hope beneficial to all. It would be well if local congregations outside of the Kansas sections were to make special efforts to have delegations as large as they can possibly make them. The last Conference to be held in Kansas met many years ago in Alexanderwohl. At that time it was a small body compared with its present size and it did not reach into so many states as it does. There was practically nothing of Mennonites on the Pacific coast. There were but a few churches on the Atlantic coast, and the Middle district was limited to a handful of congregations. Educational efforts were just in their beginning and nothing had been done along the line of benevolences. Our Missionary Activities had only reached a small field in Oklahoma while today the largest work is carried on in India and China. Home Missions were scarcely more than an idea. We hope that the larger growth of our Conference organization will now mean an appreciation of our larger responsibilities and a greater sympathy between churches that are widely scattered and have widely differing problems on their hands.

There are various reports filtering into this country concerning the state of the Old Colony Mennonites, 2000 of whom are now in Paraguay, S. A. that would have them very prosperous on the one hand and in dire distress on the other. This colonization of Mennonite people is an experiment of so great an import that not only Mennonites but people all over the world are interested. The truth concerning the colony is probable that they are neither living in luxury nor suffering dire distress. All pioneer adventures are accompanied with great physical hardships and it cannot be expected that in the Paraguay Colony is an exception to the rule. Where raw country is to be tamed there is much hard work to be done in the face of adverse conditions covering a long period of years before the common luxuries of a settled civilization are possible. There is enough in the country to feed all and, the climate being mild there are not the problems of shelter and fuel that often are found in new countries. The Old Colony people, being one of the most conservative bodies of Mennonites, it may be depended upon that their success or failure will depend greatly upon the wisdom and influence of their leaders and the willingness of the people to continue with the experiment until it is demonstrated that they can make good in their new situation and assure for themselves a comfortable future.

Now that there is again rebellion in our neighboring country Mexico, there are many speculations concerning why it should be so and that there seems never to be a time when peace is an assured fact in that country. There are many reasons why there is disorder. The great majority are illiterate. A few are continually struggling for the power to exploit the common people. The labor situation is changing and the working people are beginning to realize that they have some rights that they insist must be respected. Then, there are the vast natural resources of the country which offer an opportunity for development for the moneyed people of the world who have no interest in the material good of the peons, and only aim to add to their riches. Again, the population of Mexico is a mixed one, being composed largely of people who have a large proportion of Indian blood in their veins. To complicate it all the Roman Catholic church is at odds with the ruling classes and is using all its influence with the ignorant and superstitious to upset things generally. The whole situation is so complicated that no foreigner can understand it sufficiently to make a fair estimate or what is the full reason for it all and what might be done to correct things. Our American people should show an attitude of brotherly sympathy with Mexico and hope for a settlement of their own affairs by themselves in their own way. One thing is sure, the state of anarchy cannot last long and an enlightened government must develop that will insure peace and tranquility. The Morrow attitude, it seems to us, is the best one for Americans to display. The Morrow attitude may be described by the answer of Mr. Morrow on his acceptance to the Ambassadorship, to a question as what he intended to do in Mexico. His reply to a personal friend was: "I don't know what I shall do. But I know this—I can like them."

REPENTANCE

(Continued from Page 2)

several ministers tell the best illustration they knew of repentance. Two young men grew up together as playmates. One became a wicked man and committed a great crime. The other became a Christian lawyer and finally a judge. His companion was brought before him.He said thirty years in the penitentiary or $1,000 fine. As the officer was about to take him to the penitentiary the judge stepped down to a desk and wrote out a check for the full amount and handing it to him said, "Now you are free." To see the folly we must go a little farther. Some one steps up to him and says, "Are you sorry you committed that crime?" He says, "No indeed." "Would you do it again if you had the chance?" He says, "Indeed, I would." Where then does repentance come in?

The check illustration is also another shrewd device. I heard

One man publicly stated he was seeking the Lord at an altar of prayer. He had stolen two mules from a farmer. He could make no headway. Every time he thought he was near the kingdom, up would come the two mules before him. He was constrained to go back to the farmer and say, " have stolen your two mules. You can put me in jail. But I am seeking the Lord at an altar of prayer, and if you give me time I will pay so much per month until they are paid." The farmer said, "If that is the case, I will give you all the time you want." So he went back the next night, and the Lord gloriously saved his soul. He later said he"Loved to get the mules paid for too." Others who have stolen tools, hammers, rakes, shovels, and hoes had to return them. Others have despitefully used or cursed their neighbors and have had to ask forgiveness. It seems this 20th century repentance converts people over the top of mules, hammers, rakes, shovels, curses, and all pet idols and darling sins that remain unconfessed and are hidden in the recesses of the heart.

A lady was telling of a store keeper who "just accepted Christ." She met his son two weeks later and said to him,"I hear your father was converted." He said, "Yes indeed." "Is there a change in his life?" "Yes, indeed. Before he was converted he kept the front door open and sold all day on Sunday. Now he locks the front door and makes them all come in the back way." The Lord said through Jer. 8:6, "I hearkened and heard, but they spake not aright. No man repented him of his wickedness saying, What have I done?"

Jesus, John the Baptist and all the apostles preached repentance. Thus it behooved Christ to suffer and to rise from the dead the third day, that repentance and remission of sins should be preached in His name. Luke 24:36. If this was the purpose of God in the death and resurrection of Jesus, what will be the doom of those who purposely reject and spurn it?—Evangelical Visitor.

HIS LOVE

My Father loves me—loves me well;
Far more than human words can tell.
His love so gracious, so divine,
Has touched this sinful heart of mine.
His love—so merciful and free,
Shows His compassion unto me.

My Father loves me—this I know—
Each day from Him rich blessings flow.
The greatest blessing of His love—
His only Son sent from above,
Who died to set all sinners free—
It was His gift of love to me.

My Father loves me—loves me still,
And kindly bids me do His will.
Though oft I fail and grieve His heart,
New strength to me He doth impart.
Whene'er I humbly seek His face,
With love He grants His pard'ning
grace.

My Father loves me—loves me well;
His love to others I must tell.
If words should fail, my life must be
A life of praise unendlessly.
Each little task I do with love
Reflects His blessings from above.

My Father loves me—how could I
This love to others then deny?
His love—so boundless and so free,
Was not intended just for me.
His love to others I must show—
That all mankind His love might know.

My Father loves me—yes, loves all
Could we but hear His pleading call!—
"Take up your cross and follow me
Your Guide and Comfort I will be."
And so we have no need to fear—
His hand of love is ever near.

M. M. H.

The Christian Exponent "Chat"

THE SOURCE OF HAPPINESS

Matthew 5:1-10.

I. Introduction.

Happiness is what we all want. But how many people are really happy? There is a large army of men and women who find life meaningless and intolerable. They are constantly craving for something that will give them satisfaction and joy in life but the days and the years wear on and the longings of their hearts are not satisfied. Happiness eludes them. When they think they have captured the secret of it then they find it still afar off.

Jesus has given the secret of happiness but too many of us do not trust Him. We profess to be His followers, we call upon Him as Lord, Lord, but we refuse to accept His way of life. For according to His philosophy happiness comes from within, but we seek it in outward conditions. From whence comes happiness? From bank accounts, from fine homes, from modern conveniences, from education, from leisure, from success and honor, and preferment. So answers the world. But these are all outward circumstances, temporary and insecure, and will not meet the deepest longings of man. An animal is satisfied with favorable outward conditions and will lie down apparently in perfect bliss upon the attainment of a full stomach and outward comfort. But with people it is different. A person may have plenty of wealth, a fine house to live in, be in good health, and possess much book learning, and still be very unhappy. The outward physical blessings are not to be despised but we must remember that in themselves they cannot give enduring joy. Wealth always promises more than it can give. Let us look then to the Master of life for guidance in our search for eternal happiness.

II. The Sources of Happiness.

Jesus seeing the multitudes, (not only their faces but also their longings and disappointments and unfulfilled desires) went up into a mountain and preached what by common consent is the greatest sermon that was ever delivered. It begins with the "Beatitudes", the word coming from the Latin "beati" and is translated "blessed" in the English. It might be translated "very happy" or "supremely happy" for that is what the word "beati" or "blessed" means. The Beatitudes are found in the first twelve verses of the fifth chapter of Matthew. They are the verses which tell us how to be 'supremely happy.'

1. Blessed are the poor in spirit. Supremely happy are those who are conscious of their own needs. The poor in spirit are those who are teachable. They are the opposite of those who are proud and haughty of spirit. Consciousness of need is the first step in spiritual progress. He is supremely happy whose attitude of mind is such that he can be taught. This is true in school and in daily practical life. It is doubly true in the life of the spirit.

2. Blessed are they that mourn. Here is a paradox. Supremely happy are those who, apparently, are broken in heart! Well, no person has lived deeply unless he has faced sorrow. It is the unsympathetic and the shallow-minded and the unregenerate that show no capacity for sorrow and mourning. They see their fellow men suffer and they are not moved. They lay their own parents to rest without a tear, for their minds are set upon the prospects of entering upon the full inheritance. Jesus was a man of sorrows but He was also a man of joy. The two seem to be contradictory. But I am doubtful if anyone can experience the happiness which comes from sympathy with and understanding of others unless he has himself tasted of the cup of bitterness. The man of faith knows that earth hath no sorrow which heaven cannot heal.

3. Blessed are the meek. Supremely happy are the gentle, the humble-minded. If they cannot take the earth, they will in the end inherit it. The wild, the ferocious, the war-like are already fast disappearing. This is true in the animal world. The dangerous, devouring, wild animals are hard to find. Their last habitat is the jungle and one must travel far to find them. It will be so in the kingdom of man. Those who depend upon force will finally disappear from the earth. Those who take up the sword shall perish by the sword. The civilization that will finally endure will be built upon character and not upon physical might. In the day of the Lord there shall be gentleness. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." "They shall not hurt nor destroy."

4. Blessed are they that hunger and thirst after righteousness. Here is suggested a craving, a sense of necessity , as the body craves for water and food most of us are sensitive enough to discern the needs of the body. We supply it daily with food and drink. Supremely happy is that person who also senses his spiritual needs. "I pray that in all things thou mayest prosper and be in health, even **as thy soul prospereth.**" So wrote a beloved elder of the apostolic church. (III Jno. 2). Physical health is sought too often at the expense of the soul's prosperity. A person who takes a pleasure trip on Sunday instead of going to the house of worship may feel the need of recreation and relaxation from his daily toil. Does he also feel the need for worship and communion with God, without which the soul becomes poorer and unhappier. Outside and inside the church there is too much spiritual complacency, a defective sense of sin. We are tempted to say, "God I thank Thee that I am not as other men are, extortioners, unjust, adulterers." But we must remember that the welcome of God still waits for those who make the searching confession, "God be merciful to me a sinner!"

5. Blessed are the merciful. Supremely happy are those who show kindness! For they shall have kindness shown unto them. The calculating person gives to others what they deserve. The kind person gives more than they deserve. Who has not found great happiness in the speaking of a kind word, the doing of a kind deed, the writing of a kind letter. The spirit which prompts one to share even a cup of cold water will bring its reward. There are those who are punctilious about the ceremonies and ritual of religion but they are not kind in their attitude towards others. "I desire mercy more than sacrifice" saith the Lord. Many of us take for granted that the Lord will be merciful towards us, that He will deal with us not after the manner of our iniquities but according to the riches of His grace. Which is abundant reason why we should be merciful in our attitude towards our fellow men.

6. Blessed are the pure in heart. The heart is the window of the soul. The window must be kept clean. If it is spotted with selfish motives, foul talk, and unholy desires, then the light of God is hid from the soul. God reveals Himself to us in many different ways, supremely through His Son, but also through the Bible, through nature, and through our fellow-men. It is possible to have our hearts so out of tune with the infinite that we can see very little of good in any thing about us. Selfishness in the heart certainly keeps us from seeing the divine in our fellow man. Our suspicions of other people are usually due to sinful desires in our own hearts. Watch out for the man who is always afraid that someone will cheat him! It will likely turn out that he himself is not honest. Beware of the person who sees nothing but hypocrisy in other people's religion! The probability is that his own heart is not genuine. When our hearts recognize the worth of others and with pure motives look for something good, then it is that we see sparks of divinity in them.

7. Blessed are the peacemakers. Not the peaceful but the peacemakers. The peacemakers are those who remove the causes for strife. The peaceful frequently do nothing but cry, "Peace, peace, when there is no peace." There is little blessedness in peace unless it is based on righteousness. There is much strife in the world, strife between capital and labor, between races, and between nations. But the worst strife is that between Christians. We ourselves have not learned the technique of peace. Our denomination has always believed in being peaceful. But have we been peace makers? We do not go to war. I think it is right that we should not. But are we doing something to prevent war? Are we peacemakers? When William Penn paid the Indians for their land he showed his intention to be just. And justice is the foundation of a lasting peace. Our doctrine of non-resistance and our testimony against war for four centuries is not to be despised. But we do well if we hunger and thirst for a deeper consecration to the cause of peace and for more knowledge and insight in the application of the doctrine of peace. Those who labor for a "new earth in which dwelleth righteousness" are the true peacemakers and shall be called the children of God.

8. Blessed are they that have been persecuted. If we trust Jesus, then we can be sure that there may be supreme happiness in the experience of being persecuted. As a rule we dislike persecution. It brings us anything but joy. I think it is because we are not quite sure that it is for "righteousness sake." We must not forget the condition which this beatitude states. Several of our public servants have in recent years been ejected from their position, haled before the Courts, and have had heaped upon their heads the contempt of an outraged public. Some of their friends insist that it is persecution but it can hardly be what Jesus had in mind. The disapproval of the public is, in my judgment, not persecution in such cases but deserved punishment for improper conduct There can be no happiness in that unless perchance it leads to godly sorrow and the desire for forgiveness. Persecution usually is due to misunderstanding. It is meted out by sincere people who believe that the one persecuted was engaged in doin wrong when, as a matter of fact, he was doing right. The tragedy of the Jews was that they believed Jesus to be a destroyer of something good in life when He in reality was bringing into life a greater good than the Jews had ever known. Paul was persecuted by zealots who believed that he was the enemy of the best in life. In his heart he knew that he was doing good and he counted it a privilege to be a prisoner for the Lord. "Rejoice in the Lord always: again I will say, Rejoice" he wrote from behind prison bars. As a rule we shrink from persecution. We play to the galleries. We enjoy popularity. The yelling of the crowd gives us more happiness certainly than the prospect of loneliness and the disapproval of the majority. But popularity, like peace, can be had at too great a price. Unless it is based upon righteousness it can in the end bring nothing but regrets. On the other hand there is nothing more satisfying than a clear conscience before God and the conviction of having attempted a good work, even though persecution follows.

III. Conclusion.

Here then, in the condition of the heart, are found the real sources of happiness. They are from within and not from without. The happy, therefore, form a motley crowd so far as outward circumstances are concerned. Who are the happy? Among them are people who have good health, and people who have never seen a well day in their life; among the happy are some who have wealth and fine homes, and many who like their Lord have very little of this worlds goods. Among the happy are those who have suffered defeat, those who have been ostracised from their own kind, those who live almost entirely in obscurity Some have had the privilege of college education and university study, others have had little learning except the education which the hard school of life gives; some are married and some are not; some wear white shirts, others work with pick and shovel. Some people have apparently a much harder lot in life than others, but I believe that it is possible to take such an attitude in life so that beneath and beyond all of life's crosses one can experience a deep and abiding sense of happiness.

Seeing the multitudes, the multitudes which must have numbered among them people of all classes, the Master opened His mouth, and taught them, among other hings, the secret of happiness. When will we learn that secret?

Lester Hostetler.
Upland, Calif.

DO YOU KNOW?

By Harry F. Weber, Ph. D

1. Who were the first Mennonite families to settle in Pennsylvania?
2. Who were the first Mennonite families to settle in Virginia?
3. Who were the first Mennonite families to settle in Canada?
4. Who were the first Mennonite families to settle in Maryland?
5. Who were the first Mennonite families to settle in West Virginia?
6. Who were the first Mennonite families to settle in Ohio?
7. Who were the first Mennonite families to settle in New York?
8. Who were the first Mennonite families to settle in Illinois?

THE PRESENT DAY EQUIPMENT OF THE MINISTER

Paul E. Whitmer.

(An address delivered at the Northern District Conference, Freeman, S. D., June 22, 1926.)

In speaking to the ministers at this minister' session of the Conference on "The Present Day Equipment of the Minister," I am expected to reflect not only a minister's view point but his method as well. For this reason I shall stick closely to my text, The Present Day Equipment of the Minister. There are three ideas, outstanding ideas, comprehended in this subject. First, the Present Day; second, the minister; and third the minister's equipment. I shall speak briefly on each one of these three outstanding ideas of this subject, taking them up in the order just stated.

1. The Present Day. The minister must do his work in the present day and not in any other day, past or future. It would be much easier to do our work in some past day whose interests and conditions we understand better than our own but this is not our privilege. We must do it in our own day. None of us understand our own day any too well. We are right in the midst of it and the glamor of passing interests confuse us sometimes as to what are the important things and what are only the tinsel and glint of our own times. This is true of each generation. Happy is that minister who can discriminate between the important and the unimportant and give his time and effort to the important.

In speaking of the Present Day we may aid ourselves by a little analysis of the two main factors in the present day, the secular interests and the Christian interests. Under the secular interests we may place all the agencies and influences that tend to construct human life on the basis of the things of time and sense. The shifting interests of time and sense do affect greatly the vast majority of the people with whom and for whom we minister. Rapid travel exposes our people to all kinds of influences that are secular or worldly in their appeal, that tend to turn the mind away from the things of God and religion. The large volumes of information that come to us over the telephone, the radio, the daily newspaper, the magazines and our many social contacts have the same distracting effect. These things, while not evil in themselves, nevertheless produce a preoccupation and listlessness in our people which is a real problem to the Christian minister. These are rivals which the wise minister recognizes and deals with in the discharge of his duties as a Christian leader.

Not only does the minister have unfavorable agencies with which to cope but he has friendly helpers as well. The wise minister deliberately plans to use all these friendly helpers as much as possible. They are his best friends and when properly used insure his success. Among the friendly agencies which the minister can use to great advantage I would name the great enterprises of the Christian church, such as missions, charity, church schools and the publication interests of the church. Any minister who is unfriendly or even lukewarm towards any of these great enterprises of the church stands in his own light. Nothing will help a minister more to do his own work effectively than a deep interest among his people in missions, in charity, in the church schools, in the publications of his denomination. These are the great agencies through which we work. If we neglect them we cut off our hands and feet, figuratively speaking. These are the organs through which we express our Christian faith, hope and love. Woe unto that minister who neglects to cooperate fully with these best friends of his local church, with these avenues through which the Christian life normally expresses itself. Any church that is heart and soul behind its mission, its charity enterprises, its schools, its denominational publications is a live church that enlists the heart of its members in the good things of God.

2. The Minister. The Christian minister is God's representative among His people. He represents God with a message to His people. This is a message of forgiveness of sins and hope for a new life lived by the power of God in the human heart. No greater mission has ever been committed to man than the Christian ministry. The minister is a message-bearer of such deep import that the welfare of the race depends upon it and upon its proper proclamation. Since it is a message of salvation from sin it is also a message of power and a message of hope. The conscious possession of Christ that strengthens us also imparts a sustaining power and an unfailing hope for time and eternity. May no minister be lax in his proclamation of this message.

But a minister is more than a mere preacher of a great evangel. He is also charged with the responsibility of living the message which he preaches among his people. He is to be a Christ-man, Christlike in his sympathies and interests among his people. Many men who preach a good gospel live it poorly in their own every day life. This is most unfortunate. The minister who is most successful in incarnating his message in his own life and disseminating it among his people is the most effective servant of his people. This kind of minister knows the needs of his people for he has learned them in the needs of his own heart. One who truly loves Christ and his fellowmen has a depth of human sympathy that is all important in the Christian minister. The power of real, unselfish, undesigning love and sympathy for his fellowmen is a gift that every minister should crave and pray much for. With such a sympathy and love the matter of service and visitation will largely take care of itself. The minister in the homes of his people, in sickness, in sorrow, in bereavement, on festive occasions, at weddings has a great opportunity to preach Christ through his life, speech and conduct. This is a great ministry that he is permitted to render.

(Continued on page 6)

THE S. S. LESSON

April 28

The Suffering Servant of Jehovah

Isa. 53:1-12.

Golden Text: "With his stripes are we healed." Isa. 53:5.

If we were to discover an ancient picture representing a man in his early manhood nailed upon a cross with his tormentors standing by and if we were to note an expression of supreme innocence upon his face there could be no doubt in our minds that the ancient painter wanted to portray the Christ who made atonement for the sins of the world on the cross. So when we examine this ancient word picture painted by the prophet Isaiah there can be no doubt in our minds that he is describing our Christ and Redeemer who lived and died for our salvation. Says Wells: "Every sentence of this wonderful prophecy is rich with golden application to Christ. We see Him in His lowly origin, His nation's scorn of Him, the miseries of His times, His shepherd love for the lost, His agony in Gethsemane, His silence at His trial, the robbers crucified with Him, the new grave of Joseph of Arimathaea, the mystery of the atonement, the joy of the resurrection, the triumphs of the church throughout the ages. Whose portrait is this if not Christ's?"

The writer in verse 1 asks, "who hath believed our message?" It means who heard it and have believed. It is a matter so surpassing strange. It is one in which the power of Jehovah has been revealed, though the human mind rebels against the gospel and resists its divine power.

In verse 2 the servant is compared to a new shoot growing up from an old stump. Not far from the writer's window there is what appears to be a flourishing young oak tree. As a matter of fact it is an old one. Years ago the old tree decayed and was cut down but from that stump a sprout has risen that to all appearances is a young tree. The times of Isaiah, Judaism was the dry ground and the old stump, but from that was to come the new era of the Chirst who maketh all things new. A vigor and glory not known to the old tree was to come through Him. At first there was to be nothing attractive about the shoot. It was to seem just an ordinary manifestation. So, too, when Jesus did appear, His fellow Jews refused to see in Him the promise of better things. They were to regard Him as not only one not attractive to them but one despised. The question: "What good thing can come out of Nazareth?" or the one, "Is not this the carpenter's son?" represented the attitude of His age.

Though there was joy in heaven at His coming the Servant was not to be a popular man in the eyes of His age. They were to hate and persecute Him. There was to be no joy in His life but He was to feel the hatred of persecution and contempt. The fact of His being a man of sorrow however brings to us the greatest comfort, since He came to share our miseries and thus bring to us the comfort of comradship in our distresses.

There are many kinds of burdens that are to be borne in this life but grief is the severest of them all. He entered into our grief. We are told at times that He mingled His tears with those of His fellow men. This means that He felt as we must feel and the same burdens that bear us down came upon Him with crushing effect. His suffering, as with a loathsome disease, came upon Him an innocent one but men were to look upon Him as deserving of them all. Here is the suggestion of the atonement. Though there was no sin in Him yet He bore the penalty of sins for which we were guilty.

In verse 5 the figure changes to that of a slave who was beaten. The idea is the same as in the previous verse. His punishment was for us and because He had to endure for us our transgressions are removed.

In the next verse (6) we are compared to sheep. The sins of us all were laid upon Him and He becomes the sheep that is laid upon the altar to atone for our sins. In the next verse He is described as the oppressed one who did not complain but willingly submitted to the oppression laid upon Him. "The Servant's contemporaries did not regard Him nor appreciate the fact that His death was in lieu of their own transgressions. Though He was not a deceiver, nor given to violence, yet He was to die as a criminal and be buried with the wicked and the rich."

It was the will of God that His servant should suffer in this way. That will was that the Servant should be a sacrifice for sin and have a glorious resurrection, as a seed planted in the earth.

The result of the sacrifice was to justify His people. In the end the despised Servant shall be the Conqueror. He shall divide the spoil with the strong.

THE PRESENT DAY EQUIPMENT OF THE MINISTER

(Continued from Page 5)

3. The Equipment. It will now be possible to speak of the equipment that is needed for a minister to do the foregoing work with efficiency and joy. A failing minister is a disheartening discouragment to his congregation and to his denomination. A succeeding minister is a stimulating encouragment to his congregation and his denomination. What equipment does he need to succeed in the present day?

1. He needs to be a man of real religious experience. The gospel which he lives and preaches must be the Gospel of Christ.

2. He must have a knowledge of God's word so fully and so clearly that he can preach and live it with power.

3. A minister must have knowledge of the human mind and heart. How can he interpret and apply God's word to man unless he knows man?

4. A knowledge of the past history of the Christian church will keep a minister from falling into many errors which he there sees have been believed in and adhered to in the past and found wanting. The conquests of the Church of Christ in past ages will greatly encourage the minister if he is acquainted with these glorious achievements.

5. No minister can do his work as he ought to do it without a knowledge of Christian missions their past history, present achievements and future needs and hopes.

greatly benefitted by a knowledge of approved methods of doing his church work. Signally successful ministers have a message to give us on the pastoral office—its conditions, tasks and rewards.

7. Every minister will be greatly benefitted by a definite study of religious education—the Sunday school and the young people's societies and their work, also how to prepare young people for church membership.

ANSWERS

1. Jansen, Kassel, Keyser, Kunders, and Rittenhausen at Germantown, in 1683.

2. Brubaker, Funk, Kauffman, Rhodes in the Shenandoah Valley, 1729.

3. Fretz, Kratz, Kulp, Lincoln Creek, Canada, 1786.

4. Burkhart, Barr, Reiff, Good, Strite, Shank, in Washington county, Maryland, in 1755.

5. Coffman, Fry, Wenger, Greenbriar county, W. Va., 1787.

6. Beery, Brenneman, Shenk, Steman, Fairfield county, O., 1805.

7. Frick, Lieb, Lehman, Martin, Lapp, Witmer, in Erie county, N. Y., in 1824.

8. Peter Maurer, an Amishman, came in 1829. Benjamin Kindig, ington, Illinois, in 1833.

DAVID'S OFFERING

S. M. Grubb

(Continued)

We have corruption and iniquity in high places today. Righteousness is forsaken and forgotten, we think. The country is going to the dogs and corruption rules with shameless confidence. Can it be stopped? Will the consciences of those who hold the leadership never become tender and will we no more see men of power repenting of their evil ways and calling on God for mercy.

Well, let us ask, why have the voices of the prophets been silent? Why do they no more speak directly to the evil-doers? Nathan brought David to his knees, so did Gad, the king's seer. We recall that John Knox could preach to his queen until she trembled. We have had our Finny, our Moody and many other bold brave messengers of God whose memory is blessed, and generations rise to call them blessed. Must it now be said that the voice of the prophet is stilled in the land? David was not above being rebuked by God and no man ever rises that high. No matter what his achievements may have been he needs to be brought to his senses by God's denunciation of his sin.

The census was taken.

The reports were in.

David now knew how strong he was and how terrible a punishment he might afflict on any whom he might please. He knew to a penny where he might look for his sinews of war and resources for carrying it on and impressing his will upon whom ever he might. The nations of earth might now be told exactly how great and powerful a man he really was.

There comes a warning from Scriptures fitted for occasions just like this: "Let him that standeth take heed lest he fall". Again, "Pride goeth before a fall and a haughty spirit before destruction." The harvest was ripening rapidly and now he must be reaping the fruits of his folly.

Unlike Ahab, before whose chariot Elijah appeared like a bolt of lightning from a clear sky, Gad was there, he always had been there. He had once

spoken in warning, but now he speaks in judgment. David had to realize that God in His grace warns, then keeps on warning, but finally speaks in judgment. God is patient and does not smite quickly. But when He draws the sword of His judgment it is terrible.

With all of us, how long had He warned? How long has His patience continued? Yet, if there is one thing certain, it is that the time will suddenly come when God shall say: "Thus far and no farther."

Gad as the messenger of Jehovah brought David the choice of one of three forms of punishment. As we read we discover that it did not matter which he chose, the effect on David's pride, on David's plans and ambitions, on David's power would be the same. The choice was either 7 years of famine, 3 months of humiliating defeat at the hands of his enemies or 3 days of pestilence. Could anything bring greater terror to the heart of man than these? Should there be anything worse than these I have never heard of it.

In either of these punishments the people would suffer with their king, indeed they would be the greater sufferers. It would be they who would endure the bitter pangs of starvation that no one can fully appreciate unless one has had to pass through them. Or, they would be slaughtered in battle and in the hostile raids of the enemy. Or, they would die like flies in the pestilence. We sometimes wonder why the people were to be compelled to bear the brunt of David's sins while he their king and leader would at least save his own hide. The answer is that the people were willing sharers in David's sin and made no protest against it, and secondly, it is law that the innocent must always suffer with the guilty.

Let us consider the first reason why the people had to suffer. They may not have planned the sin but they were ready and not unwilling to share any advantage that it might bring them. I may not steal but I must also not permit myself to profit by anything that comes through theft. The receiver of stolen goods shares the guilt of the other criminal, who does the stealing. I may not personally oppress my fellow workers but I am as much of an oppressor when I take advantage of anything that comes from oppression. If I own stock in a concern that does not do right I am a share holder in the wrongs that that concern commits. A merchant may not personally lie about the goods that he sells to his customers because he does not directly come in contact with them, but if he permits or encourages misrepresentation or fraud on the part of any of his employes, he is all the more a dishonest merchant, and just as dishonest as his agent who does the actual swindlling.

In regard to the sin of David there is a principle involved here that always holds good. When the rulers of the people, or those who are in authority, go wrong the greatest part of the blame lies on the people under them who permit the wrong doing. Where there is corruption in high places and when those in authority permit, encourage and abet godlessness, in the last analysis it will be found that the fault lies with the people. It is their business to place in power and keep in power those who promote righteousness. They can do so for no government is better than its people. A nation has bad rulers only so long as it wants to have bad rulers.

David chose the affliction of the shortest duration. The agony would only last three days, he thought. He did not think of the terrible distress that would lie on the hearts of that generation because of the affliction so long as memory would last. Three days of pestilence would be like three centuries of misery. In those three days would be crowded all the suffering and unhappiness that seven years of famine or three months of defeat might involve. There would be weeping throughout the land, dear ones would be snatched out of time into eternity in every home and in every circle of friends. The number of widows and orphans would multiply to an appalling extent.

The pestilence did bring David to his knees.—"I have sinned," he exclaimed. Yes, he had sinned and sinned terribly. 70,000 people who had been in health and strength a few hours before now lay stark— eyes that had sparkled with animation but a few moments before now were glassy dead things—the bodies of men and women that but a day before were alive and healthy were now bloated stinking matter that oozed its poison into the air, that the living had to breathe. The howl of despair from widows, orphans, fathers, mothers, brothers, sisters, friends thundered all over the land so terribly that human tongue could not describe it. No one could be calm—much less David, the cause of it all. No wonder the horror of it burned into his soul and he exclaimed:"These sheep, what have they done?" The finger of conscience was pointing to him in awful accusation.

No one may sin without causing suffering in others. No one may tell where the anguish caused by his sins will end, or how many souls will be made unspeakably miserable because of them. A sin may be like geometrical progression. It may be small but heaven only knows where it will end, or its effects will cease. It grows and grows into appalling proportion like the snow balls the children roll back and forth over the lawn. The thief may go to jail, indeed he should go to jail, for "the way of the transgressor is hard." But what about the wife and the innocent little children of the transgressor? They may shiver in the cold. They may starve. They surely have the finger of shame pointed at them. Their poverty may drive them into crime. The old father and the old mother will carry their shame with their gray hair with them into the grave. Friends that once were friends will be friends no longer and faith in human nature may shipwreck.

(To be concluded)

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR MARCH 1929

Christian Ch. Moundridge, Kan. $63.23; St. John Ch. Pandora, O. $85.00; Interest (Tamingin School) $125.00; Samaya Mission Band, Upland, Calif. $15.00; Dav. Pankratz, Fannystelle, Man. $1.00; West Zion C. E. Soc. Moundridge, Kan. $50.00; B. J. Klaassen, Goessel, Kan. $25.00; Louise Regier, Elbing, Kan. $100.00; A. M. Ch. Milford, Nebr. $20.85; C. E. Soc. Souderton, Pa. $25.00; Bergtal Ch. Pawnee Rock, Kan. 49.38; Ch. Arlington, Kan. $11.75; New Stark Chapel, Jenera, O. $150.00; H. C. Jantzen, Beatrice, Nebr. $35.00; Gnadental Ch. Plum Coulee, Man. $40.00; Bergtal Ch. Corn, Okla. $12.50; Bethel S. S. Perryton, Tex. $10.00; San Marcos C. E. Soc. Paso Robles, Calif. $30.00; Salem Jr. C. E. Soc. Dalton, O. $60.00; Grace Ch. Pandora, O. $53.00; Bethany Ch. Freeman, S. Dak. $75.00; Ch. Hillsboro, Kan. $42.07; Friedensberg Ch. Avon, S. Dak. $50.00; Men's Bible Class, Reedley, Calif. $5.50; West Zion Ch. Moundridge, Kan. $65.00; First Ch. Allentown, Pa. $30.00; S. S. First Ch. Allentown, Pa. $20.00; Bethel C. E. Soc. Inman, Kan. $35.00; P. J. Schrag, Moundridge, Kan. $30.00; Clarence T. & Mrs. Unruh, Pawnee Rock, Kan. $38.00; Union S. S. Norheim, Mont. $7.30; Y. P. C. E. Soc. Plum Coulee, Man. $25.00; Ch. Buhled, Kan. $46.40; Ch. & S. S. Pratum, Oreg. $83.50; First Ch. Upland, Calif. $50.90; First Ch. Reedley, Calif. 101.75; First Ch. Bluffton, O. $200.00; Anna Hiebert, Wichita, Kan. $10.00; Herold Ch. Bessie, Okla. $9.19; Bethel Ch. Mt. Lake, Minn. $200.00; Ebenezer Ch. Mt. View, Okla. $14.00; Garden Twp. S. S. Moundridge, Kan. $31.85; Huttertal S. S. Dolton, S. Dak. $60.00; Gnadenberg Ch. Whitewater, Kan. $37.40; Mission Program, Vona, Colo. $8.40; Friend, Beatrice, Nebr. $10.00; Brudertal S. S. Hillsboro, Kan. $70.85; Ch. Hutchinson, Kan. 9.79; Bethesda Ch. Henderson, Nebr. $108.16; Ch. Deer Creek, Okla. $12.50; S. S. Apple Creek, O. $83.07; Johannestal S. S. Hillsboro, Kan. $45.40; Anna Abrahams, Goessel, Kan. $35.00; Interest and Rents, $36.99; John Epp, Whitewater, Kan. $50.00; First Ch. Philadelphia, Pa. $75.84; S. S. First Ch. Philadelphia, Pa. $15.97; Ch. Pulaski, Ia. $22.49; Pr. S. S. Inola, Okla. $3.50; Zion Ch. Dallas, Oreg. $13.27; Garden Twp. Ch. Moundridge, Kan. $21.00; Friend, Henderson, Nebr. $20.00; Hebron Ch. Buhler, Kan. $38.51; Friend, Beatrice, Nebr. $20.00; B. F. Welty, Add. Legacy, Tacoma, Wash. $51.67; Ladies Aid, Donnellson, Ia. $5.00; Jacob Klaassen, Laird, Sask. $50.00; Friend, Whitewater, Kan. $12.00; Abe P. Unruh, Lostwood, N. Dak. $75.00; Bergtal C. E. Soc. Winkler, Man. $11.00; Bethel Ch. near Fortuna, Mo. $10.86; Zion S. S. Class, Souderton, Pa. $25.10; Sizzie Rees, Pulaski, Ia. $5.00; S. H. Newton, Kan. $10.00; John P. Eck, Legacy, Meno, Okla. $333.33; Emerg. Relief Com. $38.00; Bethel College Y. M. C. A. Newton, Kar. $35.00; David P. Voth, Goessel, Kan. *Legacy $500.00; B. A. Unruh, Springfield, S. Dak. $10.00; Dorothy Unruh, Springfield, S. Dak. $10.00; S. S. Colby, Kan. $24.05; First Ch. Halstead, Kan. $92.67; Bethesda Ch. Marion, S. Dak. $45.00; S. S. Class No. 33, Berne, Ind. $39.20; Hoffnungsau Ch. Inman, Kan. $23.86; Zion Ch. Donnellson, Ia. $45.00; Cornelius Jantzen, Plymouth, Nebr. $15.00; New Huttertal C. E. Soc. Freeman, S. Dak. $30.00; Emmaus Ch. Whitewater, Kan. $1213.76; Maria C. Penner, Bal. Legacy, Mt. Lake, Minn. $74.40; Salem Ladie's Aid, Freeman, S. Dak. $100.00; Mrs. John J. Boese, Vona, Colo. $12.00; Mary A. Duerksen, American Falls, Idaho. $30.00; M. B. Ch. Seneta, Sask. $15.15; S. S. First Ch. Newton, Kan. $46.20; Ch. Newport, Wash. $5.00; Bethany Ch. Kingman, Kan. $13.41; Bergtal Ch. Pawnee Rock, Kan. $35.71; John T. Neufeld, Chicago, Ill. $10.00;Bethel Ch. Perryton, Tex. $10.60; Sew. Soc. Milden, Sask. $19.00; Ex. Com. of Mission Soc. (Receipted by Mrs. J. G. R.) $120.00.

Total	$6,132.28
Balance in Bank March 1st. 1929,	$1,124.79
Gifts for:	
General Fund,	5,004.43
Orphans, Teachers, etc.	565.10
India Station,	15.50
China Station,	35.00
China Relief,	295.70
Gifts for Pension Fund,	38.41
Interest and Rents,	161.99
Sundries,	16.15
	$6,132.28
Balance and Total Receipts,	7,257.07
Paid on Orders during the month,	650.28
Notes Receivable,	6,000.00
	$6,650.28
Balance in Bank April 1st, 1929,	$606.79

Gratefully Acknowledged,
J. G. Regier, Treas.
J. E. Regier, Asst. Treas.
Newton, Kan.

JOTTINGS

The Intermediate C. E. Society of the West Swamp, Pa. church, provided the program for the Easter Sunday evening when it rendered a beautiful Easter Cantata.

In the East Swamp, Pa. church, Easter was celebrated by rendering a pageant entitled, "The Christ of the Centuries."

Dr. E. G. Kaufman, missionary on furlough, who for some time past has resided in Chicago, Ill., has recently moved to Deer Creek, Okla., and mail intended for him should be sent to that address.

Twelve persons were admitted into membership of the Pandora, O. church, by the rite of baptism and six by letter at the service on Palm Sunday. On Easter the congregation celebrated the Communion of the Lord's Supper.

Starting with the first Sunday of the year the Sunday school of the Upland, Calif. church has been organized into a departmental school. There are four departments and graded lessons will be used.

Bethel College Chorus, consisting of 31 voices rendered the famous Cantata, "Seven Last Words of Christ" in the Newton, Kan., Auditorium, one the afternoon of Sunday, March 24. During the Easter Vacation the chorus repeated the Cantata at Halstead, Buhler; Emmaus, Alexanderwohl, Pretty Prairie, Hoffnungsau, Hillsboro and Moundridge, Kansas and at Blackwell, Okla.

Among other features which marked the celebration of Easter in Berne, Ind. church was a Mission Program given by the Junior and Intermediate Mission bands at the evening service.

The choir of the Henderson, Neb. church, under the direction of Mr. Theo. Schmidt, recently broadcast a program from Clay Center, Neb. Persons who tuned in report that the music was the best they have heard for a long while.

The church at Lynd, Washington, has added a room supplied with small chairs for the accomodation of its Primary Department. Rev. Menno Galle formerly of Aberdeen, Idaho, is the new pastor of the Lynd church which has been pastorless for some months.

Rev. H. T. Unruh, pastor of the First Mennonite church of Halstead, Kan., who had been giving instruction in the local High School in Bible for which the State gives credit, is now instructing the High School and Grade teachers of the town who feel the need of more biblical instruction.

Rev. J. M. Suderman, who was compelled to give up his position as Business Manager of Bethel College and find outside work because of failing health, has so far regained his health as to be able to accept a position as manager in Bethel Hospital and Old Folk's Home thus relieving sister Frieda Kaufman who can no longer carry all of the heavy responsibilities involved in directing the institution.

The Tenth Annual Convention of the California S. S. and C. E. Conference meets in Paso Robles church April 5, 6, 7. The two Mennonite churches of the community invited the conference and are busy planning to entertain the delegates. A varied program is assured. Convention speakers include Rev. J. M. Regier of Reedley and Rev. Lester Hostetler of Upland. There will be discussions of problems, meeting around a camp fire and many other features.

Information from various sources brings the news that famine is again showing its ugly head in some parts of Russia including districts in the South where Mennonites are located. Molotchena is one of the affected districts. There is unusual suffering in the villages of Wermersdorf and Waldheim.

The Bible Institute Course at Freeman College, Freeman S. D., closed with an impressive program on March 20. Short addresses were given by Revs. Kroeker and Tschetter and Professors Harder and Schroeder. Luella Kuenkel and Sam Becker spoke on the value of the Bible education. Twenty-five were enrolled as students in the Institute course. A similar course will be offered next year.

There has just come from the press a booklet of 50 pages prepared by Rev. G. A. Linscheid, one of our missionaries who works among the Indians of Oklahoma. The work is in two parts, one an exposition of the Apostle's Creed and the other a sketch relating to Mennonite history. The author says that he was prompted to write this book because of a real need in the work among the Indians.

The Mennonitische Rundschau gives the following from a letter recently received from Halbstadt, Russia; "Last December a noted Communist as he lay in his death bed exclaimed, 'Give me the thick book (Bible) the devil wants to take me.' When given the Book he read from it and prayed and said to his relatives, 'You are all on the wrong path.' They did not believe him and refused to give him the book again. Many who knew him believe that he died a saved man."

Reference has already been made in this paper that Rev. Jacob Snyder, pastor of the Roaring Spring, Pa. church, has been serving the State of Pennsylvania since 1916 as Compensation Referee. In a letter to the editor he says among other things, "During the World War we were horrified as we looked over causalty lists that spoke of the horrors of war but we seem quite forgetful of the great price being paid that our industries may be kept going. During the year 1928 there were in the State of Pennsylvania 2,080 fatal and 150,433 non-fatal cases brought to notice of the Compensation Board. One case, a disastrous explosion in the bituminous coal industry last May resulted in 194 fatalities, the compensation liability for which was approximately $750,000. The grand total of compensation awards in the State of Pennsylvania since 1916 amounts to $150,269,196.00. The average compensation per case has been $162.00.

The Mennonite Year Book and Almanac

1929

The Year Book contains in addition to the usual interesting historical and biographical matter, a record of the activities of the Church. A very complete Chronicle of the past year. Sunday School daily readings and C. E. Topics.

Prices: Single copy, postpaid, 20 cents; per dozen, postpaid, $2.

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth, **$1.50** post paid. 12 or more copies, **$1.20** not prepaid.

Full leather, **$2.50** post paid. 12 or more copies, **$2.15** not prepaid.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, APRIL 11, 1929 No. 15

NOTES AND COMMENTS

It is a well-known fact that the attitude of Moslems to the Christian message is undergoing a great change. The political upheavals since the war, the rise of nationalism, reform movements in social life, and most of all a desire for higher ethical standards, have caused changes in the world of thought and life that are startling. Formerly, for example, the Koran was read in Arabic, but translations were not welcomed and in many countries forbidden In Turkey no less than seven translations of the Koran have appeared in recent years, and Albania, one of the most progressive lands in the Balkans, has also its new Koran translation.

As early as 1921 the progressive Moslems issued a translation in their own vernacular, based not on the Arabic original, but on Sales' English translation. The book was printed in Roumania, is dedicated to the Albanian immigrants of North America, and the Latin character is used throughout, instead of the usual Arabic character. The book is apparently for popular sale.

On the cover and in the text we find two illustrations, one of the Kaaba at Mecca, with its thousands of worshippers, and the other reproduced in Egypt. This latter picture is a startling appropriation of one of the old Bible pictures without permission. It is a case of Plagiarism that speaks volumes. The title given with the picture may be translated as follows: "The Prophet Mohammed on his way to Medina, accompanied by Khalid and Abu-Bekr." Needless to say this familiar wood cut represents Christ and the two disciples on their way to Emmaus. Even as the editor of this Albanian Koran, desirous of glorifying Mohammed draws him in colors taken from a Christian paint box, so the Moslem world today is unconsciously appropriating Christ. The leading poet of Cairo, Shauky Bey, in his nationalist poetry, reverts again and again to the life and character of our Saviour.

The Azhar University itself has purchased and is using hundreds of copies of the Bible for the study of comparative religion.

The Albanian Koran is another illustration that Christ cannot be hid, that Islam is moving, and that now is the time for us to press our advantage and preach Christ and Him crucified to the world of Islam.

Intensive Sunday School work covering leadership, preparation of literature and promotion, is carried on by the World's Sunday School Association, in both Egypt and Bible Lands, which includes Syria and Palestine. Rev. Stephen van R. Trowbridge is Field Secretary in Egypt, and is assisted by Sheikh Metry S. Dewairy. Rev. George H. Scherer is Secretary of the Bible Lands Sunday School Union, which will hold its Convention at Baalbek in April.

The Evangelical forces in Mexico have just devoted a week to the reception and entertainment of a delegation from Cuba who went to discuss with them the plans and program for the Evangelical Congress to meet in Havana, June 20-30th, 1929. The largest session was held at the Methodist Episcopal Church in Mexico City on February 24th when 1800 were present, among whom were representatives from all the Christian churches of that City of Mexico and from various churches of the interior.

Dr. Jose Marcial Dorado and Rev. Ricardo B. Barrios arriving from Cuba on the morning of February 20th, were welcomed at the railroad station in Mexico City by a group of Mexican and American Christian leaders and hurried off immediately to a meeting of the joint cooperative bodies in Mexico where plans for the time of their visit were made.

For the following eight days morning meetings from nine o'clock to one were devoted to the discussion of the themes to be considered at Havana.

The afternoons were given to various meetings in the churches for which preparations had been made in advance and the evenings to popular meetings. Of eight evening conferences, six were held in the City of Mexico in churches of the various denominations and two in Puebla and Pachuca.

On March 2nd the Cuban delegates were tendered a farewell banquet attended by 39 members of the Evangelical clergy and six laymen and that evening left for Vera Cruz enroute for Cuba. Before going aboard ship the next afternoon, in spite of the fact that the revolution had just been declared, they held a splendid meeting attended by 400 persons in the Presbyterian church.

Dr. J. Gordon Holdcroft, General Secretary of the Korea Sunday School Association, was one of a team of speakers from the World's Sunday School Association to the recent Hamilton County Sunday School Convention, Cincinnati, Ohio. He was prevailed upon to exhibit, at one of the sessions of the Convention, two interesting watch charms, which were given to him last May in Korea when his Korean friends held a celebration in honor of the twenty-fifth anniversary of his arrival in that country.

The large charm was of pure Korean gold in the shape of a heart showing on one side an anchor and an open Bible. On the other side is engraved Dr. Holdcroft's name and the fact that the gift was made by Sunday Schools of the whole country in recognition of twenty-five years of service in that country.

The other charm, also of Korean gold, is triangular in shape and was presented by the Pyengyang Presbyterian church. In this church some years ago Dr. Holdcroft worked as Superintendent of the Sunday School during which time the school was completely graded and put into such condition that it has continued to grow in numbers and power ever since. That school has an attendance of 2,000, coming in three sessions; for children, women and men.

A number of other gifts were made to Dr. and Mrs. Holdcroft at that celebration, including strings of amber beads, silver vases and silver knives and forks, all witnessing to the fact that the Korean people do appreciate and appreciate greatly the work of American missionaries and of American churches in their efforts to pass on to them the best that America has in developing the Sunday Schools in that country.

Colonel Samuel O. Wynne, Federal Prohibition Administrator for the Eastern District of Pennsylvania which covers forty-two counties, says the American Issue, is convinced that the medical profession is rapidly finding substitutes for whisky in the treatment of their patients He points out the fact that only about one-half of the physicians of his area have taken out permits for prescribing liquor. Those who do take out permits are allowed to write four hundred prescriptions per year but in the last year they averaged only one hundred and sixty. His report contains further interesting fact that while he issued permits to 6,124 doctors to write prescriptions there were actually only 5,116 who took advantage of the permit showing that 1,008 never made use of it.

Each physician who holds a permit to prescribe liquor is also entitled to withdraw six quarts of whisky per year for use in his office for emergency treatment. The records show that about 95 per cent who are entitled to do so have withdrawn their full six quarts for office use. Last year the doctors of this district withdrew a total of 6,338 gallons of whisky while the druggists withdrew 95,156 gallons of whisky to be used in filling prescriptions. These druggists filled a total of 769,000 prescriptions for pints of liquor issued by physicians. The population of the territory is approximately 6,000,000. If no person got more than a pint it shows that there were 5,231,000 people who got nothing.

It is gratifying to know that in the 42 counties only 27 doctors and 62 druggists have had their permits revoked for violating the law.

Director Wynne calls attention to the fact that the decline of the use of liquor in hospitals is very marked. They continue to use considerable quantities of grain alcohol for sterilization, etc., but last year withdrew only 2,208 gallons of whisky.

The director closes his statement with the significant fact that in 1917 there was withdrawn from bonded warehouses, 164,000,000 gallons of whisky, gin, brandy, etc., for country-wide beverage and medicinal purposes. Last year withdrawal from the same source under government permit amounted to only a little over 10,000,000 gallons.

REPORT OF THE MINISTERS AND DEACONS CONFERENCE

Monday, April 1st, 1929

The conference met in the Allentown church. The attendance was not as large as usual, perhaps because of the time of the meeting, which made it difficult for some to be present. The interest manifested was good and the participation was general.

The first topic for the day was: Present Day Preaching: Types and Material. Rev. G. T. Soldner opened the subject and mentioned that there were five or six definite types of sermons that ought to be kept in mind. He outlined them as follows: A. The Evangelistic. B. Expositional. C. Prophetic. D. Proof Text. The speaker warned against this type, since it is dangerous rather than helpful. E. The Occasional or Festive type. By this type is meant, the special sermons for Christmas, Easter, Communion or other special festivals. Standard texts on Homiletics might make a different classification, but according to Mr. Soldner's explanation, the types mentioned have real worth and to use these types requires consecration and much study. The material to be used is first and always the Bible. Other material might be used as illustrative material, but the basis needs to be the Word of God.

"The Deacon, His Office and Responsibility." This subject was opened and discussed by deacons. Mr. S. W. Gross from the Deep Run church read an excellent paper pointing out carefully the scope and limits of the office. The paper is to be published in the Mennonite. Mr. Abram G. Moyer from Bethany church further brought out helpful thoughts on the care a deacon needs to exercise in respect to his daily walk and conversation. This was a helpful period and one long to be remembered by those present.

We had our memories refreshed and various points cleared up as Rev. V. B. Boyer treated the topic. "The Minister and the Sunday School Standards adopted at the last General Conference. "The questionnaire sent out by our Gen. Conf. Sec. which contains the question: "Is your Sunday School Standard?" came up for consideration. More publicity of these "Standard" requirements we believe would be of real help to the leaders in many of our Sunday Schools.

The Book Review by three men brought out as expected, a wide range in reading. Rev. Howard G. Nyce, treated the book by John Oxenham, "The Hidden Years." The author portrays himself as having lived next door to Jesus during those unrecorded years, and thus he is able to bring out many very suggestive thoughts. "The Man Nobody Knows", by Bruce Barton was discussed by Walter H. Temple. Mr. Temple brought out the point, that if Barton pictures faithfully the type of teaching he had received as a boy, then the Sunday school has made worthy progress in portraying Jesus as a man of worth and challenge. A. J. Neuenschwander discussed: "What Is God Like", by Frank Theodore Woods, Bishop of Winchester. The book is not long, but rich in material and suggestiveness. The chapter: Why Didn't God Kill the Devil" is especially rich in thought and explanation of this troublesome problem.

From several came the suggestion that a circulating library be started. Each minister and deacon to be asked to contribute one book. Details to be worked out.

The general discussion on "Our Church Paper" which was subdivided into three parts proved a high point of the conference. The Executive Committee had suggested three parts, namely: 1st. What can be done to secure more contributions: church correspondence and original articles. 2. Enlarging the subscription list. 3. Different departments: are they advantageous or not?"

The suggestions that were brought forth on these points are: Let each church appoint or elect a correspondent—one who will write the church news. Articles of 500 to 1000 words are much more attractive than such articles that cover a whole page and are continued in the next issue. Secure more short articles.

It was felt that arrangements should be made to have more Departments, some might be run occasionally, others ought to be continued permanently. Calls came for the Young Peoples Department to be reinstated, this department having brought forth a goodly number of young writers, should be continued. Other suggestions were made.

It was felt that if some of these conditions would be met the church paper would become more attractive and interesting and thus the subscription list would increase.

The last topic for the day "Conserving the Easter Inspiration and Ingathering," was treated by one who has had many years of experience, Rev. A. M. Fretz. His points were to hold forth in sermon and teaching the cross of Christ, as the most powerful instrumentality to conserve young converts; and to keep in the forefront the need of wholehearted consecration to Christ. A consecrated person stays close to the Master.

Dr. Irwin Bauman summed up the impressions of the day in the closing meditation.

THE DEACON: OFFICE AND RESPONSIBILITY

The office of deacon in the Christian church dates from the beginning of the church on the day of Pentecost. The dominating spirit of the church then, was the growth and advancement of its spiritual life. It fully obeyed the command of Jesus: Seek ye first the kingdom of God and His righteousness. The spiritual side of their religion—in particular that of their leaders—received so much attention that the material side, the side of works was evidently neglected. This was so marked that "there arose a murmuring of the Grecians against the Hebrews because their widows were negiected. Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the Word of God and serve tables. Look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the Word." The necessity of the office of deacon was recognized then and has been regarded as necessary through the ages down to the present time. A deacon's duty, then, would be to assist and relieve the minister in the care of the material as well as the spiritual needs of his charge. It is for him to assist in administering communion and in the care of the poor and needy. Since the establishment of old people's homes for the aged and destitute caring for them has been delegated to that institution.

I think, too, he should be active in Sunday school work—either as Superintendent, teacher, or as a member in the class. If he can't supervise or teach, he can be a very useful member in the class by showing a deep interest when the class is being taught, by asking questions, by giving opinions, all this will inspire the teacher and will add to the holding of the attention of the class.

The qualifications of the deacons chosen during Pentecostal times were that they were men of honest report, full of the Holy Ghost, and of wisdom. The qualifications of the deacons of the present age should be no less. If my reputation is faulty my influence for good over others will suffer. If the Holy Ghost is not present how can I measure up to the high standard of life a deacon ought to exemplify? If he lacks in wisdom—I use the word in the sense of judgment—how can he know what is a proper course of conduct for himself or for others.

Viewed from the standpoint of the above qualifications—honest report, full of the Holy Ghost, wisdom—the responsibilities of the deacon do not fall far short of those of the minister.

When viewed from the standpoint of influence alone, does the deacon or minister carry a greater responsibility than does the layman? The deacon's influence and that of the layman is the result of what he is; and what he is finds expression in what he says and in what he does. Is it a greater sin for the deacon to swear or attend the theater or take unfair advantage of a brother in a deal than it is for a layman to do so? Possibly it is when looked at from the position he holds, but not so when considered in the light of each one being a child of God.

For a deacon to bear false witness against his neighbor is a sin. It is also a sin for the layman to do so. And unless repented of and forgiven it will keep both from entering the pearly gates.

But after all, does the position a man holds increase his responsibility? Does President Hoover carry a greater responsibility than does Hiram Keller, the newly appointed judge of our county of Bucks? Surely. A captain on a steamer with 200 passengers has a much heavier responsibility than the person

(Continued on page 7)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..............$1.50
Foreign $2.00

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

EDITORIAL

The Institutional Church, about which we were accustomed to hear so much in times past, seems to be losing its hold on its ideals. By institutional church is meant one that is highly organized for the purpose of social as well as religious work. Much of its program consisted in catering to the young people by means of attractions that were designed to offset the bad influences that surrounded sports and other unsupervised amusements that appeal to the young. The result of this idea of making the church attractive in a secular as well as a religious sense was that the up-to-date church had to be equipped with a gymnasium, a social room designed for pleasure rather than worship, a kitchen equipped to give regular hotel service when needed, etc.

There is nothing to find fault about a concern for the young and an effort to make decent company possible for them. They should have all the help they can get in this direction. The pool rooms, the corner store that serves as a lounging place for all who come, and the public dance hall where there is little or no proper supervision are among the many evils that are accountable for the downfall of many a youth. In too many instances when the boy or the girl about reach the middle of the teen age the Sunday school is abandoned and the church services rarely visited. Surely the situation is alarming and the church should take serious note of it. But the institutional church has had its opportunity and not used it to very great advantage. There have even been churches that tolerated pool tables in their basements and dancing in their social halls, yet, in a little while, the novelty of the thing passed off and the pool room and public dance hall again regained their former customers. Even the gymnasium, the most attractive and costly of the church equipment has not held its own. We know of perfectly good church gymnasiums that are no longer in use, largely because of either the lack of patronage, or the great expense involved in supervision and maintenance. In a word the bids that some churches have made for popularity among the young people have met few who would respond. What is the matter?

For one thing, the matter may be that the church has ventured into a field in which it is altogether unfamiliar. One large church, recognizing its inability to meet the situation, closed its gymnasium and bought its young men a membership in the local Y. M. C. A. The result was that the church effected a large saving in money and such of the youths who wanted to avail themselves of the privilege found that they were getting better service under trained supervision than the church could ever hope to give them.

It may be that the Institutional church did not begin right. The place to begin the building of Christian character is in the Christian home and the time to begin it is when the child is still under the mother's care and has the example of a God-fearing father. In other words, the church should be alert to the opportunity to establish the Christian home. Great energy and effort as well as ability should be thrown in this direction. The young that the church has been trying to reach and attract are already old in the experiences of the world that have done them no good and have held their interests. They have either gotten away from the Christian home influence or they never have come under it. In either case to try to attract and hold them in their latter teens is one of the gigantic tasks confronting the church and churches everywhere must admit that their progress in this direction has been anything but satisfactory.

CORRESPONDENCE

First Mennonite Church, Reedley, Calif., March 29, 1929. Last fa'l Rev. Krehbiel started a class of young people for biblical instruction. The class numbered twelve members but grew to thirty by the time Rev. Regier came to take up the ministry of our church. He took charge of this catechetical class and it kept growing until the membership numbered forty. Thirty-six of them decided to accept Jesus Christ as their personal Savior and were baptized last Sunday morning upon their confession of faith. Besides these, five others were received by the right hand of fellowship, thus making an addition of forty-one members to our church. This is the largest number which has ever joined our church at one time. We trust the Lord will supply them grace to be faithful to the vow they made.

Preceding the baptismal service we had a week of evening meetings, each led by a different person, in which we discussed the following questions: Why Did I Become a Christian?; What Did I Do to Become a Christian? Was It Worthwhile to Become a Christian? Why Join the Church? and How Have Others Helped Me to Become a Christian? These meetings were well attended and very profitable.

This week being Passion Week we are having union meetings each evening, changing from one church to another. Five churches are participating. On Good Friday we will have a three-hour meeting at the M. E. church as follows: 12—1 p. m. for business men; 1—2 p. m., young people; 2—3 p. m., for the family. In the evening the community choir of seventy voices under the leadership of Mr. C. F. Mueller will sing "The Seven Last Words of Christ", by Du Bois, in the high school auditorium.

Next Sunday we will celebrate the Lord's supper. The following week-end about fifty of our members will go to Paso Robles to attend the California Mennonite Sunday School and C. E. convention. Rev. Krehbiel will not be able to make that trip, but we are glad that he has recovered enough to substitute for our pastor during his absence and to take charge of one of the services two Sundays each month, when on account of the German service we have three preaching services. We are abundantly supplied with spiritual food and ought to grow in grace and Christlikeness.

Sincerely, **Correspondent.**

Salem Mennonite Church, Ruff, Wash. The Easter season has been a doubly joyful season for our church. It means a great deal to our church to have Rev. and Mrs. M. J. Galle with us. They were able to make the trip per car across the mountains from Idaho in time to be with us a short time before Easter. On Easter Sunday morning Rev. Galle brought us a wonderful mesasge on the resurrection which brought great encouragement to all church workers present.

Another great joy for our church was to have Missionary Braun (Supt. of the Mennonite mission in China) with us during the Easter season. He gave a series of talks on China at the two churches, namely Menno and Ruff. Great interest was shown in attending the meetings. By hearing Rev. Braun, many questions in our minds regarding the present and future of China were answered.

Rev. Aeschliman and Rev. Baumgartner have filled the pulpit several times in our church since Christmas. The church is indeed thankful to them for bringing us the message at various times.

The past winter has been a very cold winter for Washington. On the other hand we received very little winter moisture upon which this part of the state depends largely for reserved moisture to raise wheat. According to man's judgment the prospects for the 1929 crop are very poor, but in God's opinion we may have enough moisture for a good crop. In the past two weeks we have had strong March winds which have done considerable damage to the wheat farming districts. **Corr.**

Alsen, N. Dakota, April 2, 1929. "Peace be with you", as the greeting. Easter is again of the past. Had blessed times during the season. The Lord revealed Himself as the living Christ.

We could have our services in the various churches, Salem, Bethel and Alsen. Easter Sunday evening the Alsen choir rendered a musical Easter program in connection with an object lesson given by Miss Mary Bese, on Christ's Crucifixion. The church was filled with listeners and many no doubt received a real Easter blessing.

The choir now has 23 members and meets every week for practice. It also makes it a practice to render a special song at the services, which is a real blessing to the church.

Sunday school and services are in the average well attended which helps the peaceful and healthy growth of the church.

Health is fair. Weather now happens to be inviting out.

With love, **Corr.**

THE CHRISTIAN EXPONENT "CHAT"

EASTER

Another Easter day has come and gone. It is always and everywhere an important day in the church calendar and rightly so for it commemorates the central fact in the Christian faith, the resurrection of Christ. The day is observed in a particularly beautiful and appropriate manner here in California when early in the morning at the rising of the sun scores of meetings in different sections of the country are held out of doors. It was my privilege to have part in a sunrise service on Mount "Baldy" which is only a few miles to the north of us. With a mixed quartet and the Rev. R. R. Detweiler from Phoenix, Arizona, who was spending the day with our church, we started at six in the morning and motored up the mountain as far as Camp Baldy. There we parked our car by the roadside and followed the trail up the side of the mountain to a beautiful level place where the accustomed sunrise Easter service is held. It was a hallowed experience. We remembered that the mountain top was the scene of many great events in the history of our faith. Moses received the tablets of stone in the Mount and from the top of Mt. Nebo he viewed at last the promised land. The greatest of all sermons was preached on the Mount and the Transfiguration of Christ occurred on the mountain top. Here we were a group of fifty people, strangers to each other for the most part, but brought together by our common faith in a risen Lord. The air was crisp and the setting with the snow-covered peaks in the distance, the green trees and shrubbery near by, the rocks and the paths, and the gorgeous view of the canyons and peaks about us is beyond description.

About seven-thirty the sun finally peeked over the mountain top and we watched the light chase the shadow slowly down the slope of the mountain to the west of us. We sang several hymns, and read the gospel story of the empty tomb, and had prayer. Rev. Detweiler then spoke to us impressively on the meaning of the Easter day. Nature itself seemed to witness to the truth of the resurrection. Mrs. Curry, who with her husband owns the hotel and the cabins at Camp Baldy entered enthusiastically into the service as did all the others present. She invited our party to eat breakfast with her at the hotel after which we returned to Upland in time for Sunday school. It was an Easter morning that will long be remembered. The place where we were is not easily accessible and our group was comparatively small. But at some of the sunrise services, notably at Mount Rubideaux at Riverside and at Pasadena the crowds were numbered by the thousands.

We usually have baptismal services on Easter morning. This year we decided to have it later probably on Whitsunday. This will probably enable us to carry over the mountain top experiences of Easter day and the inspiration of Easter music into evangelistic efforts of the following weeks. Not infrequently there is a slump in church activities immediately after Easter. We hope that it will not be so with us this year.

MUSIC

A chorus of fifty-five voices, all of them from the Upland church except our tenor soloist, rendered the oratorio, "The Holy City," by A. R. Gaul, on Easter evening. They sang beautifully to a well-filled house. The chorus had been working on this program since the beginning of the year. Some of the choruses seemed hopelessly difficult to the singers at first but after weeks of diligent work they were finally mastered and the choristers sang them with confidence. It is gratifiying to notice the number of churches where similar programs are given. The Mennonite people have produced very little music but as a people we love music and in many of our churches there exists good musical talent. It is a happy situation when the older people of the church encourage the development of musical ability on the part of the younger. A good way to accomplish this is for the older ones occasionally to take part in musical programs.

While on this subject of music one might say that our colleges have done much through their music departments to create interest in sacred music. We hope that more and more attention will be paid to this form of church activity. I have wondered many times why there are not more of our young people who take up seriously the study of church music with the view of becoming ministers of music. It is a truly great ministry. There is an increasing demand for such service. The Westminster School of Music has already attracted some of our people. There are few if any Mennonite churches who are ready to employ a minister of music but it would be a fine thing if we had a number of well trained people who would give their time to the church at large in building up the musical education program in the various churches and the training of choristers and choir leaders. A music school of one month in a church during which singing groups would be organized, suitable leaders selected and given what help would be possible, attention given to the study of church hymns, and practise in choral singing, would soon tell on the music of the church. Of all the things that we try to teach the children in the church, we owe it to them to give them the best in music.

ARE FOREIGN MISSIONARIES STILL NEEDED?

The impression is abroad that the day of foreign missions has about come to a close. We read of the nationalist movement in China and in India and we hear of missionaries leaving their fields of work and of mission stations closing. Missionaries themselves are asking serious questions regarding the permanent value of much of the work that has been done on the mission field. We are conscious as never before of the difficulties which the war brought on and of the fact that the so-called heathen people see more and more of the so-called Christian people and that information regarding our murders, thefts, political scandals, class hatred, strikes and lock-outs, cruiser building, etc., is a matter of common knowledge with those whom we try to convert to a better way of living. Many Christian people, seeing the pass to which things have come have lost much of the former enthusiasm for missions and are seriously asking the question whether they should invest more money in mission work and whether foreign missionaries are still needed or whether they are wanted by the natives of other countries. There are some young people who might volunteer to give their lives to the cause of foreign missions if they could be assured that they were needed or that the cause of the Kingdom would be forwarded by going abroad.

On this whole question the report of the Jerusalem conference which was held a year ago on the Mount of Olives throws a flood of light. I have recently read Basil Mathews' book "Roads to the City of God", which is a brief report of that epoch-making gathering. On page 58 we read:

"The curious idea that the autonomy of the indigenous church would do away with the need for missionary service from the West was not only attacked from all sides by the leaders of the indigenous churches, but found reasoned expression in the findings, where it is said, among other things, that:

"From the older churches not only financial aid, but missionaries animated by the spirit of comradeship are still urgently needed and desired by the younger churches. This urgent need lies in strengthening and encouraging the younger churches in the training of their ministers and teachers; in their vast and complex task of Christian education; in the development of social service especially in rural communities and new industrial centers; and in evangelistic endeavor among unreached groups and classes and in new areas."

Again, on page 108 are these significant paragraphs:

"So far, also, from the growth and increasing self-government of the younger churches suggesting a diminution of gift in life and substance from the older churches, it was clearly revealed that the truth lies precisely in the other direction.

"Mr. K. T. Paul of India, at the very last session, drove this home with great force. 'I want to say,' he declared, 'in the very clearest possible terms that the church in India does want missionaries, as many as you can send.' After naming examples of missionaries now in India who are making a great contribution and are loved and trusted universally, Mr. Paul concluded, 'It is the missionary, the human being who lives and loves in the ordinary everyday life of Christ that is always welcome. We want missionaries, Christ-like missionaries who will come and live among us and identify themselves with us, who will share with us all our joys and sorrows in the spirit of Christ.'

"A statement on this point was made by the whole Council: a statement that comes with the added force that the younger churches themselves are wholeheartedly associated with it.

"From the older churches financial aid and missionaries for almost every type of work are still urgently needed and will be required for many years to come. The call to occupy the unoccupied areas in every country of the world, the urgent necessity for a great evangelistic advance, the establishment and strengthening of schools, colleges, training institutions, and other institutions of a specialized type, the provision of Christian literature of high quality and in great volume for the younger churches, the development and extension of Christian hospitals and other philanthropic agencies, the demand for an enlarged program in the realm of Christian education and for new experiments in the rural areas—these and other forward movements throughout the world call for a measure of sacrificial giving on the part of the older churches beyond anything that has characterized their life up to the present time."

It is evident therefore that while conditions have changed, and while the nature of mission work must be modified to meet the demands of a new situation, the need for workers is greater than ever. This is no time for the church to relax in its mission activities or to reduce its gifts or to withhold her young men and women. The golden day for foreign missions is apparently in the future.

Lester Hostetler.

Upland, Calif.

DO YOU KNOW?

By Harry F. Weber.

1. How did the Indians treat the Mennonite settlers when they first came to America?

2. Who was the first Mennonite woman to live in the territory which is now the state of Ohio?

3. Where did the "Pennsylvania Dutch" dialect first take its rise?

4. What were the farewell words of the great leader whose name is borne in the term, Mennonite?

5. Which is the largest Mennonite church in America?

6. The first Mennonite branch to own its own printing plant was?

7. What are some more "Firsts" which are not readily answered?

ANSWERS

1. The early Mennonites benefitted by Penn's treaty with the Indians and were treated excellently for many years until other Whites became oppressive to the "Redman" and the latter began to think that all were bad. In September, 1757, the home of Jacob Hostetler in Berks county, Pennsylvania, was surrounded by Indians. The father forbade his sons shooting at them. The mother was stabbed, a son and daughter were tomahawked and the remainder of the family held in captivity for seven years.

2. Regina Hartman. About 1760 the Hartman family living in Lebanon county, Pennsylvania, was attacked by Indians. The father and son were killed. The mother was away at the time. The little daughter was carried into the wilderness of Ohio where she grew to adulthood. She was released but had lost all identity. She was able to recognize her mother by the singing of a hymn she had heard in her childhood.

3. Pastorius who was founder of the Germantown settlement in Pennsylvania in 1683, seems to be the first to mix English words in with the German grammatical constructions.

4. Menno Simon's words to the churches to which he had ministered so faithfully were, "Hold fast continually to the spirit of Christ, to his doctrine and example, if you would not deceive yourselves. For every spirit which is not satisfied with Christ's spirit, doctrine and example, is not from God, and will be robbed of the light of saving truth."

5. The General Conference Mennonite church (of Swiss descent) at Berne, Indiana, has a membership of over 1100 and a large edifice to comfortably house them.

6. The first Mennonite branch to own its own printing plant was the General Conference of the General Conference of Mennonites with its establishment, "The Mennonite Book Concern", Berne, Indiana, founded in 1884.

7. Try to answer these! When will the first conference of the completely united Mennonites be held? Who was the first Mennonite to be elected to a state political office? Who was the first Mennonite missionary to die on the foreign field? When was the first orphanage, sanitarium, old people's home, house for the dependent, etc., erected? When will the Mennonite branches establish a hierarchical form of church government? Which Mennonite branch will be the first to attain a membership of 100,000. Which branches will earnestly and systematically propagate the principle of peace? Who was the first Mennonite to wear a bonnet, or refuse to wear a necktie, or to adopt the "plain coat", or oppose church bells? Who was the first Mennonite to grow tobacco? Who was the first Mennonite to take out insurance? Which branch established the first Aid Plan?

NEWS FROM THE DARK CONTINENT

Mukedi, Congo Belge,
January 15, 1929.

Dear Friends and Readers: This letter is being written near the close of the annual conference of the Congo Inland Mission. The meeting has been in session six days and will probably close this evening. To be privileged to be in attendance has proven a great blessing to me. There are fourteen of the eighteen missionaries on the field in attendance and all are enthusiastic in the work. The statistics show that there has been an increase in the enrollment of children in the outstation and mission schools and a general growth in all the activities. The church membership is steadily growing and more and more largely responsibilities are being placed on the natives who are showing leadership qualities. This letter will devote itself primarily to a discussion of the attitude of the mission on the question of the development of the native Christian church.

As has been stated in several previous communications to home periodicals, the great burden of the Kinshasa Jubilee Conference held in September was the development of a native church that would in every sense be self-supporting, self-governing and self-propagating. The experience of many of the larger mission boards in their missionary work in India and China has brought them to where they are much concerned that in this newer field certain mistakes shall be avoided. Missionaries with long experience in the Congo very readily supported the attitude of the board representatives and as a result the conference went on record as strongly favoring giving larger attention to the native church development. One of the striking statements of the conference findings expresses the conviction that the work in the missions should be made primarily "church-centric" rather than "mission-centric." One of my very happy findings on arrival on our own mission field and as I have visited the several stations has been the fact that our own mission has taken rather decided steps in this same direction. In this present conference there seems to be a unanimous feeling that it is the great task of the central stations to develop native Christian leaders who will be able to go out into the villages and successfully carry on the evangelization of their own people.

At Djoko Punda, the oldest of our stations there is now a local organization of the native Christians that is very effectively carrying forward. A deacon in the congregation successfully attends to many of the pastoral visitation duties. A local treasurer collects, holds and dispenses the congregational offerings and a secretary does the work of his office with great care. This conference has taken action to restore to office another who had been a native evangelist and another who had been in the office of deacon. During the past year the church supported eight of the native outstation teachers and it is hoping to do more in this line during the coming year.

At Kalamba, a station nearly as old as the one at Djoko Punda, there are several young men who are attending to many of the detail duties connected with the misison and congregation. This conference has taken action to ordain one of these young men as deacon in the near future. This young man is a son of the old Chief Kalamba (deceased) and has great executive ability. There is every reason to believe that he will develop into a strong native church leader.

Nyanga, too, has several young men who are rapidly coming into places of leadership in the local Christian group and who will no doubt soon be definitely set apart for leadership positions. Mukedi is a very new station but already, too, a number of boys are showing unusual ability for work in the church.

As these developments are being made in the present stations, the conference is taking action (subject to the approval of the Home Board) to open a new station in a large tribe—the Batshoke tribe—for which the mission assumed responsibility when the territory was allotted among the misisons. This will call for additional missionaries and more funds and the missionaries are earnest in pray that these may all be fully supplied. There remains still another tribe for which our mission is responsible and it is the hope that work may be started among those people—the Bashilele—in the near future. The work here is large and is being blessed richly of God. Other and more detailed reports of the conference will follow.

Sincerely your brother,

A. M. Eash.

(To be Concluded)

THE S. S. LESSON

May 5.

What Hilkiah Found in the Temple. II. Chron. 34:14-16; 29-33.

GOLDEN TEXT—"Thy word is a lamp unto my feet and a light unto my path." Psa. 119: 105.

The Northern Kingdom of Israel had already fallen nearly 100 years before when most of the people were carried into captivity. Judah for a long while did not learn the lessons that idolatry would be its own destruction and was given to Baal worship when Josiah, the good son of a wicked father, came to the throne. It often happens that good men have bad sons and good sons have bad fathers. The fact is that righteousness is not a matter of inheritance, but one of personal relation to God. Each individual is responsible in a very large degree for the making of his own character. However, Josiah, who was but eight years of age when he became king, must have had the influence of some good people to help him make his decision. His mother, Jeddiah, one of the few mothers of kings mentioned in the Bible, was probably a good woman. Alas, not all the children of good women turn out right, but with a good woman for a mother the odds are greatly in favor of the children growing up in the fear of the Lord. Though he came into the world at an evil time there were other good persons who no doubt influenced the life of the young king. Times may be evil but there never is a time but that God has somewhere on earth a handful, or perhaps many more than that, who are faithful to Him and whose lives are such that a good example is set and a testimony given that, if rightly heeded, will result in men and women walking righteously before the Lord. There were such in the time of Josiah. No doubt the influence and teaching of Hilkiah the High Priest, Shaphan the Scribe and Hulda the Prophetess, helped. Besides these there lived at that time Zephaniah and Jeremiah the prophets. With the young king in such good company great things might be expected of him. Yet, other men have equally enjoyed the privilege of such associates and went wrong. We are told that Josiah took for his example his great ancestor, David. We thus find him a lad with a mind of his own bent in the right direction.

Josiah, when he was sixteen years of age, began his battle with idolatry. This was about the time when he was no more under a regent and began to rule on his own account. It is refreshing to note that the first thing he undertook when he had the reins of authority was to destroy the base religion that had done so much to the injury of his people. He must have been an observant and thoughtful lad. Having in him the knowledge of the truth it was but natural that he should immediately begin to battle for the truth. At twenty years we find him removing the sacred places of Asherim and Baal that had so much to do with the fall of his people. As ruler he must not only be against unrighteousness, but take proper measures to prevent it. At twenty-six we note that he was concerned about repairing the temple. One of the strong points in the character of Josiah was that he was a man with a program and this program was progressive. He was ever finding things that should be done. Some people's idea of piety is just doing nothing bad. Other people's lives are notable —they must be doing something. The Christian's duty does include that he keep himself from evil, but it also includes that he continually keep himself at something good.

With godless men on the throne the temple became a ruin. Leaders of a nation can make it forget God or serve Him. Wicked kings led Judah away. Josiah brought Judah back. His name is honored through the ages, theirs is mentioned with shame. The temple was found full of rubbish. When true worship is neglected God's house becomes a house full of rubbish. Can it not be that the neglect of spiritual worship in our day is responsible for the rubbish so apparent in church and pulpit? In the dust of neglect the Book of the Law was lost. No wonder the people went wrong. In the dust and out-of-the-way corners of many a home one may discover a long neglected Bible. No wonder that the modern home, with its lost Bible, is becoming more and more unsatisfactory and less able to have an influence for good. There is a terrible calamity in losing the Bible. How is the Bible lost? In various ways such as by neglecting to read it, not living in accord to it, disobeying its precepts, disbelieving its promises and threats and giving place in the heart and mind to unholy things.

Josiah did several things because he found the Bible: he read the Book, he had it read to the people, he made a covenant to keep its precepts, he cleaned the country of its abominations and he and the people served God.

DAVID'S OFFERING

S. M. Grubb

(Concluded)

It is bad enough when a king sins and his subjects must pay for his folly with their blood, but when a spiritual leader, a minister, an officer in the church or a Sunday school teacher falls into sin the calamity is much greater because the faith of others—then lies in ruin, souls are wrecked and the fiends of hell laugh and dance in wildest glee.

David's life is one of lights and shadows. He was the chosen of God, the champion of his people, their defender from surrounding enemies, he was filled with zeal for his Jehovah, he was the sweet singer of Israel whose psalms have been the comfort of millions and millions of men and women who have sought the face of God in worship. Even at the threshold of death his words: "Though I walk through the valley of the shadow of death I shall fear no evil for thou art with me, thy rod and thy staff they comfort me" have opened the eyes of faith in anticipation to the eternal glories that await the saint beyond the veil.

Yet, how terrible were the shadows that fell upon David! He went into his sins with his eyes wide open. He deliberately sought the evil way. He made of himself the false friend, the adulterer and the murderer. He disposed of Saul's sons who might be his possible rivals in the future by piously hanging them before the Lord. And now we find him defying God, the good sense of his councilors, one of whom was an experienced leader and the other was a prophet of Jehovah, by numbering the people. We are only reminded by this that no man is perfect and the greater the height to which he may rise the deeper may be the pit into which he may fall when once he turns from the guidance of God and follows his own inclinations.

No one can repent unless he expresses it publicly. We all know the man or the woman who professes to be secretly right with God. I do not so understand my Bible that I can lead myself to believe that any one can be right with God and not let his fellow men know about it. Often we hear the case of Nicodemus mentioned. Let me say only this, Nicodemus spoke publicly for Christ in the council at a time when it meant the risk of his reputation and even his life to do so. At the opportune time Joseph of Arimathea let his secret leanings toward Jesus be known in the most public way by devoting his family tomb to the Master's use.

David's contrition and confession were not secret things. He did not creep privately into a closet with some prophet or priest and whisper secretly into his ear :"I have sinned." Such a procedure might have saved his face in the eyes of the people and in the eyes of the neighboring kings, who no doubt enjoyed his humiliation immensely, but that would never have made David right with God.

As a sinner David differed in no particular from others who merit the wrath of God. He became reconciled to God because he sought that reconciliation in the way God directs. The sinner is a rebel against God. He cannot treat with God until he surrenders. It is for the king to say how the rebel is to seek His grace and it is for God to say how the repentant sinner is to come to Him. He cannot name his own terms. He must throw himself upon the mercy of God.

Through the prophet Gad, God directed how David was to come. The prophet, speaking by inspiration, was David's only guide. The inspired Bible is the only guide the sinner has to lead him to forgiveness and salvation. David was commanded to go and sacrifice. God always demands the sacrifice of an humble and contrite heart. All stand where David, the sinner, stood. Abject contrition before God, confession of our sins to him and obedience to his will are the three things through which we come into the favor of God.

Why was sacrifice demanded?

Because it was God's way. Without the shedding of blood there is no remission of sin.

Why must the innocent lamb die because of the sins of man?

Because sin is so terrible that it makes the innocent suffer with and often for, the guilty.

Every sacrifice on Jewish altars was a symbol of this principle and prophetically portrayed the greater the sacrifice of the innocent Lamb of God who gave His own life and shed His own blood for the sins of the world.

The scene at the threshingfloor of Araunah is typically oriental. The king bargains with Araunah who finally permits himself to sell the land, the oxen and the implements after having offered them as a gift. The king might have seized these things for his use without remuneration, for was not he the king?? Did he not own the land, the people and the possessions of the people? Araunah could not have resisted the king had he willed to follow such a procedure.

However, here we have a glimpse of David's better side. He was generous enough to realize that which cost him nothing would be a very mean thing to offer the Lord and would not have been valued very highly by himself.

There is a difference between a man who earns every penny he calles his own and the man to whom money comes without effort. The one prizes his possessions while the other lets them flow away like water.

All good things must have their price, if not in money, then, in effort or something equally precious. That which we get without giving anything or doing anything for is the cheapest thing we hold. It is a good thing even now that the best way to get our daily bread is to acquire it in the sweat of honest toil.

It is said that when Pennsylvania was first settled the land along the Conestoga had been given to English, Welsh and Irish settlers. They refused to take it. The trees grew too high and the the brush grew too thick and it would take too much labor to clear it and convert it into profitable farms. Then along came the Swiss and German Mennonite settlers. They had had too much experience with the barren fields of the old country not to know good land when they saw it. They were glad to take the land that others did not want, for they figured that out that where trees grew high and brush grew thick crops would also grow dense. It seemed to them very much worth while to give their strength and their years of hard work for such land and the result was that in Lancaster county of Pennsylvania we find tht most productive county in the United States even in our day.

This principle applies in many ways. Good things, if they are really to be good things, must cost something, it may be in cash, it may be in the hardest kind of toil, but there must be something that keeps us in mind that they came to us at a price. We have a Redeemer who freely offers salvation but at the price of His blood.

Here is the matter of our religion. It is the most precious of all things we have or know. Our faith comes to us through the agony of the cross, and the multitude of saints who willingly went to the stake or to the block for it. Let me ask, what has it cost you? Is it at all reasonable that you should want to enjoy all its benefits without giving something yourself? or, without going yourself?

The church makes the community in which to live. Without it no mans life or property or no woman's virtue would be safe. Who would want to risk his life or possessions or expose the safety of wife or daughter in a community in which there was no church? I for one would not and I am sure that you would not want to either. Let me ask, what are you paying to keep your church in action? If you say you are doing your part, let me ask, Are you doing your whole port?

THE DEACON: OFFICE AND RESPONSIBILITY

(Continued from Page 2)

carrying one passenger in an automobile. If this be true when considering one's bodily and material welfare, that truth is greatly magnified when considered in the light of the value of the human soul. One's responsibility then, must be measured by the importance of the position he holds and that importance depends upon the value of that which the position controls or oversees.

Let me consider for a moment the value of a human soul. We prize a thing by who made it. The soul then must be valuable because God made it. We value a thing by what it cost. The soul then must be valuable for it cost the precious blood of Jesus Christ. We prize a thing by its duration. The soul then must be valuable for it endures forever and ever. We value a thing according to the scarcity of it. Surely the soul must be valuable. Though there are millions of souls, yet each person has but one. That lost, all is lost.

Now the deacon as an assistant to the minister has some responsibility for the moral and spiritual welfare of the congregation and when considered in the light of the preciousness of the human soul that responsibility is probably more weighty than we are apt to realize. So may I repeat what I have quoted before. A deacon should be of honest report, full of the Holy Ghost and of wisdom.

Samuel W. Gross.

NOTICE

Mr. John C. Jantz, Odessa, Wash., has been appointed as Treasurer of the Pacific District Conference, to fill the vacancy caused by the death of Mr. Jacob Krehbiel, Lind, Wash.

Harry C. Krehbiel
Sec'y Pacific District Conf.

PROGRAM

For the 131st Session of the Eastern District Conference of the Mennonite Church of North America

To be held in the Memorial Mennonite Church Eleventh Ave. and 22nd St. Altoona, Pa.

May 2nd to 5th 1929

Schedule of Conference Sessions
(Conducted on Standard Time)

Thursday Evening, May 2nd 8:00 p. m.

Conference Sermon, President of Conf.
Rev. A. M. Fretz.
Bible Lecture .... Rev. G. T. Soldner

Friday Morning 9 a. m.

(Opening of Conference business Sessions)

1. Devotional Services in charge of Rev. V. B. Stubbs.
2. Report of Program Committee
3. Roll Call and Reading of Minutes
4. Applications for Membersship by Congregation.
5. Report of Installations and Ordinations of Elders, Ministers and Deacons.
6. Report of Conference Officers, President, Secretaries and Treasurer.
(Election of Conference Officers)
7. Brief Parochial Reports by Deacons, in writing.
8. Appointment of Special Committees, including an assistant secretary.

Friday Afternoon 1:30 p. m.

9. Devotional .... Rev. H. W. Shelley
10. Report of 1928-1929 Finance Committee.
11. Report of Budget Committee for 1929-1930.
12. Report of Home Mission and Church Extension Committee.
(Election of two members)
13. Report Mennonite Home for the Aged—Recording Secretary. Financial Secretary, Treasurer.
(Election of three Trustees)
14. 4:30 to 5:00 o'clock Bible Lecture by Rev. Howard Landes.

Friday Evening 8:00 p. m.

8:00 to 8:30 o'clock—Home Mission Work of our Conference, by Rev. D. J. Unruh.
8:30 to 9:15 o'clock—Historical Lecture by Rev. S. M. Grubb.

Saturday Morning 9:00 a. m.

15. Devotional ... Rev. Linford Foulke
16. Report of Historical and Publication Committee.
(Election of two members)
17. Report of Educational committee
(Election of two members)
18. Report of Sunday School Committee.
(Election of one member)
19. Report of Orphan Committee
(Election of two members)
20. Report of Building and Extension Fund.
(Election of one member)
21. Program Committee, Election of one member.
22. Report of Trust Funds by Financial Board.
23. Report of Committee on Revision of Conference Constitution.
24. Unfinished Business.
25. New Business.
26. Auditing Committee.
27. Report of Resolutions Committee
28. Selection of meeting place for 1930
29. Newly Elected officers qualifying
30. Closing Devotions of Conference Business Sessions.

Saturday Afternoon 2:00 p. m.

2:00 to 4:00 Women's Organizations, Business and Program. Address By Rev. H. G. Nace.

Saturday Evening 8:00 p. m.

8:00 to 9:15 Meeting of Men's Brotherhood Program. Addresses by Rev. S. M. Rosenberger, Rev. E. E. S. Johnson, D.D.

Sunday Morning

Conference Communion in charge of local Pastor. Speakers, Local Pastor and Rev. V. B. Boyer.

Sunday Afternoon 2:00 p. m.

2:00 to 4:00 p. m. Joint Convention by Sunday Schools and Young Peoples' Societies. Speakers Rev. A. J. Nenenschwander and Rev. Freeman H. Swartz.

——Notices——

Arrangements have been made by the local church to entertain delegates and visitors. Noon and evening meals will be served in the church. For transportation, consult Penna. R. R. timetable. To reach the church from Penna. R. R. Station in Altoona, walk one block to 11th Ave. There take trolley car going west to 22nd street. Any other information can be had by addressing Rev. L. H. Glass, No. 510—21st Ave. Altoona Pa.

The Special addresses will be of a historical nature.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES, FOR MARCH, 1929.

Johannestal Sew. Soc. Hillsboro, Kan. Foreign Missions, Gen'l. Treas. $10.00; Do. Home Missions, Gen'l. Treas. $10.00; Grace Menn. Miss. Soc. Pandora, Ohio, Foreign Missions, Gen'l. Treas. $50.00; Do. Home Missions, Gen'l. Treas. $25.00; S. H. Newton, Kan. Do. $5.00; Bergtal Sew. Soc. Corn, Okla. Do. $100.00; Do. Girls Home, Winnipeg, $15.00; Ebenezer Sew. Soc. Gotcho, Okla. Do. $10.00; Ladies Aid Soc. Monroe, Wash. Do. $10.00; Do. Girls Home, Saskatoon, $10.00; Bergtal Sew. Soc. Corn, Okla. Immigrants, Canada, $25.00; Sew. Soc. Upland, Calif. Portland Mission, $25.00; Ladies Aid Soc. Butterfield, Minn. Famine Sufferers, China, $25.00; Ladies Aid Soc. Monroe, Wash. Do. $65.00; Sew. Soc. Gretna, Man. Hospital, India, $15.00; Bethlehem, Sew. Soc. Bloomfield, Mont. Do. $24.00; Do. Shirting for India and Freight, $44.65; Ebenezer Sew. Soc. Gotebo, Okla. Evangelist, India, $25.00; Do. Needy, India, $6.65; Do. "Missionary News & Notes" and Postage, $2.35; Sew. Soc. Donnellson, Iowa, Do. $4.60; Brudertal Sew. Soc. Hillboro, Kan. Do. $5.00; Sew. Soc. Reedley, Calif. Do. $5.00; Sew. Soc. Gretna, Nebr. Do. $1.00; Sew. Soc. Wisner, Nebr. Do. $1.50; Mary Martha Circle, Menn. Ch. Los Angeles, Cal. Orphan, India, $30.00.

Total $549.75
Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

Eleven new members were received into fellowship by the rite of baptism and two by the right hand of fellowship in the First church, Philadelphia.

Owing to the death of the former treasurer of the Pacific District Conference all remittances should now be forewarded to John G. Janz, Odessa, Washington.

Rev. N. R. Kauffema of Moundridge, Kan., passed away at his home on the morning of March 30. Funeral services were held at his home and in the Hoffnungsfeld church west of Moundridge, April 2.

The Bowmansville, Lancaster Co., Pa., congregation invites members and friends of the churches to attend the ordination of Bro. V. B. Stubbs on April 14 at 2:30 p. m. The elder of the congregation Rev. A. M Fretz will officiate.

On March 31 ministers, deacons and other church workers met with the trustees and faculty of Freeman College, Freeman, S. D. to discuss the statement of standards for the college worked out by the Board. President Schroeder of the College was on the air last Monday speaking from the radio station at Yankton. President Schroeder also held a meeting in the interest of the College in the Bethel church, Mt. Lake, Minn. He held a week's meeting in the First church of the same town. Most of the neighboring churches were represented and showed an encouraging interest in the work.

A joint Sunrise Meeting was arranged by the young people of the Grace and St. John churches, Pandora, Ohio, on Easter morning. The Junior choir of Grace church presented an Easter cantata entitled "Alleluja" on Easter Sunday evening.

The Ladies' Aid Society of the Second church, Philadelphia, celebrated its 32. anniversary on the evening of April 2. The report of the society shows it to be in a prosperous condition. Rev. Dr. F. E. Dager gave the address. At the Easter exercises, six new members were received through baptism.

The Mennonite Home for the Aged at Frederick Pa., has recently been enlarged to about double its capacity. As the building is now finished there is to be a rededication of the building April 21, 2:30 to 4 p. m. The Board of the Managers of the Home invite the members and friends of the Eastern District Conference to attend the exercises.

The pastor of the First church, Philadelphia, has planned a series of eight mid-weekly services to be devoted to the study of the history and principles of the Mennonite church. The course is to be (1) New in nature and in type of material offered. (2) Instructive since it will tell about your own church. (3) Inspirational. We shall see and learn to appreciate the devotion exhibited by our forefathers when they founded our church. (4) Planned and intended for our young members. The older ones are very welcome, but we wish especially to invite the younger people. (5) The course is to have eight lessons. (6) Will you come and learn about the history and principles of our church?

The next session of the Eastern District Conference will be held in the Altoona, Pa., church. The program for the Conference appears on another page of this issue.

The Neuhoffnungstal church, Meno, Okla., announces the Convention which is to be held April 28 to 30. An interesting program has been arranged and the members of the congregation hope for a large attendance.

Rev. C. E. Krehbiel of Newton, Kansas, recently visited a number of groups of Mennonites in western Kansas to study their condition and arrange that they might be regularly served with preaching services.

Passports are exceedingly difficult to obtain in Russia. Our Mennonite brethren particularly have great difficulty in securing them if at all. Of 180 applications only 30 were allowed and those refused could not have the large fees demanded of them returned.

The Missionary Messenger (Old Mennonite) gives an account of the dedication of a Mennonite meeting house in Tampa, Florida and contains a picture of the building erected. This is only another evidence of the wide field over which Mennonites have scattered in this country. In comparison with their numbers there is probably no Protestant denominations so widely scattered as are the Mennonites.

A group of former members of the Bethany church, Kingman, Kan., have located a new work at Belmont, Kan. In March a Sunday School was organized with a membership of 72. Regular meetings are held when possible every two weeks. It is desired by those interested that ministers visit them occasionally and serve them with the Word.

The city council of Mound Bayou, Miss., all-Negro town of 3,000 inhabitants has ordered the jail closed as a useless and unnecessary institution. According to the records, only one arrest has been made in the community during the past six years and for more than twenty years the town has not had a murder. There are no uniformed officers in evidence and many of the oldest inhabitants have never seen a policeman in uniform. Such a record would be significant in any community, but it is particularly so in this case as indicating the capacity of Negroes for good citizenship. Mound Bayou was established in 1887 as an all-Negro community by Isaiah T. Montgomery, former slave in the family of Jefferson Davis, President of the Confederacy. Purchasing a large tract of delta land, he subdivided it into town lots and sold them exclusively to colored people. Mound Bayou incorporated in 1895, with its founder as the first mayor. He died some years ago at an advanced age, after a successful and useful life.—Christian Advocate.

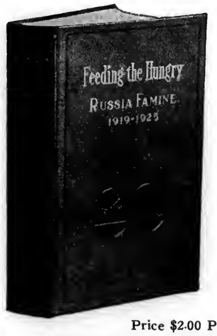
WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race
with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED
from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid
MENNONITE BOOK CONCERN
BERNE, INDIANA

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, APRIL 18, 1929 No. 16

NOTES AND COMMENTS

THE PRESIDENT'S PROCLAMATION

By the President of the United States of America.

A Proclamation

WHEREAS the future of our nation rests with the children of today; and

WHEREAS the good health and protection of childhood is fundamental to national welfare and the march forward of our country must be upon the feet of children; and

WHEREAS a joint resolution of Congress authorizes and requests the President of the United States to proclaim annually May First as Child Health Day; now

THEREFORE, I, Herbert Hoover, President of the United States of America do hereby designate May 1st, of this year, as Child Health Day and do invite the people of the United States and all agencies and organizations interested in this most important subject to make every reasonable effort to bring about a nation-wide understanding of the fundamental significance of healthy childhood and of the importance of the conservation of the health and physical vigor of our boys and girls throughout every day of the year.

IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the Seal of the United States to be affixed.

DONE at the city of Washington this twenty-fifth day of March in the year of our Lord one thousand nine hundred and twenty-nine, and of the independence of the United States of America the one hundred and fifty-third.

Herbert Hoover,
By the President.
Frank B. Kellogg,
Secretary of State.

Miss Ayako Mineta, thirteen year old high school student of San Jose, Calif., won second place in the All-California grammar and junior high school spelling contest held in connection with the State Fair at Sacramento recently. Miss Mineta is a Japanese and a member of the local Japanese Sunday School. The local papers praised the young girl's achievement very highly as a signal honor not only for the Japanese people, but also for the public school of the county which sent her to the state contest.

Liberia, the nation established on the west coast of Africa by American negroes during the administration of President Monroe, is a small country and seldom thought of except as an experiment of doubtful value. However, the wheels of progress are moving in this little nation. With the development of the automobile industry and the consequent need of rubber the country has been discovered as a potential rubber district. Firestone has secured a large concession including the leasing of a large developed rubber estate at Mt. Barkley. These trees are producing satisfactorily under experienced management and new plantations are being opened up near Monrovia. During the past year fifteen thousand acres of unused land have been cleared and trees planted. Over one hundred thousand trees have been distributed among Liberians who wish to grow rubber, thus widening the opportunity of the people to share in the project. Some ten thousand people have been employed in the production of raw rubber and many more are available for work along this line as there is need for them. It is not only along material prosperity that Liberia has developed. In Monrovia the College of West Africa, when its building is completed will have the most substantial and the most imposing building in the country. Across the street from this institution is The Stokes Bible School where prospective students for the ministry receive their training. Besides the advantages offered by the College with its nearly 400 students, and the Bible school near by it is proposed to add another in the shape of the proposed Booker T. Washington Industrial Institute in co-operation with Tuskegee Institute of America. President Morton of Tuskegee plans to cooperate by having a representative teacher from Tuskegee School on the staff and to provide scholarships for promising graduates to come over to Tuskegee for further study.

A bill before the Legislature of Pennsylvania designed to regulate the sale and possession of fire arms that had the support of every District Attorney in the state as well as many others interested in checking crime was defeated. The city representatives voted for it and the country representatives voted against it. The opposition to the bill came largely from dealers in and manufacturers of arms and ammunition and from country people who were against it because it would interfere with their privilege of hunting. In other words the matter resolved itself down to this: People who get their fun from killing harmless creatures would rather hold on to sport that have measures adopted that would check the criminals and gun men who are creating a reign of terror in the cities. If ever there was a meaner reason for unsettling the safety of people and protecting the lives of men, women and children we would like to know of it.

The approach to the summer season when an increasing number of Daily Vacation Bible Schools will be held in the home lands make it timely to note something of the progress of this work on the mission fields. Grants of money from the International Association of Daily Vacation Bible Schools of which Russel Colgate is President have been made to various National Sunday School Associations through the World's Sunday School Association, with which these National Associations are affiliated.

Last year forty-six schools, with an enrollment of 2,640, were held in Japan. The staff to carry on these Daily Vacation Bible Schools was 351. Many of these schools were under the auspices of Mission Schools and local Churches representing several denominations.

A type of Vacation Bible School work is maintained by an organization called "Tokyo Kyoka Doshi Kai." This is carried on by Christians in Tokyo with the definite aim of sending Christian story-tellers to all the public schools in the city of Toyko and to exert Christian influence indirectly upon the school children. This same Tokyo organization has for several years carried on a Summer School for children at a beach nearby and the results there are also very good.

The public school officials in general welcome this method as it definitely improves the morals of those who are thus taught. It is recognized that Chirstian religious education tells of a spiritual dynamic whereby the moral ideal can be attained.

A Senate resolution directed the Secretary of Labor to report on the extent of unemployed and part-time employment. After considerable work by the statisticians in the Department of Labor, Secretary Davis made a guess of 1,875,000, which differed by some two or three million from the guesses of other statisticians outside of Washington. The Secretary of Labor's letter to the Senate indicated that in preparing the report upon which it was based the Bureau of Labor Statistics had not attempted to count the number of unemployed but only the shrinkage of the payrolls between 1925 and 1928, and as nobody knew how many were out of work in 1925 the government could not state with authority how many were unemployed in 1928.

Even in estimating the shrinkage, the only factual basis was a mere sample of reports from manufacturing firms and from the railroads. No figures were available for such important industries and occupations as agriculture, mining, construction, clerical work, domestic service and trade, and the prodigious assumption was made that these branches of the economic life of the country were affected in the same degree as manufacturing and transportation. Finally, the Secretary of Labor explained that the question raised in the Senate resolution could be answered only through a comprehensive census.

Now that we are on the eve of

taking another census, why not plan to get the facts? Certainly nothing affects the welfare of all the people more vitally than regularity of employment and there is no greater statistical need than some means of measuring progress in the alleviation of unemployment.

BLUFFTON RETREAT

June 26—July 3.

The committee for the Bluffton Retreat has selected June 26 to July 3 as the period for the 1929 retreat. It will again be held on the beautiful and well adapted Bluffton College campus. The college dining room, dormitories, and class rooms are ideal for this kind of a gathering. There are several reasons why the time for the retreat has been changed and held one month earlier. In the first place this will make it possible for some leaders to be present at some other Mennonite Retreats in succession. In the next place the later date would have necessitated the absence of most of the leaders from their churches during the greater part of August due to the Retreat, Middle District and General Conferences. We hope the change of date will be agreeable to our young people. The retreat sessions will close at noon July 3, so that everybody can be home for July 4.

The general theme for the retreat will be "Evangelism." This will be the subject for the daily open forum period and the various courses to be offered are to be related to this general theme, as far as possible. The matter of evangelism,especially personal evangelism in preference to mass evangelism, is receiving much emphasis and planning by Christian church leaders. It is the system instituted by our Master when He sent out the Twelve and the Seventy. The Mennonite church is evangelical but we have practised little evangelism in promoting the kingdom of God.

Nine courses are again to be offered, as follows: Leaders are not definitely secured, hence we will not announce them until we can give that information in full. 1. Mennonite History and Principles. 2. Christian Citizenship. 3. Young Peoples Tasks. 4. Old Testament Prophecy. 5. Christian Fundamentals. 6. Personal Evangelism. 7. Pauline Teachings. 8. Making My Calling Christian. 9. Christianity in Foreign Lands.

Reserve the dates and receive information for your place in the work God has for you.

The Bluffton Retreat Committee,
Wilmer S. Shelly, Chairman.
A. J. Neuenschwander,
Jerry Sauder,
W. Wilbur Miller,
R. L. Hartzler,
A. R. Keiser.

WOMAN'S WORK

Los Angeles, Calif. March 26 1929
Dear Friends:

It seems that there are so few in the Women's Work page, perhaps a good many feel as I do. In the past years we have sent in several reports and as things are still going their usual course what could we tell that would be of interest to others. Just the same, there was a resolution passed at the last Pacific District Conference that all societies should send in at least one report to each of the church papers during the year. Therefore I am sending in the report which was read at our annual Church meeting in January.

We are happy to report that the Lord has greatly blessed this phase of His work in our congregation and made some of the sisters willing to give their time and money to further this cause. We believe that Mission interest is naturally stimulated if we are kept in direct touch with our Missionaries of the foreign and local fields, their problems, etc. The regular monthly letters from the Executive Committee called "News and Notes" aid greatly in keeping us informed of the Spiritual and financial needs, at the different stations.

We have met once a month during the past year with the exception of the two summer months. Our average attendance was twelve. Beside sewing for the station at Janjgir, India, we again had the privilege of gathering and sending clothing to our needy brethren in China.

On Nov. 4, 1928, the society gave a program during the regular Christian Endeavor hour. Mrs. Steiner of Upland, Calif., being the principal speaker. An offering was taken at the time, part of which was sent to the Girls' home at Winnipeg, Man.

Occasionally we had visitors at our meetings which were always enjoyed. Miss Elizabeth Braun was one of them, she told of her experience while engaged in Home Mission work in Pennsylvania, in the mountain missions.

It may also be of interest to the readers to know just how we conduct our meetings. As many of us as can, come in the forenoon. Very often those living at a distance are delayed by missing the proper street car connections. This is not at all surprising when they have to come as far as fourteen miles and through the congested business section of the city. We meet in the Mission Home back of the church. As much machine sewing as possible is done in the forenoon. Each one has brought a little lunch which is put together and a sociable noon meal is enjoyed. About 2:30 o'clock we have our devotions, opened by singing a hymn, scripture reading and prayer is followed by a scripture verse from each one present, in either English or German. Letters from Missionaries and the "News and Notes" are read whenever it seems most suitable. Usually some of the distant living members leave early in order to avoid the evening traffic rush. Although seemingly very little is accomplished we feel the time is well spent and wish that more could attend.

Greetings to all other societies and friends from the

Los Angeles Mennonite Mission Society.
Mrs. A. J. Richert, Sec.

ROARING SPRING, PA.

A two weeks' series of meetings closed with the Roaring Spring congregation on Easter Sunday evening. The first week of the series was conducted by Rev. S. D. Yoder, and the second week by Rev. Jacob G. Snyder. On Easter Sunday we celebrated the communion and observed the ordinance of feet washing. Bro. E. S. Miller of Inwood, Va., over Sunday and brought a cheering spiritual message on both the significance of the observance of the communion as well as celebrating Easter. Bro. Miller is pastor of the new Mennonite congregation at Saulsbury, Somerset Co., Pa., and visits his people each two weeks. His visit to Roaring Spring was very much enjoyed and will be long remembered. Two new members were received by right-hand of fellowship at the meeting.

Mother's Day services will be observed in the Roaring Spring Mennonite Church, on Sunday, May 12th, with an all-day meeting, at which time a primary department will be organized and installed in the lower part of the church; an intermediate part of the Sunday School in the Sunday School room, while the Bible classes will occupy the main auditorium.

On Sunday, April 28th, the Richfield congregation will observe the communion. Preparatory services on Saturday evening the 27th, preceding, at which time votes will be taken and deacons ordained instead of our late Bro. Jacob Lauver, at which time the congregation will have Rev. A. M. Fretz, of Perkasie, Pa., who is president of the Eastern District Conference as well as Rev. S. D. Yoder, of Roaring Spring, Pa., the assistant pastor of the congregation with them.

There will be special services with the Barrville Mennonite Church on Monday April 29th, P. M. and on Tuesday, the 30th, when the communion will be celebrated at 7:30 in the evening, at which time the congregation will be visited by Rev. A. M. Fretz, Pres. of the Eastern Dist. Conference.

Regular services has again been held with the Barrville congregation under the leadership of Wallace Smith, their newly ordained deacon.

It is very pleasing to many of the friends to learn of Bro. D. H. Bender, Pres. of Hesston College, Kan., has taken unto himself a wife in the person of Anna M. Kreider, Palmyra, Mo., daughter of Bishop J. M. Kreider. Bro. Bender formerly resided in this section and at Springs, Pa., and is a brother of John W. Bender, County Commissioner of Somerset County, and F. W. Bender, of Springs, Pa., acting deacon of the Saulsbury Mennonite Church. We join in hearty congratulations.

THE TRUE GOSPEL OF WEALTH

"The duty of the man of wealth is to set an example of modest, unostentatious living, shunning display or extravagance; to provide modestly for the legitimate wants of those dependent upon him, and after doing so to consider all surplus wealth which comes to him simply as trust funds which he is called upon to administer in the manner which in his judgment is best calculated to produce the most beneficial results for the community. There is no mode of disposing of surplus wealth creditable to thoughtful and earnest men save by using it year by year for the general good. The man who dies leaving behind him millions of available wealth which was free for him to administer during life dies disgraced. Such, in my opinion, is the true Gospel of Wealth.

Andrew Carnegie.

The darkest hour in any man's life is when he sits down to plan how to get money without earning it.—Horace Greely.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign..............................$2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

EDITORIAL

In another column of this issue notice is taken of a survey of a section of the city of Philadelphia in which it is shown that nineteen Protestant churches including one of our own are located in a single Protestant parish. This is not the parish, however, which has the most Protestant churches within its geographical limits. Another parish, of which we know has thirty-three Protestant churches. On the surface it would appear that in these divisions there are more Protestant churches than necessary for taking care of their communicants and the conclusion would be that there is too much waste of the Lord's money in erecting buildings and maintaining worship. Such a conclusion, however, is far from correct. The Catholic church assumes that the whole world is its legitimate possession and that it should accept responsibility for it in fact. It therefore lays out its parishes regardless of whether it has a sufficient number of parishoners in them or not, or whether Protestants already are occupying the territory. Many of its parishes are so large that the churches are only able to accommodate a small number of their constitutents at one time. But they meet this situation by a number of masses both Sundays and weekdays. On the other hand, Protestants do not and cannot bind their people to parish boundaries. Their membership is drawn from every section of the city and it not infrequently happens that a church has few, if any, of its members living within walking distance from the church, most of them being compelled to use the street cars or automobiles in attending service. In Catholic parishes every one is supposed to support and attend the church of the district. One may readily understand this situation when one remembers that the Catholics aim at serving masses rather than individuals in their organization, while with Protestants the individual is the one about the church is generally concerned. However, if a single organization, such as the Catholic church, can care for a great number of people in a single territory by erecting but a single church and keeping it going every day and renewing its audiences over and over again the same day, we have something to learn. Massing services and serving many people in a single well defined locality gives the impression of bigress and satisfies the popular habit of wanting to go where the crowds congregate. A single building used to its fullest capacity and in operation all the time is a wise saving of money that might be used to good advantage elsewhere. This is not saying that the small church is without advantages that the large one misses. It makes possible a closer acquaintanceship among the members and offers opportunities for personal work, but, it must be admitted, the small denominational church has the greater difficulty in maintaining itself.

THE PULL OF THE LINES

How proud I felt at the age of five or six years, when standing up in my father's deep wagonbox, and holding the lines. I drove the big team of horses. What lad can ever forget this thrill? Steering a car does not compare with it. I recall every sensation of that unforgettable experience—the feel of the heavy lines; the swerving of the team under my guiding hand; the jolt of the wagon; the lack of impression on the horses' hard mouth, in my attempt to stop them. Most distinctly do I remember that when the team needed to be turned sharply to right or left, I could feel the strong pull of the lines through my little hands, by my father, who, standing behind me, retained hold of the ends of the lines. This illustrates how indispensable to childhood and youth is the over-sight, the strong pull of parents, home, and church, to guide and hold them in check, to whom the world is full of new and the untried. This brings me to another early experience, that of the Pencil and Eraser:—

On my fifth birthday a good woman made me a present of a lead pencil, without an eraser. In my efforts to draw and write I made many crude markings and blunders. I procured a rubber eraser, which fitted over the end of the pencil, and in a short time, wore out the rubber erasing my scrawls. In this way I steadily improved, as I did also in learning to handle a team of horses. But in morals, progress is often downward: Robbery and other crimes have become a science. I still use an eraser, for I still make mistakes, but the ones I most regret, will not rub out,—missteps, sin, habits, wrongs, acquired in youth what tears of remorse these caused me. Even repentance and forgiveness does not erase their memory: I cannot forget, nor go back to undo the past. Well it would be for the world, if we heeded the Scriptural admonition early,—"Little children, I write unto you that ye sin not." For sin must inevitably bring tears of regret: but obedience brings peace and happiness. Young readers, the road to gladness is a charmed way; they who find it watch their step; who departs from its strict confines must pay the toll: watch your deeds, their marks will not rub out.

The Pull of the Home:—

It seems inevitable that youth must leave home; the world is full of broken or depleted homes. It called forth the Saviors most tenderly compelling relation, that of the prodigal son. Going from home need not result in wrong, if one "Keeps the home-fires burning" in the heart. But many break from its moorings, associations, and familiar scenes, to try the new experience of city life, leave off good habits and long established rules, and easily contract bad ones. Riches and adventure lured the prodigal from home; want and misery drove him back. But hungry and destitute as he was, his first words were "I have sinned." The Prince of Wales recently visited British Colleries, was touched at sight of the deplorable condition of the miners' families, and with deep emotion he said, "Absolutely the bed-rock of misery." True as this was, it is only an approach to the greater misery of sin. "I have sinned," confessed the prodigal. A deeper than physical hunger tugged at his heart; it was the pull of the home—"I will arise and go to my father." A teacher once related to us a story of how a lad was sent out to procure a back-log for the fire-place, during a blizzard. "It's going to be a bad night," remarked his father. But the boy not returning, a search and inquiry disclosed that he had joined a crew and shipped out of port on a short voyage, expecting soon to be back again. It proved to be the beginning of 20 years wandering. At length he began to tire of travel; a longing for home and kindred grew upon him. "Do they miss me at home" he asked, and pictured in his mind the changes about the old homestead.

"And today as I draw near the old home I love so dear, a stranger comes to meet me at the door." Were his parents still living; or the place sold to others?

"Round the place there's many a change, and the faces all seem strange, not a loved one there to greet me as of yore."

Approaching this home of his boyhood, and recalling his errand of 20 years agone, he halted at the wood-yard, lifted a back-log to his shoulder, and walking to the rear porch, knocked on the door. Both parents were there to greet him, older-grown, grey-haired, but with unspeakable joy at their sons return after such an absence,—"Well son, you've been a long time bringing in that back-log," said the father.

The Pull of the Church: —

While still a youth I gravitated to the city for work; experienced its thrills, sights, and distractions, but its lures failed to satisfy. I became heart-hungry and lonely. City sights and sounds grated on my rural nature and training. I hummed hymns which I had sung in the past with childish voice. I sat in an amusement park, there was harsh music and dancing; man made entertainment. During a lull, I was surprised to hear soft voices singing "Rock of Ages", and "depth of mercy can it be," a small company of church women were holding a meeting; the contrast of it all had a soothing effect upon me which, after 40 years still endures. Later while going down a business street on which were numerous worldly attractions I was again impressed by a placard in front of a church which read "Young men's prayer meeting, come in." On entering, I found the prayer-room full of young men, every one enthusiastic, spiritual, and eagerly engaged in the service. Each one had passed by places of amusement on the way to that humble meeting. I raise the question,—Are the youth of today comparable in this respect, to those of that day? Surely if spiritual progress can be marked at all, the churches by this time should lack room for those who ought to be pressing in, and "taking the Kingdom by violence." In the little prayer-meeting afore-mentioned, I found comfort and satisfaction: had I been steered into a game or amusement, or coaxed with a spoon, it would have been lost upon me. These meetings strongly appealed to me, and many times there-after I resorted thither for comfort and strength. I have thanked God for the "Pull of the lines," the Home, the church. To readers writing me, I will mail a helpful poem or two Free.

T. Richardson Gray,
Edgewood, Iowa.

The Christian Exponent "Chat"

ON TO PASO ROBLES

The California Mennonite Sunday School and Christian Endeavor Convention was held at Paso Robles, beginning Friday evening, April 5 and continuing until Sunday afternoon, April 7. It brought together a considerable group of Mennonites so that the Baptist Church in which the meetings were held was well filled during the various sessions of the Conference. Paso Robles is located near the coast and is a distance of about 270 miles north of Upland. Some twenty of the young folks from the Upland church managed to make the trip in order to enjoy the sessions of the conference. The church at Reedley had about sixty representatives there, from Los Angeles had come a number and one or two were there from Shafter. For many of us it was our first visit to Paso Robles, the Almond City, and trip itself, whether one took the Ridge Route which leads over winding mountain passes or the Coast Route which follows the Pacific Ocean for over fifty miles from Ventura to Las Cruces, was full of interest. We took the Coast Route and incidentally revisited the old Franciscan missions at San Fernando and Santa Barbara, and then drove some thirty miles extra in order to see the missions at Santa Inez and Lompoc. Strangely enough we encountered a number of showers on the way although the rainy season is usually over at this time of the year. Saturday and Sunday proved to be comparatively cold days at Paso Robles. On Friday night the thermometer had dropped to eighteen degrees. But the somewhat uncomfortable chilliness of the atmosphere was soon forgotten in the midst of the warmth of fellowship which prevailed at the convention.

MENNONITISM AT ROBLES

There are two churches of our faith in Paso Robles, The First Mennonite church of which the Rev. C. C. Hege is the pastor being located near the edge of town, and the San Marcos Church of which the Rev. F. F. Janzen is pastor, located in a beautifully wooded dell ten miles out in the open country. The country church has a membership of about seventy while the town church has some less. The church house in town is a cozy little building and accommodates well the membership of the church but it is too small to house the state Sunday School and Christian Endeavor Convention. For this reason arrangements were made to hold the sessions in the First Baptist Church. Most of the members live in the country and are scattered. This made the problem of accommodating the visitors quite a difficult one, but all the visitors agreed that the committees in charge had handled the problem well and the needs of everybody were amply provided even though it was necessary for some to drive ten or fifteen miles to their places of lodging. The two churches cooperated in the matter of furnishing meals and lodging and as visitors we felt that they had done everything possible in order to provide for our physical needs.

It may not be amiss to add a word about the town of Paso Robles. It is located in an agricultural section where dairying and almond raising are extensively pursued. Our own people have stuck principally to dairying and grain farming but there are thousands of acres of almond trees in the community and hence Paso Robles is being called the Almond City although the name itself means "The Pass of the Oaks." A high class hotel located in the center dominates the town. The mud baths and hot springs at the hotel attract people from all over the country. Probably its most distinguished patron is I. J. Paderewski, the famous pianist and former Premier of Poland who spent over a year there during 1921 and 1922 and who also owns a large ranch of almonds and walnuts and prunes located high up in the mountains some four or five miles out of town.

GLEANINGS FROM THE CONVENTION

The program on Friday evening consisted of a Praise Service, words of welcome by Rev. Hege and Rev. Jantzen, and an address by the Rev. J. M. Regier who was at the beginning of the year installed as the pastor of the First Mennonite Church at Reedley. The subject of his address was "Knowing His Will" and was an able exposition of certain phases of the convention theme, "Thy Will Be Done." On Saturday morning, the conference was resolved into groups which gave first themselves to a discussion of various Sunday School problems and then to Christian Endeavor problems. The Administrative Work of the Sunday School was discussed by Mr. C. F. Mueller from Reedley who spoke out of many years of experience and observation and study of this subject. The pastor, he said, must be the key man in carrying out the religious education program in the church. He must be in touch with every organization in the church and he must in a general way lead and unify the work of the Sunday School. The qualities of the Sunday School superintendent were discussed. Besides having a knowledge of the Bible, and possessing a winsome personality and the gift of leadership, he must have a passion for youth. During the Christian Endeavor Conference, Miss Lavina Burkhalter led the group which discussed Junior Endeavor work, Mr. Herman Neufeld discussed Leadership and Miss Emma Ruth presented to her group the Four Department Plan. According to this plan the Christian Endeavor members are organized into four commmittees, Prayer Meeting, Lookout, Social and Mission Study. She presented to each of the group a copy of a pamphlet which outlined the duties of each of these four committees and gave other valuable suggestions. I was asked to give the closing address of the Saturday morning session and chose for my theme Paul's prayer for the church at Philippi (Phil. 1:9-11) that they may 1. Grow in Love. 2. Have a sense of what is vital. 3. Attain transparency of character. 4. Bring forth fruits of righteousness which come from union with Christ.

From 1:30 to 3:30 on Saturday afternoon was given to a business session. The report of the statistician showing a decrease of 85 Sunday School pupils during the year was probably misleading. The apparent decrease was due almost entirely to the fact that one Sunday School reported a revised enrollment number which gave the number enrolled as much less than the previous year although the actual attendance was as large or larger than before. While Mennonitism on the Pacific Coast has in the last several years shown very little numerical growth, the situation is not as serious as the report of the statistician seemed to indicate. The retiring president of the convention is Rudolph Schmidt of Los Angeles and his successor which was chosen for the coming year is John Lichti, Jr. from Upland.

After the business session, we drove to Atascadero Park for a few hours of recreation. Miss Ella Penner presided over the Saturday evening session and the principal address was given by Miss Scott from the Los Angeles Bible Institute, on the theme "Thy Will be Done in My Life." A German service was announced to be held at the Mennonite church on Sunday morning.

After the Sunday School lesson discussion in which Herman Neufeld led, Rev. J. M. Regier preached the sermon. He based his discourse upon the story of the disciples (John 21) who having toiled all night long with their nets caught nothing but when the morning dawned they caught sight of Jesus, obeyed His word, and were rewarded with a "multitude of fishes". It is so in life. The farmer, the teacher, the mother in the home, the minister, feel frequently that they are toiling in the darkness of the night and without any visible results. But work done in the presence of Jesus and at the command of Jesus is never done in vain.

Sunday afternoon was given to a children's hour during which a number of fine songs were rendered by a large group of children and recitations and dialogues were given. An installation service, conducted by Miss Emma Ruth, was then held, in which the new officers were installed for the coming year. They pledged themselves to the faithful performance of their duties while the members of the convention were asked to pledge their cooperation and support. Miss Clara Kuehne, missionary on furlough from India, closed the convention with an address on the conditions and needs of India. After Miss Kuehne's address the congregation sang "Blest be the tie that binds" and then adjourned.

The young people are now looking forward to the Retreat which will be held next summer, probably during the month of August. According to present plans we will not be in California when this Retreat will be held but we hope to hear of many of the young people having availed themselves of the opportunity which the Retreat affords them.

Lester Hostetler,
Upland, Calif.

VETERAN MISSIONARY TELLS OF PROGRESS IN ANGOLA

Robert Shields.

The writer of this article has been for forty-two years a Methodist missionary in Angola, Africa. When we realize that World Service means all of us uniting to help such work as this, it adds significance to our giving.

During the past year, a man went to our mission station at Calomboloca, heard the Gospel

from Domingos Pedro Cardoso, went back to his village with new-found peace and joy, and told what God had done for him. Up to the present thirty have made a beginning in that village, and are seeking and trusting in Jesus for salvation.

These people asked for a teacher and preacher to be sent to their village of over 200 houses. We prayed, and wrote to a lady in England, who, touched by the story, sent us a check for twenty-three pounds (about $150). The administrator of Catete is one of our youngest sta [illegible] with its native preacher and teacher. He already has a day school of forty-three pupils. At present the school and Sunday services are being held in the home of Caculo Cazongo's first convert. He has put at our disposal a large three-roomed house. We have chosen a site and the thirty probationers are putting up a good large native house that will serve for both church and school. The support of this work is assured by a sister who is deeply interested in Africa's sons and daughters.

We have never in all the past years seen such desire on the part of the people to hear the Gospel. The seed-sowing of the past is bearing fruit. In 1887-1888 it was hard to get boys and girls for school. In those years they asked to be paid to come to school. Now we cannot supply enough teachers to teach all who want to come. Then, you had to supply the school books and slates, pencils and paper. Now, the pupils provide these themselves.

After much labor and opposition, but favor from His Excellency, the High Commissioner for Angola, we are established in the great Libolo field among thousands who sit in darkness and the shadow of death. Congregations of 400 people from Sabbath to Sabbath are hearing the story of salvation through a once crucified but now risen and exalted Lord. Great things have been accomplished here by two native workers in the past ten months, since the mission was established.

Soba Kituxi kia Kalunga, who is still a heathen, walks up on one of the big rocks in the village, blows his whistle on Sunday mornings early, and tells his people that it is Sunday, God's day, and asks that none of them go to their fields on this holy day. Because he is a wise ruler, the large village of Banga-Uanga is growing, and many new mud and wattle houses are being added to the 350 already there. This large village is divided into sections and an older man put over each section. The chief meets regularly with his prime minister and head men. He has his so-called secretary, although he is unable even to write his own name.

This surely is a great center. There are more than twenty villages within a radius of one and a half to six hours from the mission house. These twenty villages number 1,000 houses. We were very fortunate in being able to acquire a good, well-built adobe house, built by a trader at a high cost but sold to us for the modest sum of $300.

The Angola fields are whiter to harvest than we have ever seen them before. You can get a respectful hearing of the Gospel anywhere you go. The need is laborers—men and women called of God. We need teachers and preachers. They must be trained in our day schools, but there must be something more for the men and women who will hold forth the Word of Life to these dying millions. We must have a Theological Seminary where they can be trained in the doctrines of the Bible. Where is the godly qualified man who is ready to dedicate his life to this great work? The years are passing. Our mission has already its more than two score years in Angola. Our native preachers and teachers are crying out for such training!

What are some of the costs entering into this mission work in Angola—costs for lack of which the work is at present handicapped? A pastor-teacher may be added to the force of those spreading the Gospel message and conducting schools, for from $60 to $100 per year; teachers for a like amount; ordained pastors for about $300 per year; and nurses for about $100. Then there are numerous villages asking for church buildings, the materials for which can be furnished for $300 to $500; schools can be erected for a like amount. The cost of educating boys and girls varies from $30 to $60 per year, according to the grade of school. Will you share in making possible for these people some of the blessings that come from a Christian ministry?—World Service.

NEWS FROM THE DARK CONTINENT

(Concluded).

January 19, 1929.

Dear Readers and Friends: Since I am in the Congo I have endeavored to send messages relative to the missionary situation and some of the mission activities, to such home publications as I thought would be interested in these things. Since our organization is quite distinctly Mennonite and is not limited to one group of the Mennonite people, I have tried to send these letters to the publications that reach the largest number of interested supporters. The work here is so large and the needs for more work so pressing that one cannot easily over emphasize along any line. If only our Mennonite churches in America could see the needs as I have seen them during the past four months! I am certain that our work would be carried on in a more extensive and effectual manner.

The annual conference of the Congo Inland Mission closed several days ago. Fourteen of the eighteen missionaries at present on the field were present. Some came by hammock and others by various kinds of Ford transportation. The longest distance traveled was that by Rev. Barkman of the Kalamba mission. His round trip called for a drive of just about 700 miles and the mode of travel was by a Ford truck that had seen its best days.

There were many interesting and far-reaching decisions made during the six days of conference, not the least in importance of which was the one relative to formulating a mission policy. A great effort was made to state in writing the general policy of the mission as a whole and the more specific policies of each of the several departments of work. Everyone considered this of great importance. While up to this time there was a formulated policy for some of the activities and many rules had been made governing the conduct of certain other lines of work, it was quite difficult for anyone who did not have the minutes of the conference in his posession to know what many of these rules and policies were. In fact the secretary himself would have had difficulty along this line since conference minutes are usually not very well indexed. Others of the missionaries, Home Board officers and representatives and particularly the home supporting constituency had no way of knowing just why certain activities were carried on what were considered the best methods of work. This conference made a noble start toward putting some of these facts into written form.

There have been two general complaints. One was from the group of folks at home who were considering entering mission work. It was to the effect that there seemed to be so much indefiniteness in connection with the presentation of the work of the Congo Inland Mission. One could not be certain that even the missionaries on the field were united in their thought relative to the purposes back of certain of their activities. Young people who are considering foreign missions in these days are anxious to know just what the mission activities are and to be able to choose of these definite lines of work as their own particular fields. This has been just a little difficult in the past. The present effort ought to so clearly state the aims and methods of the several departments that no volunteer will have difficulty in choosing his line of work and knowing that it has a definite policy of conduct.

The other complaint has been that from the general public which has noticed that missionaries on furlough often seemed to have decidedly different conceptions of the same activities. The confusion created in this way very naturally has tended to dampen the enthusiasm of some who otherwise might have been enthusiastic supporters. I should add here that this is not an experience that is peculiar to our own Congo Mission. Every Mission Board has had the experience and has been driven to a statement of its aims and policies. The Congo Inland Mission has come to this stage in its development and hopes on a short while to be able to present in a clear and concise form a statement of policy for the entire mission and all of its activities. The missionaries feel that this will be a great help in their work both on the field and in the home land.

With very best wishes,

— **A. M. Eash.**

"Blest be the Tie That Binds," is the Hymn of brotherly love. It was written by Dr. John Fawcett, a Baptist minister, pastor of a little church at Wainsgate, England. This pastor had received a call to another church. His furniture and books were packed; he had preached his farewell sermon: but when he saw the expressions of love and affection that were showered upon him he felt he could not leave them, instead he refused all other offers, retired to his room and wrote this wonderful Hymn known and loved everywhere. Expositor.

THE S. S. LESSON

May 12

The Early Ministry of Jeremiah

Jere. 1:6-10

Read Jere. 1:1-10; 6:10, 11; 8:18; 9:2; 26:1-24

Golden Text: "We must obey God rather than man." Acts 5:29.

Jeremiah was of a priestly family and was born during the reign of Manassah, the king who wrought such havoc with the true worship of Jehovah. He was living at the time of the fall of Jerusalem and was carried against his will into Egypt where he died. As the prophet of Jehovah he was destined to come at a time when there was no chance of the people turning to God and his mission was to assure the nation of the certainty of its destruction and captivity. He apparently began his prophetic career while still a youth and was uncertain of his ability.

The people of Judah were in a sad state. They had abandoned God but did not think that God would at last abandon them. Their kings had generally been wicked men who led them into sin and set examples of iniquity. When the leaders of a people are evil, in the last analysis, the fault is with them, for it is their right to select good men and see that evil men shall not lead them to destruction. At any time the people of Judah, blessed as was no other nation, with the Temple of God and the Word of God in their midst and with the traditions of a great and God fearing nation behind them, might have turned to God, listened to the voice of his prophets and redeemed themselves. But they deliberately ignored the chance and elected to love darkness rather than light. They went into captivity, not because God was cruel to them, but because they chose to walk their own way without the help and direction of Jehovah. A word picture of the condition of Judah is given in Jere. 9:2, "Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men."

Jeremiah was a man under the command of God. God knew what he could do better than he. In the face of discouraging conditions and because he, possibly at the time of his call was but a very young man his profession of humility did not avail to excuse him from the part he was to do. God has often called men very young in years to perform his great tasks. We recall that David was but a lad, that Solomon came to the throne when still hardly more than a boy, Josiah was only eight years of age when the crown was placed on his head, Daniel was carried to Babylon in his youth and there gave evidence of great consistency. Paul in writing to Timothy admonishes him not to let any man despise his youth. Among the Apostled the most beloved of them all was the youngest, John, who was destined to live long after the rest had passed on and testify to what he had seen and heard. God's answer to the humble plea of Jeremiah was, "Say not, I am a child". Since he was chosen of God to do His bidding he was a giant among men, and a mighty inspiration to the faithful for all time.

The commission given to the young prophet was, "Thou shalt go to all that I send thee and whatsoever I command thee thou shalt speak." Notice here we find the principle that is behind all prophecy. The prophet is a prophet because he speaks for God. This may be to tell future events or it may be to deliver the messages of God to the generation in which he lives. A prophet's task is both to foretell and to forth tell.

The message he was to deliver was to be given in its entirety. Jere. 26:2. "Thus saith the Lord; stand in the court of the Lord's house, and speak unto all the cities of Judah, which comes to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word." This meant that the whole message was to be delivered without fear or favor. Too many who presume to deliver the word of the Lord do not preach the whole Gospel. They shrink from delivering the whole council of God. A mutilated gospel is no gospel at all and does not honestly unfold the plan of God.

Jeremiah is sometimes spoken of as the doleful prophet. And why should he not be so when he, as no one else of his times, realized the unbelief and the hardness of heart of his people who were at that time rushing rapidly on to distruction in spite of all that he was telling them and of what God had declared to them? Though a terrible message, he had nothing to bring but what has directed him to bring, sad as it was. His heart was bleeding for his people. Let us remember that he was giving warnings that were of the gravest sort and yet ignored, even though he risked his life in uttering them.

Sometimes the worker is discouraged because so many things are against him when he trys to do his duty. No messenger of God ever had such discouraging opposition as Jeremiah had to face. The priests who should have been zealous in everything that pertained to true religion opposed him. When the ministers of God are on the wrong side the situation is certainly gloomy. The people who have unbelieving spiritual leaders are in the gravest kind of danger. This is so in our day so long as there are unbelieving teachers and ministers tolerated by the church. With the priests in their opposition to Jeremiah were the prophets. He had to stand alone against those who should have been his staunchest supporters. Saddest of all was the fact that the people demanded his life in answer to the warnings he brought. It was only to the princes that he owed his life. They decided, "This man is not worthy to die." How different would have been the story of Judah had the princes elected to listen to words of the prophet as well as to save his life?

We learn of Jeremiah that though naturally timid, he became brave because he listened to God and the word of God was in him and he faithfully performed his part.

THE LORD'S PRAYER

The late Dr. W. P. MacKay, M.A.

While the Holy Spirit by all Scripture and for our own need is the power of prayer, God has graciously given us a model prayer, commonly called The Lord's Prayer. Mark, Christ taught this only to **His disciples.** Therefore, it is a mistake to think that this prayer is for all; it was only for the disciples of Jesus. Also He said, **"After this manner pray ye"**; that is to say, not always confined to this form of words, but according to this model. In the Gospel of Luke, too, chapter 11, there are important differences and omissions, as is especially seen in the Revised Version, which confirms the proof that a **form** was not in the Lord's mind. We will consider each petition in detail; so let us merely glance at the prayer as a whole, as our model for all prayer. It evidently consists of an introduction, seven petitions, and a conclusion. There are no numbers so well known as 3, 4 and 7. Three is always the number of the Divine, as seen in the name in the form of baptism, and all through nature and revelation. Seven is the perfect number. On the seventh day God rested; seven clean animals Noah had in the ark. There were seven branches of the golden candlestick, seven feasts of Israel. On seven pillars Solomon's house of wisdom was built. Christ walks amid the seven golden candle sticks. Seven Spirits are before the throne. There are seven seals, seven trumpets, seven vials, and many other sevens in the Revelation. Seven cries Christ gave on the Cross, and here seven petitions, He gives His people (Matt.6).

The Lord's prayer has two great divisions. The first has three, and the second four petitions. In the first three the word **Thy** is used; in the last four the word **our** and **us**. In the first three—**"Thy** Name", **"Thy** Kingdom", **"Thy** will; in the last four —**"our** bread", **"our** sin," **"us** not into temptation", **"us** from evil". In the first three there is no" **and"** nor **"but"**, they are all equal; the last four are all connected. (1) Three are asking God to enrich us with His blessing. (2) In four we ask Him to come down to our earthly condition. In these four man's needs are met. He has wants, and therefore requires bread; he may sin, and therefore requires pardon; he is **exposed** to danger, and therefore requires guidance; he has to face evil, and therefore requires deliverance.

The number four is evidently that of **man** and the earth—four directions, four corners of the earth, four winds of heaven, the four measures of the Tabernacle, four sides, four curtains, four ingredients, four Gospels give us the human walk of Christ down here below. Add the four and three together and we have the seven already spoken of—God acting perfectly with men. Thus we get the structure and contents of this most wonderful, beautiful, human yet Divine prayer—our perfect model, calculated to strike with wonder any intelligent **man.**

"A traveler in the East (Hay) was pitching his tent near an Arab village, when he was surrounded by an excited crowd, whose religion was the ancient Hebrew, but who did not believe in Christ. Hay was a Christian, so the crowd cursed him as an atheist. Hay addressed a venerable man whom he supposed to be a priest, and said, 'How can you say that we do not believe in God? Listen to my daily prayer, and then judge.' He repeated the Lord's prayer. The people listened with amazement. At length the priest exclaimed, 'Never will I speak against the followers of such a faith. Your prayer shall be mine till my hour of departure comes' ".

The Preface of the Lord's Prayer. This is one of the shortest, as it is one of the most comprehensive prayers, and every word and sentence of it has a

powerful meaning. You could repeat it slowly and solemnly in less than a minute, and it consists of a preface, seven prayers or petitions, and a conclusion.

The Preface is that part which introduces the prayer, speaking to God; so we say, "Our Father, which art in Heaven." These words are very simple; a child can utter and, to a certain extent, understand them; but they are very deep. All our life here we are trying to sound them, and through eternity we will never be able to exhaust them. They are like a well,**deep,** without a bottom, that no line can reach, but full to the brim, that any child can sip. These words are so high that they mount up to the throne of God; so broad that they include every true believer; so exact, that they exclude every unbeliever; so deep, that they go into the very mysteries that are seen in the existence of God Himself. A little Jewish girl said speaking of being afraid in the dark, "But at night when mother puts out the candle, I say, "Our Father, which art in Heaven,". It was like a child to be **afraid in the dark, but** "Our Father" made her feel safe. At the other end of the line, Dr. Chalmers, so well-informed, and with such an intellect, was heard in his garden just before his death, saying, "O Father, my Heavenly Father"!—The British Evangelist.

They say it was wonderful that Daniel braved the den of lions; they do not see how much more wonderful it was that he stood fast amid daily associations for the long years, kept his integrity, sustained his ministry, braved his difficulties, held fast to the right, became known as ready to serve, but as uncorruptible, until at last no fault could be found in him.—Robert Tuck.

DEATHS

Bishop—On March 3, 1929, in Grandview hospital, Pauline, daughter of Floyd and Lizzie Bishop aged 2 years, 10 months and 12 days. Services and interment on the 6th at Blooming Glen Mennonite church. Rev. A. M. Fretz, pastor of the family was assisted by Rev. Frank Swartz of the local church. Text Isa. 40:11.

Schowalter—Edward Henry, son of Rev. Christian and Mrs. Rosina Schowalter, was born October 27, 1861, near Donnellson, Lee Co., Iowa.

At the age of 15 he was baptized on confession of faith and received into membership of the Mennonite church of Donnellson, of which he remained a faithful member until his death.

He attended and graduated from the Denmark Academy of Denmark, Iowa, and the Mennonite College of Wadsworth, Ohio.

At the age of nineteen he became teacher in the schools of Berne, Ind., later going to Halstead, Kansas where he taught the Mennonite Congregational school in German during the summer and English during the winter months.

On December 25, 1886, he was united in marriage to Elise Koehn. This union was blessed with five children, four of which are living, one having died in infancy.

In 1889 Mr. Schowalter taught the Indian school on the Rev. and Mrs. Christian Krehbiel farm, which was then known as Krehbiel Town.

He then received a call from his home church to teach their congregational school. This school had been taught by his father, Rev. Christian Schowalter for many years. He accepted this call and in 1890 he and his family came and made their home near Donnellson. For a number of years he taught this school during the summer and in the English school during the winter.

In 1901 he gave up teaching to engage in farming, which occupation he followed until 1919 when he retired from the farm and moved to Keokuk, Iowa, where he lived until the time of his death.

On December 24, 1928, he took sick with influenza and pneumonia and on the morning of March 14, 1929, he passed to his reward having attained the age of 67 years.

He leaves to mourn his passing his faithful wife and four children and one sister, Mrs. Barbara Schnebele of Donnellson, Iowa, and many other relatives and friends.

Mr. Schowalter was a kind and loving husband and father; a good neighbor and an active and faithful church and Sunday school member, serving as deacon and secretary of the congregation for many years, also superintendent and teacher in the Sunday school.

Many are the lives that have been helped and inspired by the influence and teaching of the departed.

Funeral services were held Sunday afternoon at 2 o'clock from the home at 1323 Des Moines Street, Keokuk, Iowa, conducted by John E. Kaufman pastor of the Zion Mennonite church of Donnellson, assisted by Rev. Bisping of Keokuk. The body was placed in the Oakland cemetery vault at Keokuk and burial will be in Donnellson Mennonite cemetery at a later date, when the roads have become passable.

Soldner—Katherine Soldner, nee Huser, was born Nov. 6, 1853 in French twp. and passed away Saturday noon, March 23, 1929 at her home in Monroe Twp. at the age of 75 years, 4 months and 17 days.

She was the daughter of Philip and Verena (Moser) Huser, of French twp.

On Sept. 19, 1876, she was married to John J. Soldner. With the exception of a few years spent on the Soldner homestead in Wabash Twp. their wedded life was spent on the farm in Monroe Twp. her present home, where she passed away.

Seven children were born to Mr. and Mrs. Soldner, three of whom survive, ten grand-children, and one brother.

Preceding her in death were her parents, four children, and six brothers and sisters.

Death was due to hardening of the arteries and complications.

Rev. Suckau preached English Rev. van der Smissen, German.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR FEBRUARY AND MARCH, 1929

General Fund

West Zion S. S. Class No. 2., Moundridge, Kans. $2.05; Bethesda Ch. Henderson, Neb. $158.57; First Menn. Ch. Berne, Ind. $949.57; John T. Neufeld, Chicago, Ill. $10.00; Pratum, Ore. Ch. & S. S. $96.90; West Zion S. S. Class No. 16. Moundridge, Kans. $25.00; Friedensberger Ch. Avon, S. Dak. $101.52; East Swamp S. S. Quakertown, Pa. $15.00; Bethel Hospital Sisters, Newton, Kans. $16.00; Escondido, Calif. Ch. $16.50; Summerfield, Ill. $50.00; Calvary Ch. Quarryville, Pa. $65.00; West Zion Ch. Moundridge, Kans. $37.00; P. J. Schroeder, Norheim, Mont. $21.00; Grace Ch. Pandora, O. $34.07; First Menn. S. S. Reedley Calif. $27.67; Brudertal S. S. Hillsboro, Kans. $34.42; Mr. & Mrs. L. M. Ledig, Upland, Calif. $100.00; First Menn. Ch. Upland, Calif. $142.50; Halstead, Kans. Ch. $30.00; Ex. Com. Mission Sew. Soc. $170.00; Hoffnungsau Ch. Inman, Kans. $12.61; First Menn. Ch. Mt. Lake, Minn, $24.62; Beatrice, Nebr. Ch. $39.73; First Menn. Ch. Geary, Okla. $16.21; Bergtal Ch. Pawnee Rock, Kan. $20.62; First Menn. S. S. Chicago, Ill. $53.16; Salem Ch. Dalton, O. $41.00; Butterfield, Minn. Ch. $6.27; Herold Ch. Bessie, Okla. $9.06; New Stark Chap. Ch. Jenera, O. $50.00; Mr. & Mrs. A. P. Pfeiffer, Mr. & Mrs. O. M. Boe and families, Alsen, N. D. $5.00; John P. Eck legacy, Hesston, Kan. $200.00; Wadsworth, O. Ch. $27.26; Emmaus Ch. Whitewater, Kans. $301.50; Immanuel Ch. Los Angeles, Calif. $50.00; Else K. Regier $25.00; C. W. Regier $10.00; Elbing, Kans. Bethany Ch. Kingman, Kan. $11.18; First Menn. Ch. Aberdeen, Idaho $34.65; Friends of Mission, Elbing, Kan. $100.00; Zion S. S. Dallas, Ore. $12.47; First Menn. Ch. & S. S. Phila. Pa. $34.83; Bethany Ch. Freeman, S. D. $38.30; Buhler, Kans. Ch. $15.47; Christian Ch. Moundridge, Kan. $33.10; First Menn. Ch. Reedley, Calif. $53.20; H. C. Jantzen, Plymouth, Neb. $25.00; A Member, Beatrice, Neb. Ch. $10.00; Rev. J. R. Duerksen, Arizona, $10.00; Arlington, Kans. Ch. $22.71; Garden Twp. Ch. Moundridge, Kans. $15.10; Cornelius Jantzen, Plymouth, Nebr. $15.00; Pulaskie, Ia. Ch. $22.49; B. F. Welty Estate, Tacoma, Wash. $25.84; Garage Rent, Altona, Pa. $24.00; Dividends, J. H. v. Steen Co. Stock, $136.00.

City Missions

Ex. Com. Mission Sew. Soc. (for Portland) $25.00; Munich, N. D. S. S. (Poor children) $23.22; David P. Voth legacy, Goessel, Kan. $250.00.

Canada

First Menn. S. S: Allentown, Pa. (Girls' Homes) $34.71; Sister Marie Lohrentz, Moundridge, Kan. $10.00; Berne, Ind. S. S. Class, No. 33. (Immigrants) $17.65; Flatland, Pa. S. S. (Girls Homes) $12.00; Trenton, O. S. S. (Girls' Home) $40.00.

Winnipeg Girls' Home

Ex. Com. Mission Sew. Soc. $76.25; Mrs. Karoline Unruh, Lehigh, Kan. $10.00; Members of Trenton, O. Ch. $19.75.

Saskatoon Girls' Home

Ex. Com. Mission Sew. Soc. $45.00; Mrs. Karoline Unruh, Lehigh, Kan. $10.00; Buhler, Kan. Sr. C. E. Soc. $15.00; Women's Miss. Soc. Deer Creek, Okla. $10.00; Eastern Dist. Conf. S. S. Union $190.29. Distributed as follows: Calvary S. S. Mechanics Grove, Pa. $2.00; Springfield S. S. $18.79 Springfield Ladies Mission Soc. $12.00; Lansdale Miss. $5.00; First Menn. S. S. Phila. $63.50; Richfield S. S. $9.00; Upper Milford S. S. Zionsville $50.00.

Total Recd.	$4603.78
Cash on hand Feb. 1.	1107.65
Total Disbursements	4906.61
Balance April 1.	804.82
Indebtedness April 1.	8850.00

Gratefully acknowledged,

J. E. Amstutz, Treas.

Trenton, Ohio.

EMERGENCY RELIEF COMMISSION RECEIPTS FOR THE MONTH OF MARCH, 1929

For Russia & Siberia

Mrs. Anna Andres, Newton, Kansas $5.00; M. V. Riesen, Long Beach, Calif. $10.00; Alfred Wiebe, Upland, Calif. $20.00; Mary Martha Circle, Lehigh, Kans. $25.00; John D. Penner, Whitewater, Kans. $50.00; W. P. Rempel, Pasadena, Calif. $15.00; Bethel Sunday School, Inman, Kans. $22.89; Anonymous, Newton, Kans. $20.00; Mrs. Sarah Hiebert, Newton, Kans. $10.00; H. D. Penner, Geary, Okla. $5.00; Anonymous, Doltor, So. Dak. $100.00.

For General Fund

First Menn. Ch. Upland, Calif. $37.02; Tabor Ch. Goessel, Kans. $13.64; Buhler Menn. Ch. Buhler, Kans. $18.55; Herold Ch. Clinton, Okla. $8.78; First Menn. Ch. Philadelphia, Pa. $11.37; Greenfield, Menn. Ch. Ft. Cobb, Okla. $4.83; West Zion Menn. Ch. Moundridge, Kans. $33.00; Buhler Menn. Ch. Buhler, Kans. $26.05.

For Canada

Duerksen, Mary A. Am. Falls, Ida. $15.00; John H. and Louise Regier, Newton, Kans. $100.00; Anonymous, Paso Robles, Calif. $10.00; Alfred Wiebe, Upland, Calif. $20.00; Brudertal Ch. Hillsboro, Kans. $42.85; Emanuels Ch. Aberdeen, Idaho $13.18; San Marcos Menn. Ch. Paso Robles, Calif. $14.00.

For China

Friends, Elbing, Kans. $100.00; Alfred Wiebe, Upland, Calif. $20.00; Alexanderwohl Ch. Goessel, Kans. $126.93; Karl Friesen, Meno, Okla. $10.00; Herman Wiebe, Fillmore, Cal. $5.00; Bergtal Ch. Pawnee Rock, Kans. $44.85; Christian Ch. Moundridge, Kans. $100.00; Immanuel Menn. Ch. Huntington Park, Calif. $50.75; Escondido Menn. Ch. Escondido, Calif. $13.10; Salem Zion Ch. Marion, So. Dak. $136.48; Garden Twp. Menn. Ch. Moundridge, Kan. $89.02; Mrs. Sarah Hiebert, Newton, Kans. $2.00; H. D. Penner, Geary, Okla. $5.00; First Menn. Ch. Reedley, Calif. $47.17; Peter J. S. Hofer, Dolton, So. Dak. $60.00.

March 1st, ballance on hand	$10.69
Received for Russia & Siberia	282.89
Received for General Fund	153.24
Received for Canada	215.03
Received for China Sufferers	810.30
Total	$1472.15
Paid out during month	1460.30
April 1st, Bal. on hand	$11.85

Gratefully acknowledged,

C. F. Claassen, Treas.

JOTTINGS

The St. John's and Grace churches at Pandora, Ohio held a Mission Festival in which Rev. and Mrs. Suckau of Berne, Ind., participated. Rev. Suckau also preached in the First church, Bluffton.

The people of the Kidron and Sonnenberg district, Dalton, Ohio, turned out to hear President Hartzler of Witmarsum Seminary give his lecture on Egypt and the Holy Land in the Dalton High School Auditorium.

It was the privilege of Rev. H. J. Krehbiel for many years the pastor of the First Mennonite church of Reedley, Calif., to baptize and receive into membership of the church a class of 36 young people. The class had been under the instruction of the present pastor in charge, Rev. J. M. Regier.

Preparations are being made in the First Church, Philadelphia, for the observance of both Boy Day and Mother's Day. The former on April 28 and the latter on May 12. The Scouts and Campfire Girls are expecting a large attendance on April 28 at the Silver Medal Contest. The essays and stories in the contest will be full of interest since they are to portray experiences true to life.

Members of the Eden Mennonite Sunday school, Schwenksville, Pa., gave a ver yinteresting program at the Home of theAged Frederick,Pa. The churches of the Eastern District Conference usurally take turns in providing services at the Home for the benefit of the members of the family. Now that the institution has been enlarged it is prepared to accomodate almost five the number of inmates.

Of the five applicants for membership under instruction at the (Old) Mennonite Mission at Tampa, Florida, only one is able to speak English and all are of Spanish descent. Baptismal services were held April 14.

The Federal Council Bulletin for April prints a very interesting chart of the Germantown district in Philadelphia in which the Germantown Mennonite church is located. The purpose of the chart is to show how Protestant churches overlap one another and crowd each other. This particular section of the city marks the bounds of a single Roman Catholic parish. In it there are nineteen Protestant churches.

The subject of the address of President Schroeder of Freeman College over WNAX, Yankton, S. D., was 'Laymen as Gospel Speakers". The College had been invited to make occasional use of the broadcasting station at Yankon. In introducing President Schroeder, Dr. Cleveland briefly stated the work of the college to the radio audience. On April 7, President Schroeder delivered the sermon at the North Church while a Missionary Program was rendered in the afternoon at which Mrs. Schroeder was the main speaker.

A report from the Mennonite settlement in Jasykowo, Russia, states that the winter has been the coldest for many years and the supply of fuel has become exhausted. Feed for cattle is becoming scarcer and in many homes the bread basket is empty. The scarcity of food is particularly severe about Osterwick in the vicinity of Choritza. Articles such as tea, sugar, thread, etc., are becoming exceedingly rare.

Last Sunday evening the C. E. Society of Zionsville, Pa., visited the society at West Swamp. Members of both societies participated in the exercises and a splendid spirit of fellowship manifested itself.

A Young People's Rally was held in the East Swamp, Pa. church, April 14. The president of the society, Bro. Cole was the leader. The president of the Christian Endeavor was the guest of honor. The Junior society of the East Swamp church celebrated its eleventh anniversary, Sunday evening, March 10. The speaker was Mr. Harry Detweiler of a neighboring Lutheran church. The Spring Communion of the church is announced for April 28. Preparatory services will be held the Saturday afternoon before the communion.

At least 42 Mennonite ministers in Russia are receiving assistance from sources outside of the Soviet domains in order that they may live. They are an influence for good in their community and their choosing to continue in their calling in spite of the discouraging influences that are brought to bear upon them by the government and other sources only shows the more that they are men of faith and consecration and deserve all the assistance that those of us of a more fortunate time and country can bring them.

A colony of German Mennonites from the state of Iowa is reported to have located in the southern part of Mississippi where they will engage in general farming. This section imports its corn from Nebraska, its pork from Chicago and its butter from Wisconsin while much of its hay and oats comes into the section in car load lots from the region of the Great Lakes. Much of this might be produced locally and therefore the section offers advantages by which good farmers might profit.

Last week President Schroeder and A. A. Wollman of Freeman College, Freeman, S. D., went to Soo Falls as a committee to consult an architect with reference to converting the old college building into a dormitory, kitchen and dining room. It is the purpose of the College to so arrange the building that the basement may serve the purpose of dining room and kitchen while the space in the upper floors may be made to serve as boys dormitory. At present male students are compelled to secure rooms outside of the College.

Remember all the clouds and crosses
Are angels sent you in disguise
To teach the lesson that life's losses
May help you onward to the skies.
The trials that you here encounter
Make oft for you a stepping stone,
While always, ever, is the promise
That you will not be left alone

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

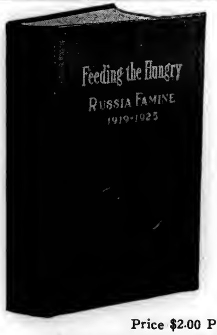
The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume containa 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid
MENNONITE BOOK CONCERN
BERNE, INDIANA

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV **BERNE, INDIANA, APRIL 25, 1929** **No. 17**

NOTES AND COMMENTS

"The most significant modern migration from Africa is the Berber invasion of France," writes Miss Ruth Rouse, Secretary of the Missionary Council of the Church of England, in the April issue of the International Review of Missions. "France has become an immigrant country and is absorbing immigrants in her mines, factories and fields at the rate of 600,000 a year. An Englishman distributing portions of Scripture in the west of France round Nantes and La Rochelle uses Bible portions in sixteen languages, including not only European tongues, but Arabic, Kabyle and Chinese. The Kabyle portions are for the Berbers—the autochthonous race of North Africa found in Algeria and Morocco. They entered France in labour corps during the war, and since the war have been pouring in as laborers in vineyards, docks, mines and factories, especially in motor factories. They are now at least 100,000 strong and the large majority are found in and around Paris. Here we have a Moslem community, disintegrated in many ways morally and socially by their contact with western civilization; but for that very reason far more accessible to western ideas, including Christian, than ever they are in their Moslem home surroundings."

"The most significant Chinese migration of recent years," according to Miss Ruth Rouse who writes in the current issue of The International Review of Missions, London, "is within the bounds of greater China, the northward trek of Chinese from the crowded provinces of Chihli and Shantung into the sparsely populated and comparatively peaceful provinces of Manchuria and Mongolia. In forty-five years the population of Manchuria has trebled, and is now about 26,500,000. Previous to 1926 the annual Chinese immigration did not exceed half a million; in 1926 it was 600,000, in 1927 one million and in 1928 considerably over two millions. Manchuria today is a danger center with its 26,000,000 Chinese, 800,000 Koreans, 120,000 Japanese and 100,000 Russians, both Red and White."

Seventeen colleges in Virginia gave up their regular class work for 2 days during the month of February for Christian World educational conferences. In addition to general convocations there were over 300 special group meetings on international relations, race, industry and the missionary program to our Western churches. 25 different speakers were used during the month and a total attendance of over 37,000 college students were registered.

On the far western edge of the Philippine Archipelago lies an island city whose small bamboo and nipa houses line the hillside that overlooks the harbor. In the clear tropical waters bloom coral gardens — playgrounds for the tiny brilliant fish that shatter the serene greenness with darts of yellow and flame color and vivid purple-blue. Culion is the name of the island. Yet in spite of the beauty of the spot, visitors are few. They shrink from other sights that meet the eyes as one comes ashore from the inter-island steamer and mounts the hillside. Six thousand leper people live on this hill.

Making their home in "Balala", native word for "the clean section", are two people smilingly and devotedly giving their lives to the spiritual, educational and social welfare of the Filipino lepers. Rev. and Mrs. Frederick Jansen, in charge of the Protestant Congregation of five hundred members, have seen their work expand to include many departments — Sunday School, Daily Bible Classes, a Dorcas Society which sews for the blind and fingerless members of the colony, a Day School and a Vocational School where young people are trained for occupations that contribute to the support of the colony and help them bear the monotony of isolation, and recently Protestant Dormitories where the best conditions are afforded for developing fine young manhood and womanhood. All this increase has sounded the knell of the small temporary church structure which saw the inception of this splendid project. The heavy tropical rains have injured the tiling. Mr. Jansen now writes: "The church roof has been patched and plastered to the limit of the weight which it will hold. The next one will be of iron!"

While the bloody footprints of Washington's barefoot soldiers were showing red against Valley Forge snows, the Continental Congress still remembered God. Despite its galling poverty, it "Resolved, . . . to import 20,000 Bibles from Holland, or Scotland."

Bits of patriotic and spiritual history like the above fill the pages of Gino Speranza's "Race or Nation." To secure its publication was a task in the face of intense opposition, for this author of Italian parentage told some things about early American Protestantism about which it has become fashionable in certain circles to sneer. Being written by one sprung from Italian forbears, its statements of some almost forgotten facts seem permissible, whereas they would call forth a storm of criticism, were they made by any one of Puritan ancestry.

The school which for fifteen years was Central Mennonite College but which in 1914 was rechristened Bluffton College, was estabished upon the enduring foundations of liberal learning, permeated and saturated with the spirit and the truth of the Christian faith.

It is loyally an institution of the various branches of our Mennonite church in America, but it draws no lines of denomination or creed among student or faculty groups. It is clearly, completely a Christian college, our college.

Its animating purpose is to lend the way into realms of learning and to interpret therein the truths of Him who spake as never man spake before; to develop worthily the minds and the hearts of those who study in its halls and who worship at its altars.

Deep into sacrifice run the roots of Bluffton College. It seeks to be as vital as truth; as genuine as life. Bluffton aspires to have all that is necessary for its best usefulness; to do right by the young people of its faith and by all who seek its instruction, its privileges and its associations.

Bluffton reaches up and out in this day of expanding service and increasing needs, for buildings, furnishings, equipment, faculties and endowments to enable it to do worthily the things toward which these years it has striven, and for which it carries challenging, increasing, wonderful responsibilities.

The outreach of Bluffton College is restricted only by its available resources. In vicarious earnestness it seeks to render its best possible account to Him in whose name it serves.

Will you pray for its leaders, its students, its services, its success?

ABOUT RELIEF WORK IN CHINA

January 30, 1929,
Taming, China,

The people have applied for some 300 wells to be dug with relief funds collected by the China Famine Relief in America, of which J. Parkes Cadman is chairman. That fund is to rise up to $10,000,000.00, whether it will get there or not. Even though wells have been applied for no funds have yet been released for wells here. Then too, the local gentry have nominated Rev. Kiehn and me (former of Nazarene Mission) together with 2 respected Chinese men of the city as the Relief Committee of this district. This committee has already applied to the International Famine Relief Commission for $22,000.00 (Chinese money) for road work by poor people. This was voted on by all the social and business organizations and political groups as well.

The field man (Dr. Tucker, a good friend of ours) was through here a few times already, and we believe that some funds will soon be available.

Emphasis need be laid on the fact that if our churches want to do something in our district it should be done immediately—for even International Relief organizations work for our district.

I must say that we are organizing Relief Schools for 500 people (young and old) to be opened in a few weeks and for which we may have funds (sent formerly by the churches) to run them a month. But after once started it would be so well if they could continue at least through May. That would care for a thousand or two more dollars. Besides many more could be helped through such schools if money were available. They will strictly be gospel and work schools. Women will braid straw for part time while men and boys will repair roads which needs it badly. I am now going to make final investigations in preparation for the opening of such schools. Of course, it means much extra work beside church work and many daily interviews. How one needs patience and the "upward look." Go out much to village churches and help in church organization.

Cordially yours,

P. J. Boehr.

THE CHRISTIAN HOSPITAL AT CHAMPA, C. P., INDIA

Dear Brethren:

With Paul we can say, "All things work together for good to them that love God." We praise God for all the blessings He has permitted us to enjoy during the past year. We experienced many joys and but few sorrows. May we ever be worthy of all His blessings!

On Nov. 3rd we were permitted to move into our nice new bungalow. We enjoy it very much and feel very much at home. We again wish to thank all those who have made this home possible. Special thanks is extended to Mr. F J. Isaac for his untiring efforts in the building of this nice home. We also wish to publicly thank those who have sent furnishings for our home and those many friends who by their gifts and the labor of their hands have permitted the building work of the hospital to go on and some furnishings be obtained. Our bungalow was dedicated Nov. 17th. By next Christmas we hope to dedicate the hospital and dispensary.

During 1928 we treated 3500 out-patients in the dispensary. Many came back for after treatments. Our total number of treatments was in the neighborhood of 10,000. Practically all of these 3500 patients heard the gospel together with their companions. In India people seldom come to the dispensary alone. They may bring from one to fifteen companions. One party came with thirteen men. Later some women came also. We feel that seven or eight thousand people heard the gospel here last year. Every Sunday we had Sunday school services for the in-patients. Although none have definitely come out and were baptized nevertheless we feel encouraged. When we started the services in the dispensary some wanted to argue. We did not allow any arguments and now we find no difficulties. One Brahman asked for baptism. He needed further instruction and was receiving it. He asked to go home for several days. He died in his home before he got back to the hospital. He was at heart a Christian. A widow asked for baptism. She lives in one of our outstation villages and will receive further instruction there if she really hungers after righteousness. The seed has been sown. We are looking to God for the increase.

The accompanying chart gives the diagnoses in detail of those treated the last three years. Of the 3500 patients 6 were Europeans, 2300 Hindus, 99 Mohammedans, and 1096 others. Most of the last class belonged to our Christian community. This shows that the Hindus are very much in the majority. 195 minor operations were performed.

We had 255 in-patients, an average of 13 daily, and 4700 patient days. In 1927 we had 100 in-patients. Of these 41 were operated upon. One died after operation. He refused to have a second operation done preferring to go home and die rather than submit to a second operation and have a chance to live. We feel grateful to God for thus encouraging us. The following operations have been performed here: circumcision; removal of cysts; nasal polyps, and urethral stones; partial amputation of breast; tonsillectomy; hemorrhoidectomy; adenoidectomy; cataract extraction; iridectomy; inversion and eversion of eyelid operations; amputations of leg, foot, and toes and fingers; currettement and dilatation; imperforate anus; and removal of a 6½ pound ovarian fibroid. The last named is the biggest operation we have attempted. She is doing fairly well. Tooth extraction and opening boils and abscesses are daily occurrences.

Thirteen in-patients died. Of these, two were the Korba twins, two were here but a few hours and two but a day. Practically all came in a hopeless condition. This death rate is rather high. The rate in hospitals in America is 15-30 per 1000. Our rate is the rate 15 years ago in the hospitals at home. There are two reasons for the fact that our figures seem high. One reason is that the people here are not educated to the value of hospitals and hence bring their sick late. The other is that the American hospital is the best in the world and hence their death rate should be low.

We have four adopted babies in the hospital, Rachael, Ruth, Rhoda and Rita. They are growing nicely.

Our plans and needs for the following year are as follows: (1) Motor car and garage. We understand the money has been collected and sent in. We would appreciate an early remittance. We are using Mr. Isaac's car but he needs it himself. The money which has been collected will be enough for a car and garage.

(2) Finishing of operating suite and dispensary buildings. The foundations are completed.

(3) One house for helper. This is asked for in the budget.

(4) Three more wards. One is needed for men, one for women, and one for children. This would give us room for 28 beds. We have 16 people in the hospital now. The temporary ward houses eight. Besides this we have room for only five patients. Some have to crowd together.

(5) Compound wall. We have asked for part of this in the budget. The north wall is finished but the rest as well as the garden wall remain to be built.

(6) Indian nurses' home. We are very much in need of (Indian) trained nurses. Knowing the weakness of these people it is inadvisable to hire any nurses as long as we cannot properly house and protect them.

(7) Sterilizing outfit. Cost $2,000 by the time it arrives in Champa. The outfit we have is too small. Dr. Dester has asked whether we would not get a bigger one and let him have this. It will serve him for a number of years. At present we can only sterilize linens for one operation at a time. It is too small should we want to sterilize linens for a double operation. We have no basin sterilizer. We only have one water sterilizer. One needs both cold and hot sterile water at the same time. This is an immediate necessity. We need a bigger outfit and Dr. Dester has to have something to start on.*)

(8) Instrument table. 24x48. Cost $35 as per Betz catalog, No. 6HH1457 table.

I have inquired about water system and X-ray. One company has quoted a price of Rs. 18,000 for installing a complete water system and X-ray outfit. This amounts to about $6,650.00. We are not planning for this for the immediate future. The Basna and Birra bungalows are needed before this.

Mr. Isaac will give the budget as needed for the buildings.

Yours in His service,

Harvey and El'a Bauman.

---

*) Note:—The Board has decided to buy a sterilizer as soon as we have the money.—We will be glad to accept special gifts for this purpose.

P. H. Richert, Secr.

SCOLDING

Many a father who will not strike a child feels free to scold him. And a scolding mother is not always deemed the severest and most unjust of mothers.

While it is sometimes right to strike a child, it is at no time right to scold one. Scolding is, in fact, never in order, in dealing with a child, or in any other duty of life.

To "scold" is to assail with noisy speech. The word itself seems to have a primary meaning akin to that of barking or howling. From its earliest use, it has borne a had reputation.

In common law, "a common scold" is a public nuisance, against which the civil authority may be invoked by the disturbed neighborhood. And it is true today, as it was when spoken by John Skelton four centuries ago that,

" A slaundrous tunge, a tunge of a skolde, Worketh more mischiefe than can be tolde."

Scolding is always an expression of a bad spirit and a loss of temper. This is as truly the case when a lovely mother scolds her child for breaking his plaything willfully, or for soiling his third dress in one forenoon by playing in the gutter, which he was forbidden to approach, as when one apple-woman yells out her abuse of another apple-woman in a street-corner quarrel.

In either case, the essence of the scolding is in the multiplication of hot words, in expression of strong feeling that, while eminently natural, ought to be held in better control.

The words themselves may be very different in the two cases, but the spirit and method are much alike in both. It is scolding in the one case as in the other; and scolding is never in order.

If a child has done wrong, a child needs talking to; but no parent ought to talk to a child while that parent is unable to talk in measured words.

If the parent is tempted to speak rapidly, or to multiply words words without stopping to weigh them, or to show an excited state of feeling, the parent's first duty is to gain entire self-control.

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

The Radio is an instrument of commercialism. It is useless for any one to hope its broadcasts will be kept within the limits of what an unsympathetic world would call Puritanism. Such things, as regard of the sanctity of the Sabbath, are of no concern to the commercial concerns who control radio. Dance music, programs given by Jewish New York theatrical people and advertising are all grist to their mill. Their attitude is that those who do not care for such things may tune out. Very well. We will let it to those who have no concern about keeping the Sabbath Day holy to enjoy the desecration. On the other hand, there seems to be a sop thrown to ease the feelings of people who want to get something worthy of the Sabbath out of the radio and religious services from certain notable churches and addresses by certain prominent ministers do come over the air a small portion of the time of Sabbath Day. Sometimes one is permitted to enjoy a feast of real spiritual good things in these services and addresses and, at other times, that which one may hear is not worth the time spent in listening.

One would think that the Federal Council of Churches that presumes to speak for the Protestant churches of our country would be interested in having broadcast addresses and services that would represent the faith of the majority of the members of the churches it asks the public to believe it represents, but, one is disappointed in expecting this, since it regularly fosters addresses by Dr. Fosdick from New York, who is, in the eyes of the public, the outstanding modernist of our time. The Council takes itself seriously enough to assume that it should have a monopoly of religious broadcast. Recently, at a Religious Publicity Conference held at Atlantic City, N. J., according to literature sent out from the Publicity Bureau of the National Lutheran Council, N. Y., Dr. Charles S. Macfarland, General Secretary of the Federal Council, made an address in which he said among other things: "The Federal Council is now surveying the entire field throughout the entire country and is signing up all available stations to carry on their program. — By October the distribution through the local stations of the Federal Council programs will cover three or four times the present scale.

"In the future no denomination or individual church will be able to secure any time whatever on the air unless they are willing to pay prohibitively high prices for brief periods of broadcast.

"The Columbia Broadcasting System has not yet developed any policy in regard to religious broadcasts, save that of attempted interference with the National Broadcasting Company and the Federal Council Program. For instance, out of pure malice the Columbia Broadcasting System is broadcasting the sermons of Dr. Barnhouse, a Presbyterian fundamentalist from Philadelphia, at precisely the same hour that the Federal Council broadcasts Dr. Fosdick's sermons.

"The Council expects, however. as soon as its present arrangements are completed, to negotiate with the Columbia Broadcasting System with a view of taking over all of its religious broadcasts.

"Our hope is that with the gradual development of our plan we will not be obliged to confine our talents to New York but will be able to use talented ministers of other localities who meet our requirements for popular broadcasts". At the close of Dr. Macfarland's address some one asked: "Did you mean, Dr. Macfarland, that it is the expectation of the Federal Council to control all religious broadcasts, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?" To this Dr. Macfarland replied: "Precisely! The committee feels this to be a wise policy. There will be no more free hookups on national assemblies, except as the denominations want to raise large sums to purchase time in competition with commercial accounts."

All of this then means, that services to be broadcast will come from New York with the stamp of the Federal Council upon them and that the realization of the vague promise that other talent outside of New York might sometime be available over the major broadcasting stations. The suggestion that malice is the only thing behind Dr. Barnhouse's preaching the gospel over the air is one of the smallest and meanest estimates of a brother minister's preaching that we have ever heard for a long while. We have it on reliable authority that the broadcasting by Dr. Barnhouse is paid for and well paid for at that. Let us ask, have those who are sick and tired of Dr. Fosdick's perfectly lady-like tirades no right to hear a sermon by one who stands for the Bible and all it contains simply because Dr. Fosdick wants to be heard and his supporters do not want any one else to a hundred miles away to preach the truths of the gospel? We have heard of monopoly, but when self-appointed keepers of the consciences of the millions of this country want to can all of the God-given air for their own peculiar uses we find a kind of monopoly that makes trust and commercial monopolies look like counterfeit money.

At the time our General Conference withdrew from the Federal Council the editor and many others thought that a serious mistake had been made and that the move was altogether reactionary. However, time has proved that our Conference made no mistake in withdrawing from a fellowship which has proved itself, since that time, to be one in sympathy with many things that are altogether inconsistent for Mennonites. The pronounced leaning of the Federal Council toward Modernists alone should make us all feel that we are in better company when we are out of the company of the Federal Council.

SCOLDING

(Continued from Page 2)

Until that control is secured there is no use of the parent's trying to attempt any measure of child training. The loss of self-control is for the time being an utter loss of power for the control of others. This is as true in one sphere as in another.

An admirable work on "Dog training" says, on this very point, to the dog trainer: You must keep perfectly cool, and must suffer no sign to escape of any anger or impatience; for if you can not control your temper, you are not the one to train a dog. Do not allow yourself, says this instructor, under any circumstances to speak to your pupil in anything but your ordinary tone of voice. And, recognizing the difficulties of the case, he adds: Exercise an unwearied patience; and if at any time you find the strain upon your nerve growing a little tense, leave him at once, and wait until you are perfectly calm before resuming the lesson.

That is good counsel for him who would train a dog—or a child; for in either dog training or child training, scolding—loud and excited talking—is never in order.

In giving commands, or in giving censure to a child, the fewer and the more calmly spoken the words the better. A child soon learns that scolding means less than quiet talking; and he even comes to find a certain satisfaction in waiting silently until the scolder has blown off the surplus feeling which vents itself in this way.

There are times, indeed, when words may be multiplied to advantage in explaining to a child the nature and consequence of his offense, and the reason why he should do differently in the future; but such words should always be spoken in gentleness, and in self-controlled earnestness.

Scolding, rapidly spoken censure and protest in the exhibit of strong feeling, is never in order as a means of training and directing a child.

Most parents, even the gentler and kindlier parients, scold their children more or less.

Rarely can a child say, "My parents never scold me." Many a child is well trained in spite of his being scolded. Many a parent is a good parent notwithstanding the fact that he scolds his children.

But no child is ever helped or benefited by any scolding that he receives; and no parent ever helps or benefits his child by means of a scolding. Scolding is not always ruinous, but it is always out of place.

If, indeed, scolding has any good effect at all, that effect is on the scolder, and not on the scolded. Scolding is the outburst of strong feeling that struggles for the mastery under pressure of some outside provocation. It never benefits the one against whom it is directed, nor yet those who are its outside observers, however it may give physical relief to the one who indulges in it. If, therefore, scolding is an unavoidable necessity on the part of any parent let that parent at once shut himself, or herself, up in a room, where the scolding can be indulged in without harming anyone. But let it be remembered that, as an element in child-training, scolding is never, never, in order.—H. Clay Trumbull.—Sel.

THE CHRISTIAN EXPONENT "CHAT"

THE NEW HYMNAL

The "Mennonite Hymn Book" has been in some of our churches for a year or more. Yesterday we used it for the first time at the Upland church. In the afternoon a group of young people gathered at the church to practice a number of the hymns which were new to them and in the evening a half hour was given to a special song service. We expect to keep up special Sunday evening song services for a number of weeks in order that the congregation may become familiar with some of the great hymns that are to be found in the new book.

For the benefit of those who are contemplating the purchase of a new hymnal for their church, I wish to remind them of some of the fine features that are embodied in this new Mennonite hymnal. At the very beginning is a table of contents where the hymns are listed according to their subject matter. This will aid in the selection of hymns that are appropriate for special occasions or special sermon subjects. Then follows an index of First Lines, and index of Tunes, one of Authors, of both hymns and tunes, and an alphabetical list of composers. It has, in short, complete and useful indices, and this is an important matter to anyone who uses his hymnic material with care and study.

In addition to the indices mentioned it has an index of Scripture texts. By means of it, the scriptural basis of every hymn can readily be found. It is a feature which few hymn books have and I do not recall having seen it anywhere before.

As to the mechanical features of the book, one can say that it is well bound, the book is comparatively small and thus easy to handle, the words and music are printed in clear type, and most of the lines of words are placed directly between the lines of music to which they are to be sung. Many church hymnals are clumsy and poorly bound. In this book we have over four hundred hymns together with sixty-one scripture readings bound neatly to make a volumne of only three-fourth of an inch in thickness.

What about the hymns? And this is of course the most important matter of all. In the selection of the hymns one must remember that the committee had the problem of choosing four hundred out of many thousands of hymns. I suppose that this was a difficult job. It may be that some were copyrighted and not available at any price. Being limited to four hundred hymns, it is obvious that not all the hymns that everybody likes in the Mennonite church could be included. In looking over the book carefully, I noticed that one or two of my favorites have been omitted and I found several included that I personally should certainly have left out. But this is a small matter. The important thing that the selection throughout shows goood taste. The syncopated and jazzy tunes, the cheap verses, songs which are slushy and sloppy in sentiment have consistently been ruled out. For this the committee deserves the highest praise. Only worth while hymns and Gospel songs have been used numbering among them the old familiar ones which everybody loves. And these, one is glad to note, are not printed in small type and placed at the end of the book, as if they had been an after thought. The type of hymns and tunes are such that they should serve for many years to come. In my judgment this hymnal compares favorably with any other hymnal on the market.

WHAT IS A GOOD HYMN?

It may be a little difficult to give a definition of a good hymn but it is not difficult to tell what a hymn should accomplish. It should turn the mind God-ward, it should create an atmosphere of devotion, it should synchronize with the atmosphere of prayer. This applies to the tune as well as the hymn. Syncopated measures which "get into your feet" are poorly designed to produce an atmosphere of religious devotion. "Brighten the corner where you are" serves as an admirable example of my point. The words synchronize with popular speaking and with exhortation but not with prayer. The tune is well adapted to enlisting the attention and interest of large masses of people such as will crowd into a tabernacle to see and hear a popular evangelist. But the tune is surely not adapted to create that spirit of reverence and praise and devotion which a worshipping congregation desires on Sunday morning. What the psalms were to the Jews, our hymns should be to us. For the Psalms were the Jewish hymn book. They expressed the deepest longings and aspirations of the Jewish soul and did this with dignity and reverence.

HOW TO USE THE HYMN BOOK

A common mistake is to select only a comparatively few hymns and pass by the large majority of of hymns that are found in the book. The reason for this is that many of the hymns are new and will be poorly sung by the congregation if they are announced. Every congregation should be able to sing two or three hundred good hymns and sing them with spirit and understanding. But to do this it will be necesary for the musical leader to train his congregation. When shall this be done? It is too much to expect them to come out during the week. It can not be done on Sunday morning without seriously detracting from the service of worship. The best time of all is on Sunday evening. At this time the order of service is less formal as a rule, and a half hour or more of song service in which the whole congregation is treated like a big choir, can easily be introduced. The leader should be free to correct mistakes and to suggest improvements wherever needed. The song service in such instances should be thought of as educational rather than devotional in its aim. It is almost certain that unless some time will be spent in teaching new hymns to the whole congregation, that many of the great hymns will remain unused, and large sections of the hymnal will be little more than a dry and barren desert.

YOUNG PEOPLE AND HYMN SINGING

But will young people take to the good old hymns? Is it not necessary to use something sensuous and cheap and worthless in order to interest young people? To ask the question is to answer it. Young people are not as superficial as many suppose them to be. I know from experience in the church and in the public school that children and young people will love good music if they are taught it. And if they are taught the best they will not be satisfied with anything less. Little children will sing with enthusiasm hymns like "All hail the power of Jesus name," "Fairest Lord Jesus," "O Jesus Thou art standing," "Love divine, all love excelling," "Now the day is over," etc. If someone objects that they do not understand the words, it is sufficient to answer that they understand some of them and much more cannot be said of many adults. In my opinion it is a mistake to limit children's singing to childish "Dropping pennies" songs, which they can understand, and then expect them to love the great hymns when they get older. A knowledge of the great hymns should be a part of their religious heritage and unless that is included in their training, an injustice is being done them.

RELIGION AND MUSIC

Religion and music, especially with Christians, have always been closely associated. The Bible is full of music. The Psalms were compiled as a hymn book for the Temple worship. The New Testament opens with the song of the angels announcing the birth of the Saviour and closes with the picture of the great throng gathered around the throne singing the song of Moses and the Lamb. On the last night of His earthly life, Jesus, with His disciples engaged in singing. "After they had sung a hymn' the record says, "they went out into the mount of Olives." It is significant that Jesus, in this high hour of His life, led His disciples in song. It shows that in music He found a reverent and appropriate means of communion and worship. Out of the darkness of the midnight hour and from behind prison bars, Paul and Silas burst forth into song. "Admonish one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," Paul writes to the church at Colossae. The great spiritual movements in every age of the church, notably during the Reformation and the modern Evangelistic campaigns, have been carried forward by means of song. Luther's "Ein Feste Bnrg ist Unser Gott" was called the "Marseillaise of the Reformation." The hymns of Chas. Wesley were just as important to the Wesleyan movement as the stirring sermons which his brother John preached. Moody needed Sankey and Billy Sunday needed Rodeheaver, although evangelistic preaching and singing both have doubtless lowered the standards from Moody to Sunday.

Music is still important to religion. Good hymns are a means of religious expression in which every member of the congregation can have a part. Aside from this good singing prepares the way and creates the atmosphere for the sermon. Every preacher knows that good singing makes his task infinitely easier. On the other hand, cold, unresponsive, heartless singing, makes his task well nigh impossible.

The new hymnal will doubtless stimulate good singing and make a definite contribution to our common worship.

Upland, Calif.

Lester Hostetler.

"THE SOUL OF INDIA"

Address delivered at the Upland Mennonite Church by Rev. W. B. Stover, Seattle.

Temperaments may be grouped into four groups, rational, traditional, social and mystic. The rational insists on knowing the reason for everything; the traditional easily accepts what has been; the social seeks the group, and the mystic enjoys being alone. The social sees God in humanity, the mystic feels God is real, is near to him—none nearer.

India is mystic. Until you realize this you cannot know India. Sundar Singh was converted after he saw the visage of Jesus and heard the voice speak to him. Mahommed Ali awoke from a dream in which Allah spoke to him telling him to follow Christ. He had opposed for 28 years, but felt he must follow the gleam. These things happen easily in India for India is mystic.

Miracle is believed, virgin birth accepted, trinity admitted, God is everywhere. Their concept of God is different from ours. We think of God over all; they think of Him as in all. We think of God as love; they think of Him as mercy. We, of a person; they, of an influence. We think of Him as unified; they as diversified.

God in all, means polytheism, and the next step is pantheism. God in everything, part of all, He is all and all is He. We think of Him, they think of it. God is a great force, like the attraction of gravity, neuter gender, and not a personality.

This means idolatry. All is God then any part may become an object of worship. The sun is an object of worship; trees, rocks, birds, animals, all may be worshipped. People may be worshipped. I have been worshipped. Anyone who lives among the people as a friend may be worshipped.

I saw a group of men and women looking up into a tree. They were worshipping a snake. I offered to kill it but they said, No, he is our god.

Not only so, but all life is sacred. I saw a boy with a wire cage full of rats, coming down the road. He said he intended setting them all free, as it would be a sin to kill them. For this reason there are animal hospitals.

The pagan religion is a nature religion. They have no revelation, they have no Christ. Study the contrasts: Jews have Moses. Christians have Christ. Moslems have Mohammed. Jews keep Saturday, Christians keep the Lords Day. Moslems keep Friday. Jews have the Old Testament. Christians have the New Testament. Moslems have the Koran. These three are classified as revealed religions. I have little sympathy for Moslem religion, but this is the classification. All claim a revelation. Pagan religion has no revelation. It takes all from nature. Eternal life is simply the stream of life passing from generation to generation. It never ceases, but repeats itself in various forms. As Hinduism is a nature religion, we see all over India the male and female organ, in stone, in contact, as an object of worship, the suggestion of divinity, of creation, of power, of creative power.

What we are saved from!

Jesus reveals God. As we know Jesus we know God. He is love. Jesus redeemed the word love from a fallen state. He gave it a new concept. He placed it high above all. He said, God is Love.

Other words also He redeemed: family, father, mother, service, the cross. Jesus put a new content into these words. Jesus revealed to us God. Now "the cross is the attraction." It was not always so.

With nature only to teach us, we may evolve the idea that as the body disintegrates at death so also the soul. As body goes back to dust, so soul goes back to the air, and in a short time that air, that soul, in whole or in part, is taken up by animal or bird, insect or child. This is transmigration, a great characteristic of the Hindu religion. After the Hindu has passed through 8,400,000 births and deaths, he hopes to enter the Hindu heaven, nirvana; "nir," no, and "vana," life. In short, extinction. A pagan religion without revelation, teaches annihilation.

May I close with two personal experiences? Wife and I were returning from a preaching four miles south of Anklesvar. We found ourselves in deep ruts as we came along, and behind a Mohammedan cart. About half way home he pulled to one side. Asked what was the matter, he replied that we had eaten his dust for two miles, and it was only fair that he should eat our dust the rest of the way.

The other occasion was on our return trip home in 1920. We had a reserved apartment. Two men came in, evidently brahmins, and sat down. We wondered, but said nothing. At lunch time, we bowed our heads and closed our eyes as we quietly gave thanks. Then the children took some fruit to them and asked them to eat also while we were eating. A brahmin may eat fruit from our hands, but no prepared food because we do not keep caste. They accepted, and in turn gave to our children all the sweets they could carry. Presently the train came into a large city. The brahmins, about to get off, extended their hands to give us good-by. They said, "Gentleman and lady, permit us to shake your hands and to thank you for this glimpse we have had into what we think must be a real Christian home. We hardly ever see such." And after they had gone, we learned that our reservation rights began from that city. What if we had claimed our rights when the men came in! What we'd have lost!

I have given you a glimpse of the soul of India. The people are mystic. They would rather talk religion than anything else. Religion enters into their every act of life. Hinduism is more a philosophy than a religion. It is made of life, a way. They have missed the true way. Their useages are tied up in superstition.

With this mystic background, what may we not expect when our Christ finds acceptance into the heart of the nation? We missionaries to India confidently expect some of the brightest lights in the Christian world to shine forth from India in the present living century.

CONSERVING THE EASTER INSPIRATION AND INGATHERING

Thoughts on the theme, by A. M. Fretz, at Ministerial conference, April 1, 1929.

The theme presupposes special inspiration and ingathering at this special season of the church year. While inspiration and ingathering should be our year-round purpose, it may be assumed that Easter with its life-reviving associations in nature, and its heart-touching and heart-burning associations in the realm of the church, is a season and an occasion to awaken new thoughts, new life, new inspiration, and thus also new fruits in lives. Consequently new sheaves are being gathered into the kingdom of God.

The Easter season — spring — should bring renewed inspiration to every member of the church. Renewed life all about us in nature, should lead to renewed spiritual interest, inspiration and activity and thus new fruits may be gathered in. However not nature alone should lead to these blessed results, no, by no means; a more glorious manifestation of life is that in the spiritual realm. The life that, "was manifested" when the rays of the "Sun of Righteousness" broke in upon the dark, cold, dead winter of this world in the advent of the living and life-giving Christ was most fully attested, when on Easter morning we witnessed the broken bars of the tomb while the Lord of life triumphant over death and the grave stood before us with "All hail," "Peace be unto you," "I am alive forevermore."

The question that is suggested by our theme—conservation? is indeed seasonable. Through Passion week and Easter much stress is laid on the suffering of our Savior. The cross is properly held up that men may be drawn to Him, the empty tomb is pictured that men may know the source of justification and life eternal. Jesus is brought especially near; the heart is opened; the Savior with His Spirit enters; the life is changed, inspired, consecrated. When Munkacsy's great painting—"The Crucifixion" was on exhibition in Hamilton, Ontario, with a setting that caused a most profound emotion in the hearts of the beholders a rough-looking sailor rushing up somewhat breathlessly, to the door, cried, "Is Jesus here?" Being admitted he took a seat before the painting, his vulgar manner soon changed to a serious mien as he looked with earnest intensity upon it. In a few moments his hat came off. Looking and studying, his reverence increased, the rough face dropped into his hands while tears of penitence flooded the floor. After more than an hour thus spent he reverently left the room, saying "My mother urged me to see this. I am a sailor, a rough man, but from this time on I purpose to be a better man for the sake of Him and by he grace of Him who hung there on the cross for me." The inspiration that came into the heart and life of the rough sailor may be duplicated many times, when the Crucified One is truly brought to the sinner's gaze. Such saving influences may well be expected from every Passion and Easter service. Every presentation of the uplifted Christ together with the glorious presentation of the empty tomb with the shattered Roman seal and a living Redeemer, should draw men, women and youth, and inspire them to Christian living and profession. Easter is a propitious season for ingathering, so many churches have accessions during this season.

Now as a direct answer to query suggested by them, let

(Continued on page 6)

THE S. S. LESSON

, May 19 ,

Jeremiah Calls to Obedience. Jer. 17:1-11, 21-23.

Golden Text: "Harken unto my voice, and I will be your God, and ye shall be my people" Jer. 7:23.

When the word of the Lord came to Jeremiah it was not only a personal message; it was a message to all the people through him and upon him was laid the burden of delivering it. As has often been observed, the world has never been without the testimony of men and women called of God and authorized to declare His will. It is sad to think that not only in olden times, but also in our own time, so many men and women ignore the words of life brought to them.

Another sad thing to be noted was that the Lord's house was in the midst of the people and the people, while bringing their sacrifices, were dividing their service and affections with false gods. They were serving God and mammon—an impossible thing to attempt. No man and no nation can serve two masters. It is sad, too, to observe that the people had to be rebuked right within the Lord's house. Let us not suppose that these conditions were characteristics only of the age of Jeremiah. In our own age there are many who divide their affections between the things of God and the things of the world that are not of God, and even the worshipers in our churches, are not always there, either with sincere motives or with a sincere desire to learn the will of God so that they may live in accord with it.

The shadow of destruction was hanging over Judah, their hold upon the land that God had given them was slipping, and the very destruction of their national life was an immediate possibility. If ever they needed the mighty hand and help of Jehovah it was just at that time.

The Prophet called upon his people to amend their ways. They could not remain the people of God without doing so. A young man whose life had been a disgrace to himself and his people was one day called into his father's office. Said the father: "John, you have come to that point where you must change your life or change your name. If you do not change your life you are not more a son of mine." God will be the loving Father to all men, but they must change their lives or they have no part in Him or claim upon Him as a father.

The people of Judah were formally calling themselves the people of Jehovah. The formality was expressed in repeating over and over again. "The Temple of the Lord, The Temple of the Lord," as though the maintenance of the Temple and its rites would save them. The same mistake of keeping up the form of religion without entering into the spirit of it is characteristic of much that passes off for religion in our time. It is but the indulging in vain repetitions against which our Lord gave such an express warning.

There were a number of ways that needed speedy amending. (1) The people had become dishonest, in their dealings man with man. Men who cannot deal faithfully with each other cannot deal honestly with God. Those who practise dishonesty without a sense of responsibility to either man or God deserve to meet swift retribution. As the conduct of the individual makes up the conduct of the nation the responsibility for amending ways, in the last analysis, rests with individuals. (2) Oppression was shamelessly practiced upon the stranger, the orphan, and the widow. Shameless greed was at the bottom of all this. Men exchanged their honor for gain no matter how much wrong they committed in getting it. Oppression and crime always have greed behind them. Petty greed as well as greed on a larger scale causes unnecessary suffering and distress. It is a sin of the lowly as well as of the rich and great. The unity and therefore the safety of a people must rest upon justice made possible to all, be they high or low.

In the Prophet's time human life was cheaply regarded: innocent blood was shed. God places supreme value upon life. It must be respected and will be respected where God and his law are honored. With all our boasted Christianity and civilization are we better than the Jews when we sanction war and make so great a demand on human life in our industries? We are not past being warned that those who shed innocent blood are not the people of God.

Idolatry was the capital sin of the people. They would have other gods besides Jehovah. Our idol is something we love more than God. Let us look into our lives and see whether something is not taking the place of God in our affections. If it is we have bowed down to idols. All these things above mentioned come of disobedience to God. He says, "Obey my voice and I will be your God and ye shall be my people."

CONSERVING THE EASTER INSPIRATION AND INGATHERING

(Continued from Page 5)

me suggest in behalf of the newly inspired and ingathered souls:

1. Help them to keep in view the cross, with the empty tomb. The blessedness of the latter is only known and continued by the seriousness of the former.

2. Lead them to see, to hear, to feel, the real occurrences of these days. Yes, I mean the real application of these three infinitives. Bernard Plockhorst's "The three women at the sepulcre", most vividly and impressively portrays the three moods of Easter—the actions and reactions that may occur in the soul as we stand in the dazzling presence of the Easter fact at the empty tomb. There is Salome, in the lines of her face, in her earthward cast eyes, in her bowed head and clasped hands is the very embodiment of bewilderment—the lowest mood. This can only be the angelic message: —"He is risen." (Copy not clear.) By this message Mary, the mother of James betrays the second mood — Amazement. The artist has stamped on her face the breathless gaze of hushed wonder. Tremblingly she lays her hand upon Salome's breats while her piercing eyes look into the angel's face. The angelic look with its glorious message will change the amazement into a happy reality and conserve it for perpetual familiarity. There is a third Easter mood evident in the great painting — Exultation. This is gloriously expressed in the face and figure of Mary Magdalene as she kneels in adoration and glad praise, coming not only from seeing and hearing, but also from feeling. She had learned to know the saving grace of Jesus in her own experience, and now in grateful attitude and joyful mien she takes in the message from the angelic lips. Her inspiration is conserved. Flinging away the ointment intended for her dead Lord, she had her all conserved in a life for her living Redeemer. We may have these three moods to deal with; may we too have angelic wisdom to lead, to see, to hear, to feel, and thus to conserve for the church and the heavenly kingdom such who have been gathered in.

3. Help them to remember that He who gave His life for them, wishes to have full possession of what they are, have and can do.

4. Give them something to do, to say, to take part in, in the church, and help them to feel that it is the Lord's work and they have a responsibility resting upon them.

5. Last but not least, keep them with yourself in a prayer life. With Emily Miller, the child of God exultingly sings:

O soul of mine, to life's new rapture born,
Can'st thou forget the splendor of that morn,
When through the chill and silence of thy night,
Stole the warm radiance of the Easter light.

Did not thy Lord before the dawn of day
Unseal thy tomb and bid thee come away?
And in that sacred garden cool and dim,
Amid the lilies didst thou not walk with Him?

Then why shouldst thou all trembling and afraid,
Still bring thy spices where thy Lord was laid?
Unto the heavens lift thy downcast eyes;
The Lord is risen and thou with Him didst rise.

Not for the trump of doom and judgment hour
Waits through slow years the resurrection power.
Today He lives; today His life may be
Eternal life begun, O soul, in thee.

The above lines most truly express the feeling we long constantly to find in Easter inspired and ingathered souls conserved for the Master and His heavenly kingdom.

MENNONITE IN PARAGUAY

S. M. Grubb.

Several years ago a distinguished visitor, a Mennonite minister, from Holland returned to his own country to write a book detailing his impressions of the Mennonites he visited. To this book he gave the title "The Pioneer Life of the Mennonites of America". He might, had he so desired, have enlarged his subject so as to include the pioneer lives of the Mennonites the world over, for in every country that the church has gained a foothold and sometimes for several succeeding generations, Mennonites have been a pioneer people. As with our Pilgrim Fathers, the causes of the numerous colonizations into which Mennonites have entered were religious as well as economic. It is not the purpose of this article to go into detail concering the numerous adventures with pioneer life made by Mennonites of former times, but a review of a few of these ventures will help one to understand how it was a comparatively easy task for a considerable body of Canadian Mennonites to abandon their comfortable farms in the North and seek new homes south of the Equator.

Persecutions in Holland in the time of Menno Simon, born 1492, the man from whom the Mennonite church takes its name, led many of his co-religionists to seek security far to the East, in the neighborhood of Danzig, which at that time belonged to the Kingdom of Poland. In those days a dissenter from the State religion needed not only a refuge from whence the hand of the persecutor could not drag him but a country in which he might make his living as well. Dyking and ditching came as naturally to a Hollander as breathing. Generations of battling with the ocean and winning victories over it gave him skill in this line of work such as persons of no other nationality possessed. The lords of the swamp country along the Vistula and Nogat needed such labor to make their land habitable and productive and, though they were Roman Catholic and some even Bishops and other high dignitaries of the church, they took advantage of the necessities of the Dutch Mennonites and offered them a haven in their dominions as well as an opportunity for earning their living. Here they converted the waste lands into gardens and soon were so prosperous as to gain the jealousy of their less prosperous and less industrious neighbors who diligently applied themselves to harrassing Mennonites in every way they knew how. Yet, for several centuries past the Mennonites of Danzig represent the most substantial class of the community. It is to the Mennonites of Danzig and its neighborhood that most of the later colonists point for their ancestry.

Catherine the Great of Russia, herself of German extraction, familiar with the capabilities of the Mennonites of East Prussia, (for Prussia had absorbed Danzig by this time), and, wanting to settle the Steppes in the southern part of her Empire recently acquired from the Turks, thought of them and sent her agents among them to induce them with the offer of unusual privileges to make homes for themselves in her new dominion. The reason for accepting this offer was largely religious. Being a non-resistant people and in danger of being forced into military service they gladly accepted the offer of Catherine and her assurances of freedom from military service and practical self government. Persons familiar with the German language who wish to consult an exhaustive work on this subject will find P. M. Friesen's "Die Alt-Evangelische Mennonitische Brüderschaft" of greatest value. It was published in Russia in 1911 and tells a complete story of the years in Russia from 1789 to 1910. The latest work of Dr. C. Henry Smith, the outstanding Mennonite historian of today, describes in full the Russian Mennonite colonization undertakings in the United States and Canada. Concerning the Mennonites in Russia let is suffice to say that the settlers who made the long and tedious journey into the wild lands of South Russia, pushing their worldly possessions before them in hand carts, within the course of a century not only succeeded in making their wilderness home one of the garden spots of the world but also in making themselves the richest peasant class in the world. No wonder their less thrifty Russian neighbors, with the coming of the Red Revolution, seized the opportunity to make them the victims of outrageous cruelty and reduce them to beggary. Their suffering and the destruction of their communal life, which had been developed into one of the most satisfactory Christian commonwealth of modern times, is another story that calls for the telling of cruel murders and unheard of outrages on person and property that would be beyond the scope of this article. Not even the persecutions of Reformation times, in which Mennonites were the greatest sufferers, can compare with the reign of terror and horror to which these people were subjected for no other reason than that they had been prosperous and intelligent and knew how wisely to husband the fruits of their toil.

Before the aftermath of the World War that wreaked such havoc with the Russian Mennonites there had already been two great swarms into new fields. At the close of the Crimean War they discovered that they were in danger of losing their non-resistant privileges and thousands of them set out for America, where they found homes in both the United States and Canada, locating chiefly in Kansas, Nebraska, South Dakota, Minnesota and Manitoba and Sascatchewan and from there into new locations in other states and provinces. Here history repeated itself. The prairie gave way to magnificent farms and instead of poor immigrants living in sod houses, one found comfortable land holders with children attending institutions of learning that the immigrants established almost as soon as they were located on their lands.

The other Russian swarm went east, some far into Siberia and others into fertile valleys of Turkestan where in these daughter colonies, they duplicated the achievements of their fathers and made the wild earth their profitable servant, even though at first they had to carry their crops to market on the backs of camels for a thousand miles.

The Russian Mennonites have not been the only ones of this sect who did remarkable colonizing. Students of American history are familiar which the Mennonite migration into Pennsylvania upon the invitation of William Penn, whose mother is reported to have come from Mennonite stock. This Mennonite settlement in Pennsylvania began more than a hundred years before the movement into Russia and continues over a long period of years far into the 18th century. The Pennsylvania Mennonites came from the Palatinate, from Switzerland with perhaps a small sprinkling from Holland. It was they who developed the Skippack and Lancaster districts in Pennsylvania and continued their pioneering into Virginia and Maryland but their outstanding venture was into Canada about the beginning of last century. Leaving their cultivated farms they plunged into wilderness, driving their Conestoga wagons crossing mountains and rivers making their homes in Upper Canada, "On the Twenty" into what is now the Waterloo section of Ontario. Here too their diligence and intelligence in caring for their lands made them noteworthy people who have made the section rich with its products of the soil.

Another movement dates to the middle of last century when Mennonite localities were established by the Swiss in Ohio, Indiana, Illinois and Iowa. At Bluffton, Ohio they have their splendid Bluffton College with its sister institution, the Witmarsum Theological Seminary. The largest Protestant church building in the State of Indiana is the Swiss Mennonite church in the splendid little town of Berne. During the past generation education has become a passion with Mennonites as is demonstrated by prosperous higher institutions of learning such as Bethel College, Newton, Kansas; Bluffton College, Bluffton, O.; Goshen College, Goshen, Ind.; Tabor College, Hillsboro and Hesston College, Hesston, Kan. It is worthy of remark that the first American work on teaching was written by the celebrated Mennonite school master, Christopher Dock of Skippack and Germantown. Another characteristic of Mennonites is that they delight to express themselves in simple benevolences. They make it a rule not to permit any of their people ever to become public charges, while their contributions to charities outside of their own brotherhood have often been matters of comment. During the Russian famine the more than $2,000,000 contributed by American Mennonite relief organizations and individuals not only kept alive the 60,000 of their faith in that unfortunate country but their Russian neighbors as well.

Within the past five years many thousands of Mennonites from Russia have found homes in the newly opened lands of western Canada. They came without anything but a will to apply themselves dilligently to the making of homes for themselves and their children and many of them are already laying the foundation for a prosperous future.

(To be continued)

Some years ago Dr. T. DeWitt Talmage uttered the following warning, "I am told that there is a fashion about to come in upon us that is shocking to all righteousness. I charge Christian women, neither by style of dress nor adjustment of apparel, to become administrative of evil. Perhaps none else will dare to tell you, so I will tell you that there are multitudes of men who owe their eternal damnation to the boldness of women's attire. Show me the fashion plates of any age between this and the time of Louis XVI of France and Henry VIII of England, and I will tell you the type of morals or immorals of that age or that year. No exception to it. Modest apparel means a righteous people. Immodest apparel means a contaminated and depraved society."

What would Dr. Talmage say if he were alive to-day?—Selected.

Produce! Produce! Were it but the pitifullest infinitesimal fraction of a Product, produce it in God's name. ! 'Tis the utmost thou hast in thee: out with it then.—Carlyle.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples saying, whom do men say that I the Son of man am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Mt. 16:13, 16.

JOTTINGS

Missionary John Thiessen and family of India are to land this week at New York on their first furlough.

The new addition to the Mennonite Home for the aged, Frederick, Pa., was dedicated last Sunday afternoon, April 21.

The proposed standards for Freeman College were given a place on the program of the Ministerial Conference held at Freeman S. Dak., last week.

Sister Helen Nickel, of the Berne, Ind. church has recently been accepted for work on the Foreign field. She will sail next fall for India with Rev. and Mrs. Samuel Moyer who will then return after their furlough.

The Mennonite church at Burrton, Kansas, held a unique service in the form of an old People's Birthday celebration. Six of the members have attained a high age, the oldest of whom is Katherine Dick, who has passed her 85th mile stone. The program consisted of praise and thanksgiving with music and addresses.

The Central Conference supports three home missions and one foreign mission. The home missions are: The Gospel Mission, 6201 Carpenter St. Chicago, Ill., Rev. E. T. Rowe, Supt. Gospel Mission, 1001 Adams St., Peoria, Ill., Rev. J. Sommer, Supt.; The 26th St. Mission, Chicago, Rev. A. M. Eash, Supt. The foreign mission is the Congo Inland Mission, Charlesville, Congo Belge, W. C., Africa.

Thirty new members were received by the Souderton, Pa., church this spring. Twenty-seven were by baptism and three by letter.

Seven bales of clothihg were sent from Newton, Kansas, to Canada, for use of the Russian Mennonite immigrants. The committee in charge plan to send another shipment some tim before the 1st of May.

Catechetical instructions are being regularly held in the Eden church, Schwenksville, Pa., every Sunday morning. The C. E. society provides an excellent program for its Sunday evening meetings. The main feature of last Sunday night's meeting was an illustrated lecture on Palestine by Mr H. F. Beltz.

The newly revised constitution of the Wadsworth, Ohio, church contains the following article with reference to the duties of church members: "It shall be the duty of every member of this congregation: (1) To strive after true Christian life and by example to let the light of Christ shine to those around him. Regular Bible reading and prayer should he faithfully practised. (2) To attend regularly, as far as possible, the services appointed by the congregation. (3) To seek the advancement in spiritual life of the congregation and of the individual members. (4) To participate in the regular observance of the Lord's Supper. (5) To contribute cheerfully as God has prospered him to the necessary funds for the expenses of the congregation, home and foreign missions and similar Christian causes.

Our General Conference of Mennonites of N. A. will hold its 25th session in convention hall, Hutchinson, Kansas, August 20 to 28th.

It is announced that the next meeting of the (old) Mennonite General Conference will he held in Mennonite Brethern in Christ camp grounds near Goshen, Ind.

Resoutions read at the Ministerial Association of the Central Conference held at Meadows, Ill., last January state the qualifications for licensing ministers of the conference. These qualifications call for a high standard of character, church membership, Bible knowledge and an intelligent understanding of the teaching and history of the Mennonite church.

Bluffton College officials hope to see a start on the new Musselman Memorial Library Building early in May. Approval of the plans must be given by Mr. C. H. Musselman, the donor of the $100,000 building and endowment, before work on the project can be started. The specifications will be drawn up following the ratification by Mr. Musselman and the state building board. It is planned to erect a two story brick building of Colonial style. Space is to be provided on the first floor for cloak rooms and four or five class rooms to be used by Witmarsum Seminary. The entire second story will be taken up by the College reading room and book shelves. Provisions will also be made for the installation of a work shop and receiving room in the basement of the building.

A pastor in eastern Pennsylvania writes that he proposes to make a drive to get the Mennonite in every family of his congregation. Thanks for the interest!

The Ladies' Choir of the Berne, Ind., church recently accepted an invitation to render a sacred concert in the Reformed church in the nearby town of Vera Cruz. Dr. E. J. Pace, who conducted a community evangelistic service in Berne, returned to preach in the Mennonite church last Sunday. After leaving Berne he spoke in Goshen College, Goshen, Ind.

A very queer bequest is on record, seemingly in Venice, and made in 1623. The circumstances associated with the making of the will were as follows: The man had, it appears, upon going to Church always selected the smallest coin in Venice to put, as his offering, upon the plate. When he came to die an angel appeared to him in a dream and gave him a wedge, telling him to hold it between the doors of Heaven's gate for a half-hour, "for that was all of Heaven he had paid for." The man in remorse counted up the days he had deposited a penny when it should have been a ducat, and left all his property conditioned on the deposit of a ducat a week in the contribution box forever.

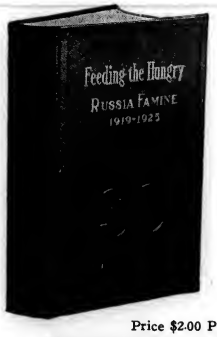
WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race
with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED
from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid
MENNONITE BOOK CONCERN
Berne, Indiana

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite
"Other foundation can no man lay than that is laid which is Jesus Christ."
VOL. XLIV BERNE, INDIANA, MAY 2, 1929 No. 18

CHANGE OF ADDRESS

The address of the Mennonite Girls' Home in Winnipeg will be in the future **412 Bannatyne Ave.** Winnipeg, Man., Canada. Trusting in God and with His help who always makes many willing to help us and to support us in our work, we will try to do our work as best we can. (II Cor. 9, 8-11).

Rev. and Mrs. G. A. Peters.

NOTES AND COMMENTS

A release from the Federal Trade Commission of April 24 reports the hearing of a corporation engaged in publishing magazines and books responsible for the publication and circulation through the mails, being held responsible for its publications of misleading, immoral and unlawful advertisements. Among other vicious ads, besides those that frankly were sex ads, were some that guaranteed to make hair grow on bald heads, cure incurable diseases, secure wealthy wives, offer employment in foreign lands, etc. These advertisements, having been found fraudulent or suggestive and indecent, the Commission required the publishers to sign a stipulation agreeing that if they ever resumed or indulged in such business again the stipulation made as to the facts made by the commission may be used against them in future prosecution.

Mails are crowded with periodicals that live by the indecent and untruthful advertising that appears in their sheets. Foolish people who respond to such advertising only help to make rich men who have no regard for decency of honesty. The wonder is that the Government has not long ago suppressed printed matter of this sort. People should not permit a publication to be brought into their homes that would represent the interests of swindlers or that contains such advertising matter that they would not want to explain to their little children.

The Radio has been open to all denominations and under certain restrictions that are designed to be fair to all and so it is the privilege of any one who wants to benefit by the message broadcast. This has proved an excellent opportunity for shut-ins and those who want to stay in and listen. The advantage of the radio is that if you are tired or, for some other reason, do not care to hear what is coming over the air you can turn it off or tune in something else. The numerous sermons and addresses that come over the air from Protestant sources, however is the cause of some alarm among Roman Catholics. They do not want their people to hear Protestant teaching and efforts are being made to influence them to avoid anything that does not have the approval of the Roman church A professor in the Overbrook Seminary has drawn up certain rules for Catholics to follow in the use of the radio. These are interesting but only illustrate the narrowness of the leaders of the Catholic church. The rules are as follows:

"To listen to heretical sermons on the radio when one is conscious that his faith is being endangered thereby, is sinful and forbidden.

"To listen frequently or to follow closely the sermons of a particular sect or preacher implies that there is danger to the faith and this practice should be forbidden.

"To listen to heretical sermons in the presence of children, or adults whose faith is notoriously weak, should be forbidden on the ground of scandal, for which there is no corresponding sufficient reason."

The gigantic steamship Leviathan, which shortly passed out of Government control into private hands, made a voyage under the new management and while sailing under the American flag supplied liquor to her passengers on the return trip and threw overboard the supplies of strong drink that were not consumed before reaching the twelve mile limit. It is remarkable that things can be so maneuvered that a ship carrying the U. S. flag, which is supposed to be American territory can defy the Constitution that protects it. If there are those who can thus nullify the laws of the nation there must be something radically wrong with our laws or, what is probably the case, those whose duty it is to enforce law.

One of the results of the epidemic of crime, now apparent all over the nation, is the crowding of our prisons. Men are condemned to months and years of absolute idleness because of pressure from the outside which resents the production of anything by prisoners that will come into competition with free labor. If prisons are to have a correcting influence on the convict the result cannot be obtained by crowding convicts in idleness in the numerous disgraceful institutions we call prisons. For idle confinement not only helps make a prisoner unfit to return to society but undermine his health as well. Added to this is the influence that the hardened criminal has on the first offender or the one whose crime is a lesser one. A period of close association with the worst criminal is sure to make the beginner in crime another hardened criminal beyond redemption thru correction. When once our prison authorities realize that it is for them to provide healthy work if they want to return their charges to society better fitted for life's responsibilities than when they entered the corrective institutions they will be doing the public a favor and will be contributing something toward the betterment of those placed in their hands.

A company headed by an American engineer was recently incorporated in Paris for the purpose of changing the Sahara Desert, or at least a large part of it into fertile farm lands. The scheme is to dig canals that will lead into the dry lake beds and fill them with sea water. It is believed to be possible to flood 60,000 square miles of desert, which is a territory larger than the state of New York. After that is accomplished the evaporation of the water will result in a change of climate making a great area available for cultivation and production. The project is estimated will cost $400,000,000. No one can say that such a venture would be impossible in this age and, should it materialize there will be more territory available for the growing population of the earth and consequently more production of the necessities of life. However, the project is so enormous and the cost so great that it is exceedingly doubtful whether any of this generation will see its realization. Yet, even so great an amount as will be required for the experiment would be better spent and produce more useful results than is returned to the nations of the earth in their military undertakings which cost as much.

The three weeks' effort by "Gypsy" Smith in Boston is reported to have culminated in a great Sunday meeting in Boston gardens attended by 42,000 persons. The audiences for the three weeks are said to have totaled 280,500 persons. Says Zion's Herald: This revival has broken all records for indoor evangelistic services in the history of this New England city. His work has been free from all sensations except the great sensation of the gospel itself. He has been forceful and tolerant, seeking to win souls rather than to drive them. The good influence that has come from his work in Boston can never be estimated by statistics. He has glorified Christ."

Seventy-five years ago Captain Matthew Galbraith Perry (March 31) entered Japan and the Japanese signed a treaty of amity and commerce with the United States. Before that time the country was covered with placards announcing that a Christian who entered the country would do so upon peril of his head. It was then an illiterate nation with no constitutional guarantees. Today it is an enlightened country with a rate of literacy higher than any nation east or west. It has 250,000 Christians. Christmas is observed as a national holiday and the newspapers print Christian stories. It was the Christians of Tokio who were called upon to direct the relief of food and clothing and shelter after the earthquake.

REV. RUDOLPH PETTER'S TRANSLATION WORK

The following from the pen of Mr. Petter may be of interest to mission friends.

April 4, 1929

These days are full. At last the manuscript is ready to be sent to the Bible Society in New York for printing and publication. I began this work last summer in Kettle Falls by simpy reading the text (Acts) both in Greek and in English. Upon my return to Lame Deer late in the fall, I began the actual translating by referring to the Greek, Latin and German texts, also two English versions. There were many hindrances before Christmas. After the beginning of the new year, I made more rapid progress. The actual work of translating was finished on March 7. Then I corrected the manuscript and read it to Robert Yellowfox. After this reading, I carefully typewrote the translation, and again read it to an Indian. Then I carefully reread all once more, and it is now ready to mail. Besides the different versions I consulted also the works and translations of Calvin and Zoechler, with a continual reference to the Standard Bible Dictionary. Because of Chapter 27, I had to read very carefully all that was said about sailing vessels in the Enclclopaedia Brittanica."—(R. Petter's quotation.)

Lame Deer, April 4, 1929.

COLLEGE GOALS

Beginning in earnestness, sacrifice and simplicity, Bluffton College has through its 29 years maintained soundness of intellectual standards. Its goal now is definitely set toward meeting the requirements of the North Central Association of Colleges and Secondary Schools.

Such uniform standardization is valuable and vital. Interpreted it will mean that Bluffton College meets the minimum requirements of sufficient and acceptable buildings, equipment, endowment and faculty, and that it is prepared to offer dependable, satisfactory, cultural, modern education.

The college is striving as with its very life toward this goal. For the sake of our church which it represents; for our young people whom it serves; for the lives they will live and the good they will do, it must not fall short!

From the first hall erected under our virgin trees on our broadlying campus, it is a far and happy cry to the ten buildings which now house Bluffton College. As new buildings grace these heights they are marked by solidity of construction and beauty of line. Thus Bluffton is assuring its solid value down the future.

Soon over yonder among our trees, the college will have its endowed library. Thus Bluffton may have the latest and best in literature, in religion, in science in history, and in every reasonable line of research and study. These are the gift of a friend, wisely conditioned upon sufficient funds for standardizing this college.

Having the library, we need other material improvements that our young folks may have the substantial though unconscious influence of neatness, efficiency, beauty and nature, combining to make Bluffton College the best that it ought to be.

SILVER MEDAL PEACE CONTEST

First Church, Philadelphia, was the scene of a very interesting event on Tuesday evening, April 23rd. The spirit of group loyalty and enthusiasm was high. The occasion was a Peace Declamation Contest. Sometimes it is hard to secure the interest of boys in such a contest, but in this case there were an equal number of boys and girls represented—there being four girls and four boys in the contest.

The contestants were of the Junior high school group, coming from the 8th and 9th grades Interest in the Sunday school and church was aroused when the purpose and method and also the prize in the contest became understood. The service of a young woman, leader of the girls, and a young man, leader of the boys was enlisted and they in turn got their charges interested in the contest. Sometimes it is difficult to find proper selections for such a contest. This was not the case as the book, "Peace Crusaders" published by the American Friends Service Committee, Philadelphia, was used. This book contains a selection of 21 excellent stories, 33 peace poems, and 17 specially prepared peace essays. The collection is the best of its kind on the market.

The final contestants were secured by preliminary try-outs. In this manner a goodly number of individuals became definitely interested in the contest.

The prize offered was the silver medal, prepared by the Friends Service Committee. This medal is a beautiful silver disc with a seven-pointed service star in the center, with the words "World Peace, Justice, Goodwill" embossed upon the ring.

Three men, prominent in their respective fields, were chosen as judges for the contest. Prof. Robert McLaughlin, for many years principal of the grade school near the church was one, while Rev Silas M. Grubb, pastor of Second Mennonite church was the other judge and Dr. G. F. Logan, a well known dentist was the third judge.

As a surprise and also as recognition for good work done, the committee secured two suitable books to be awarded to winners of second and third place.

The church people and community took a keen interest in the program and a large number were in attendance. Many who attended expressed their delight and appreciation for the type of work done in the contest. We hope the seeds of peace and goodwill sown in many a heart, may grow and bring forth renewed interest and conviction for peace among nations.

A. J. Neuenschwander.

A Silver Medal Peace Contest like the above, can be put on by any church in the General Conference, where there are six or eight boys and girls as contestants. In some of the churches there have been held contests of similar type. The Peace Committee of General Conference, has a number of the books: "Peace Crusaders" on hand. The price is $1.50 per book. By the generosity of the Friends Service Committee we can offer to any group where such a contest is held, the beautiful silver medal, free as first prize.

Correspondence and inquiries may be directed to the General Conference Peace Committee 2342 N. 9th St., Philadelphia, Pa

THE MAN WHO WAS UNDAUNTED BY PHYSICAL HANDICAPS

Perhaps no Mennonite of our time, or any other time for that matter, has done so much in spite of terrible physical hindrances than J. G. Evert, of Hillsboro, Kan., a helpless cripple whose name will be an outstanding one in Mennonite annals. Not the least of his accomplishments was the assistance he rendered when Mennonites of America were greatly concerned concerning their starving brethren in Russia. The Report of the Mennonite Central Committee, published in book form and sold at $2.00, contains a sketch of Bro. Evert which the readers of The Mennonite will no doubt appreciate. The account is as follows:

There were some individuals in America who rendered an especially large service in connection with the food and clothing remittance program. One of these was J. G. Evert of Hillsboro, Kansas.

Even though he had not walked for many years and had not been able to leave his bed for over a period of twenty-five years he was among the very first of those that participated in relief work. Permit me to digress and give you a pen picture of this remarkable man, for such he was generally considered by all who knew him.

Earning his way through college by tutoring and other work, he was suddenly taken down with rheumatism, which grew from bad to worse, in spite of what the best physicians of various schools of medicine could do, until it left him entirely helpless on a bed of pain. On his bed of tribulation he radiated good will and cheer to all who entered his room and to many who never had opportunity of seeing him but who learned to know him through his letters.

His actual appearance would have placed most men, at least such as did not have the lively hope thru Christ in their hearts, in a state of utmost misery and pity. His legs were both cramped and all his joints stiff and immovable; his left arm was dried with the fingers closed almost in the shape of a fist, every joint entirely stiff. His jaw was ossified, so that all his food had to be administered in liquid form through an opening made by removing his first molar tooth; his neck too was stiff. All that he could use was his right arm when suspended in a sling, and on his right hand he could use his right thumb and one finger. In spite of all these handicaps this man wrote thousands of letters.

Not only did he write very many letters, but he also contributed regularly to a number of papers. For several years he was editor of the Hillsboro "Vorwaerts." Besides, he was the author of several excellent tracts and articles on the subject of prohibition. With a typewriter placed within reach of his willing thumb, his right arm hanging in a sling, line after line, conceived in that brilliant well trained mind, appeared on paper. However to make this possible the needed help to handle his machine, shift the carriage or remove and feed the sheets of paper Providence had provided for this too in an invalid brother, who could walk, even though with considerable effort and had enough use and control of his hands to lend the necessary assistance. For hours at a time during the days of the food-draft rush, from early morning till of-

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

A cynic recently made the observation that the average woman is not greatly interested in a home. She was born in a hospital, educated in college, courted in an automobile, married in church, her mornings are spent on the golf links, her afternoons at bridge, her evenings in the movie and when she dies she expects to be buried from the undertakers. We do not altogether agree with our grouchy friend. Some women may be given to all he describes, but, after all, those who belong to this class are but a small percentage of the noble American women who strive to make home the most delightful place for themselves and the members of their families. Too little recognition is given by the world to the proverbial home body, though she deserves all the honor that can be given to her. It is she who manages the home, sees that the expendures do not outrun the income, provides that the little is systematically laid aside for the coming rainy day and makes this world a really worth while place in which to live. Moreover, the Christian housewife and mother has in her keeping the character and piety of the generation that is to follow this one. If she falls down on her job then there is little to be said for the future of the boys and girls that Providence has given to her to prepare for the serious task of living right in this world so that the glories of Heaven may not be denied them in the eternal future.

It is true that fields are open to the women of our day of which our grandmothers never dreamed. A public career is now just as open to the woman as it is to the man and it is a satisfaction to note that those women who fill spheres outside of domestic limitations are efficiently and effectively doing their parts. But this does not mean that wifehood and womanhood have been degraded or belittled. It is still possible for a woman who enters a career to be a good wife and mother.

THE MAN WHO WAS UNDAUNTED BY PHYSICAL HANDICAPS

(Continued from Page 2)

ten past midnight, these two men would work together without ever a word of complaint or mumuring, that came to the notice of the public. While Jacob, the elder, would peg away at the keys to fill the line, David would sit motionless near at hand with a small string attached to the cylinder of the machine. As soon as the line was complete the shift was made with one pull at the string. Thus they proceeded from line to line until the letter was finished or the page was full, when David, the quiet brother of whom the world knew little would feed another sheet of paper and set the machine ready for a repetition of the former operation.

But Brother Evert's mind was agile and active as his body was helpless and passive. He was master of both English and German and a scholar in Greek and Latin and Hebrew. He had a reading knowledge of seven additional modern languages of Europe, among which was Russian. He was exceptionally well informed on national as well, as international issues.

His large sympathetic heart led him to follow closely all the information that was given out relative to the unfortunate, and the efforts that were being put forth to render their situation more tolerable. So it is no wonder that as soon as the monster of starvation and famine was beginning to stalk about relentlessly among the nations of Europe, Bro. Evert had all the information about the situation obtainable. Not only did he know of the misery and suffering, but his information usually included all the available means of rendering assistance.

Even though Bro. Evert was not called upon to serve on any of the organized relief commissions, nevertheless he did very much to call such into existence through his article in various papers, generally read among the members of the several conferences of Mennonites, especially those who had emigrated to this country from Russia. Poland and Germany during the last half century. He was in vital touch with other relief organizations such as the American Red Cross, The Friends' Service Committee, the A. R. A., and the Near East Relief, which put at his disposal all their information about the needs and the best methods of landing aid and getting food to the needy. This important information he presented to the public through the instrumentality of the press. His appeals for help both informed the mind and touched the emotions, thus making the public willing to contribute to worthy causes.

In this Bro. Evert was of very material assistance in sending help to Central Europe through the Friend's Service Committee in France, Belgium and Germany; and later through our own representatives in Central Europe. But where his greatest individual service was rendered was in connection with the filling out of applications for food-drafts for the famine stricken people in Russia. As soon as arrangements had been completed between the American Relief Administration and the Soviet Government for this method for sending help to individuals. Bro. Evert had all the information, and acquainted the public with the same, who took an immediate interest from the beginning, because the heart and mind of the American Mennonite had been prepared through the orgies of war, the good prices and the good crops, but more, so by the reports of intense suffering abroad. Thousands were willing to spend ten dollars for the needy but did not know how to go about ordering a food package. It required a knowledge of both the English and Russian languages to completely fill out one of the food-draft applications. As a result very many of these living in the central states and especially those who knew of Bro. Evert's ability in this manner turned to him. So it happened that the very modest home of this invalid with his brother, and a very aged mother, became the Mecca for thousands of such as wished to take advantage of the food-draft method for sending food to friends and relatives in Russia. Many who were too far away to call in person, sent their money and their addresses by mail, all of which were taken care of as promptly as possible. When requests from the needy in Europe began to come in, a veritable deluge of food-draft applications poured forth from Bro. Evert's home.

One of the greatest difficulties in connection with the food-draft work was to locate the persons to whom the request had been sent. Many of the thousands in Russia who asked for help did not know the addresses of their relatives. In such cases the cards were packed together by our Mr. Miller in Moscow and sent to Bro. Evert in Hillsboro, with the hope that his large acquaintance and untiring efforts would enable him to locate the person sought.

The number of applications thus taken care of by Bro. Evert and his assistants, soon amounted to thousands; and as the time approached when no more applications could be sent, there were so many requests that they sometimes worked from five in the morning until two o'clock at night. On March 15, 1923, when the last applications were accepted he was kept busy all day. After all was completed and no more could be written, Bro. Evert transmitted the money and the last of the $89,000.00 worth of applications to the First National Bank with these striking words, "I have written the last food draft application. My work is done."

That every night he took sick with influenza. He grew rapidly weaker, losing consciousness the next day and in another day that heroic soul who had so long inhabited what was only a weak body took its flight. Bro. Evert was called home to his reward. In the name of Christ he had spent his last energy to feed and clothe the brethren. We literally have an example of a life worn out in the service of others. May the man who under almost an impossible handicap rose to the heights of heroism rest in peace. He shall not soon be forgotten.

TOO BUSY FIDDLING TO PLAY A TUNE

Before the days of the radio I was in company with a violinist and at the time was hungry for music. Very much to my disappointment my friend was so busy fiddling that he did not have time to play a tune. May this not be quite characteristic of us all in our Christian work? I am speaking of individuals, of churches, of societies and of boards. We get so busy fiddling that we don't have time to play a tune; and while we are thus fiddling, many rural communities and much needed work everywhere goes without care, souls are lost and the cause of Christ impeded. All this comes about because we are too busy fiddling to play a tune.

World Evangel.

Many of the churches are planning to observe Mother's Day. The occasion will be one in which sacrifices, the love and the piety of the world's mothers will be called to mind. However, every day should be one in which the good influences of mother will be kept gratefully in mind.

THE CHRISTIAN EXPONENT "CHAT"

DRAMATICS IN THE CHURCH

Instead of Christian Endeavor and the regular preaching service we had at the Upland church last evening a missionary drama presented by the Student Volunteers of La Verne College. "The Conversion of the Honorable Mrs Ling", was the title of the drama It contained five acts, eleven characters played, and the performance required one hour and forty minutes. It presented the experiences of Christian missionaries in converting a wealthy, arrogant, talkative, cruel Chinese woman from the ancestral religion to the Jesus way of life.

Regarding the program I observed:

1. That the audience was interested. While the program was nearly twice as long as an ordinary church service the crowd was attentive throughout and apparently not tired at the close.

2. The audience was somewhat larger than usual. And here let it be said that the Upland people are faithful church goers. But a special program, whether musical or dramatic in nature, invariably brings out an increased attendance.

3. Those giving the program had unquestionably put much time and effort into preparation for it. The costuming and stage setting were well done, the speaking was loud and distinct, the parts were well memorized and each person entered into the spirit of the character assigned him or her.

4. A fine devotional atmosphere was maintained throughout. There was an occasional bit of humor which caused ripples of laughter but everything was apparently true to life and at no time was anything introduced which bordered on the questionable or the obscene or the vulgar. Yes, it is possible to be true to life without reflecting the filth that inevitably exists around the mouth of the sewer. If only writers and playwrights realized this!

5. At the close of the program many people said it was fine and that they enjoyed it. I think they enjoyed it more than they would have a mission address as they ordinarily run. And doubtless they got more information regarding Chinese customs, dress, religion, social attitudes, as well as the work of the missionaries, than the ordinary mission address would have given them.

Dramatics in the church is stressed a good deal and I believe rightly so. There is always the danger of the dramatic interest dominating the religious interest, but under proper leadership I can see where dramatics can become of real value to the church. It gives the young people something to do that they like. The desire to dramatize is instinctive with little children and it never is wholly outgrown. In order to put on a good drama, it is necessary for the actors to gather a great deal of information on their subject matter. It is therefore educational. It furthermore gives one answer to that ever recurring question, "What is there for young people to do?" I have previously emphasized the value of musical activities in the church. I am personally convinced that dramatics, too, have their place.

MONEY FOR OUR COLLEGES

From various sources come encouraging reports that large sums of money from wealthy donors are in prospect for our colleges. This is encouraging, if true. The church needs her young people. young people need schools, and the schools need money. It is as clear as daylight that no denomination can maintain itself in this day unless it shoulders the responsibility of educating its youth and thereby perpetuating the ideals of the denomination The functions of the church are principally three: worship, evangelization, and education. To delegate the function of education to other churches or other schools than our own is to intrust a task of first importance to those who know little and care less about our own denomination. Our college students are entitled to educational privileges which rank with the best in any other group. Apparently the biggest hindrance is money. Well trained faculties can be had; we already have them. Good sized student bodies made up of earnest and capable students are not lacking What is needed is money. The standardizing agencies demand more money and the needs of the schools demand it. I hope it is literally true that some men of large means will give large sums to endow our colleges. If such Christian consecration will actually be found among wealthy Mennonites, it will mean encouragement and a new morale among a long line of our church and school workers who have sacrificed and hoped and prayed in order that the Christian idealism of the church might be perpetuated among our own youth, through our institutions of higher learning.

YOUTH AND RELIGION

Mr. C. F. Mueller from Reedley, Calif., who has had a wide experience with young people and their religious problems, contributes an article, interesting and well written, on this subject. Since the Young People's Department of the Mennonite has been discontinued for the time being articles of this nature are doubly welcome. I hope that the reading of Mr. Mueller's article will inspire others to write on kindred subjects.

Lester Hostetler.

Upland, Calif.

"PEACE PATRIOTS"

A new movement has been launched which goes by the title "Peace Patriots" and carries on its literature the slogan "Love of Country: Opposition to War." Its manifesto is signed by 85 men and women including, in addition to persons actively identified with the various peace societies and fellowships, the following: Rev. Peter Ainslie, President Bernard Iddings Bell, Bishop Benjamin Brewster, Professor Irving Fisher, Rev. Harry Emerson Fosdick, Rev. Frederick Lynch, Rev. Harold Marshall, Rev. A. Ray Petty, Rev. Karl Reiland, President Charles F. Thwing, Rev. Joseph Vance, President Mary E. Woolley.

The manifesto, which prefaces an appeal for signatures to a petition, reads as follows:

"The United States having agreed with other countries that the settement of international disputes shall never be sought except by pacific means, it becomes a patriotic act for her nationals to support their government in its renunciation of war.

"Therefore, we descendants of early American patriots, call upon all loyal citizens to express their approval of the new Peace Pact, and their opposition to any action inconsistent with its terms

"Governments are sensitive to the will of the people. Popular opinion in England has practically destroyed the militaristic agreement between France and Great Britain, as in our country the protest of the people against the huge naval bill of 1928 was successful

"If individuals will take the same stand against war that has now for the first time been assumed by the governments of over fifty nations, the whole psychology of international relations will be changed. This cannot be left to a small band of pacifists but should be openly avowed by prominent citizens of each signatory power. In Germany 220,000 people have pledged themselves never to participate in another war. In England 131,000 have signed the Ponsonby Peace Letter refusing support to any government that resorts to arms Similar declarations have been made in France by 6,000, in Belgium by 2,000 and in Holland by 1,500. In the United States about 10,000 peope have committed themselves to refuse participation in all future wars. These pledges were taken before the ratification of the new treaty which transforms such action from an insurgent protest to an expression of patriotic loyalty.

"To increase armaments now forming to the letter and the spirthe Peace Pact, an insinuation that we do not trust the nations that have sworn never to attack us. National defense will in no way be impaired if not one ship is added to the navy of any country; nor will security be improved by the construction of new cruisers if our potential enemies increase their armaments correspondingly.

"This is the time to let our government know that its citizens heartily endorse the official renunciation of war as an instrument of national policy, and desire to make a practical demonstration to the world of our nation's sincere intention of conforming to the letter and the spirit of the new treaty."

Two petitions are offered for signature:

1. Naval Armistice—"Whereas the principal nationals of the world have agreed to renounce war as an instrument of national policy, we suggest that our government negotiate an agreement with other powers to discontinue all naval construction for at least five years."

2. Individual Opposition to War—"Inasmuch as the United States has agreed that the settlement of all international disputes shall never be sought except by pacific means, we reinforce this policy of our government by declaring our opposition as individuals to all future wars."—From "Information Service."

YOUTH AND RELGION

C. F. Mueller, Reedley, Calif.

There are students in high school who tell me their time is completely taken up with school work, so much so that not a moment can be set aside for a study and serious consideration of religious problems. In order to be sure of good grades they claim every available leisure hour must be given over to a study of the school subjects. And yet in ten years of close observation and constant contact with upper grades of Grammar School and all the years of High School I have yet to find the first student who

failed to make good in his grades because he set aside two hours each week, during an evening session, when he met with others for a devotional hour and a discussion of the Christ Way of living. Nor have I found a high school principal who would pass criticism on the time so invested by the student, saying that the time is wasted or that such a student is falling below what he is capable of doing. As a matter of fact my records show that anyone who conscientiously devotes time and energy to such a program becomes the leader in school and community.

There are fourteen high schools in my area as county secretary for the Y. M. C. A. Every one has a group of boys, ranging in numbers from six to thirty-eight, organized for midweek meetings, when the major consideration in their discussion centers about religious problems. Adult advisors are always present who lend their best thought and experiences to the free-for-all discussion. And who are they that would join such a group, you ask? They are often the key-boys, such as student body officers, prominent in athletics, mentioned in the ranks of scholarship societies, referred to as leaders in social life. These are the students who are interested in their school to the extent that they want it to be the pride in the county. They realize that the cleanest, and noblest, and most dependable students are they who practice the principles of the Master.

A vital religion, applicable in every day life appeals to the idealism of the high school student. But it must be presented by one who measures up to the requirements. It must be advocated by one who is possessed with enough common sense to appreciate the student's viewpoint. It must be interpreted by one whose life is the very exemplification of the Jesus' way of life. Out of such presentation, advocacy, and interpretation he will make his own deduction, and then, sometimes gradually, sometimes impulsively, will turnabout face and conform his habits of life, his attitudes toward God and the Saviour of Mankind so that it may be said of him "he is a Christian".

"I am interested in a religion," said a senior in high school recently, "which applies to all avenues of life. It must apply in athletics, as well as in the market, in the school and in the home; in sex relationships and in my ambitions for a home of my own; in my choice of a life work as well as in my all-round relationship to the community." This senior met once a week with eighteen other students to discuss such questions as The Jesus' Way in athletics, in personal conduct, in girl relationships, in speech, in vocational desires, in race and inter-national relationships, in church life, in industry, in amusements and recreation, etc. The idealism of high school age makes for an easy approach provided the message and its bearer ring true. If, for instance, the discussion raises the question of sacrificial giving and no personal application follows, the hour has been wasted. If the lesson has been about the sanctity of womanhood and later a slanderous remark is made and left unchallenged, more harm than good has been done. The adult advisor is constantly alert to encourage what is good and to decry that which is evil.

The church is not always cognizant of such a discussion group in its high school. Not much publicity is given its activities unless they be of a rather spectacular nature. Often it is best to begin with only three to four choice Christian boys who are influential among the students. After a thorough consideration of the problems of the school and viewing them in the light of the teachings of Jesus these boys pledge themselves to an aggresive program that promises to raise the standards of social conduct and personal behavior. Gradually the number is increased, adding only such who are wholeheartedly in sympathy with the objective of the original group. Like a small lump of leaven in a large quantity of dough changes things, so the quiet and unostentatious work of these boys eventually raises the standard of the student body in its athletic contests, scholarship, speech, personal habits, social conduct, dramatics, and the attitude toward the administration. "I would not think of being principal of a high school," said one administrator, "without having the cooperation of such a group of boys." Another principal adds his testimony by saying, "We have many organizations in our large high school, but the most purposeful and most productive is the Bible Study group, known as the Hi-Y." Such experiences and testimonies multiplied over a period of years lead one to be optimistic over the attitude of young people, who will soon find their place in the sacred duties of citizenship.

Why do I tell of these experiences through the columns of this denominational medium? Because of a growing conviction that we have neglected to release the potential powers of our young people within the church, and all because some of us have withdrawn ourselves from such active participation in a program which fits into their scheme of life. Boys within the church will respond as readily to such a club idea as they do within the schools, and I dare say, even more so. Would to God more men could say what one leader writes, "To see one boy or young man tie himself up with Jesus Christ and His Church as a result of a leader's effort more than pays for all the effort that any leader may put into his work."

Who is a skillful leader? He who tries to become a true member of the group, who will be prepared to offer helpful advice to the boys, and to cooperate as opportunity affords. He does not need to have a complete kowledge of the whole program in order to begin. By taking one step at a time, by having genuine interest in boy life, by maintaining a personal life above reproach, and by being regular in attendance at all meetings, any leader may be assured of satisfaction. He will keep sensitive to the viewpoint of youth. He must keep flexible and able to slide from the attitude of the adult leader with the experience of mature years over into the out-look of youth with the desire for things of his world. Yet, he will ever be seeking to draw his young friends up to a higher level in thinking and activity.

A leader must clearly see his task. He must see it in the light of the situation which he himself is facing—in the light of his own group which he is leading. The measure of his success is the quality of Christian living into which he leads his group. His method is not one of "putting over" certain information, but guiding growing personalities to a discovery of the Christian quality of life and a more and more successful control of their experience in the light of the personality and teachings of Jesus.

MENNONITE IN PARAGUAY

S. M. Grubb.

(Continued)

This brings us to the Paraguayan venture. Why should some Mennonites be brushing the dust of Canada from their feet while others are only to glad to make that country their permanent home? To answer this question requires some knowledge of Mennonite history and Mennonite people Mennonites are divided into groups some of which hold more strictly to certain forms of church discipline and manners of life than others. The group to which the Paraguayan Mennonites belong comprises one of the most conservative of all Mennonite groups. In their discipline they subject themselves to a spiritual oversight that literally endeavors to copy the church of the New Testament. Brethren must live in harmony with one another and with the teachings of Christ as the church interprets them. Those who will not do so are subjected to the ban, the severest measure that a workable church polity can devise. The majority of Mennonites do not go as far as these nevertheless the ideal church government among them is one under a strict scriptural discipline that will not tolerate an unworthy one as a member of the church. The party represented in the company that have cast their lot in Paraguay prefers an isolation that will enable them more effectively to live out the principles they accept. This is perhaps the chief reason for their move to the South.

Most Mennonites, except those coming from South Germany or their descendants, trace their remote ancestry to Holland, The Dutch language survived long in the churches in the locality of Danzig and the north of Germany but eventually German became the language they used in their churches and schools. This did not mean that they considered themselves primarily German nationalists. Indeed, when the World War was in progress, a commission of Mennonites appeared at St. Petersburg to prove to the Russian authorities that they were Russian citizens of Dutch ancestry whose ancestors had come into the country as colonists. These Mennonites maintained Platt Deutch as the language of their homes as do also many of their relatives in the western states of this country and Canada. In their schools in Russia they acquire the use of the Russian and German languages to the extent that they spoke a better German and a purer Russian than the common run of Germans and Russians. It is even so today that many of the Mennonites of Kansas, Minnesota, S Dakota., Manitoba and Saskatchewan are able to use the English langue they have learned in the new world as well as the German the Platt Deutch and the Russian they brought with them from the old world.

German has proved itself a ready means of communication

(Continued on page 6)

THE S. S. LESSON

May 26.

God's law in the Heart. Jere. 31:1-17.

Golden Text: "Thy word have I laid up in my heart that I might not sin against thee" Psa. 119:17.

Jeremiah is looking foreward to better days after the captivity. It will be a day when God's justice shall be satisfied and God's love will again be appearent. In the face of bitter experiences, God, through Jeremiah, is holding out the promise of a time when his favor will be manifested and his people will again regard him. It is always that way in God's dealings with men. He speaks with might and righteousness to his erring people and assures them of the certainty of punishment, but he leaves a way open through which they may again return to him and redeem themselves by a better and holier life. When that day does come there is the assurance that the day of sour grapes is over. The figure used is that of children suffering for the iniquities of their parents. In a large sense it is true that children do suffer for the sins of their parents. The law said that the iniquities of the fathers should be visited upon their children. With Israel this was especially true since the great inheritance that should have been theirs and the leading place that they should have held among the nations of the earth were impossible to them because the sins of their fathers had reduced the nation to practical nothingness. We note in many instances in ordinary experience how that children are bearing the penalty of their parent's sin. A drunken father wastes his substance and the children must suffer for food and clothes. Another by his wickedness makes his body a repulsive mass of disease and the innocent children bear in their bodies the penalty of that iniquity. While physical evil descends in this way God's people may be holy themselves even though they must bear many of the ills that come to them by inheritance.

In the 31st verse we find the promise of the New Covenant. It is from this passage that we get the terms Old and New Covenant. A covenant is an agreement and in the agreement made God holds out certain promises upon certain conditions. In this New Covenant the old Covenant was set aside because of sin. Man did not keep it and God offered another. We here see the great mercy of God displayed. Though his people failed utterly he gave them another chance. We are living under that other chance. To ignore it is to test the patience of God and no one has a right to do that. Israel was at first to benefit by the Covenant of God, but Israel did not keep its part and the New Covenant was opened to all men of all nations and conditions. Again, it is a mercy that the New Covenant was made for the benefit of all for since then we have a part in God's special care. With the coming of a New Covenant a new age was to be ushered in. We are in that new age. It is not an age of law but an age of grace. Now we have revealed to us not so much what we must do but what we ought to do. It is a glorious privilege to be under the New Covenant.

The New Covenant will be one of cleansing for (Zec. 13:1) a fountain will be opened for Israel. There can be no right relation established with God until there is a cleansing. We need not be in doubt as to what that cleansing is since we are assured that the blood of Jesus cleanseth from all unrighteousness. Again, it is not what we do or have done, but what God in His mercy does for us. We have the law and the revelation of Jesus Christ and having that we know how to avail ourselves of the cleansing from sin through the atonement of our Lord. With cleansing comes forgiveness. God promises to forgive. Were we not forgiven there would be no hope for us whatever. Cleansed and forgiven we receive the new heart which means a new attitude toward God and a new affection for Him. The promise is positive and assuring, "After those days —I will put my law into their inward parts, and write it in their hearts, and will be their God and they shall be my people."

With the cleansing, forgiveness and the new heart the people of God will show their relation to God by a new and different form of life. Their conduct will be changed both in their relation to God and to themselves.

Though God had been good to Israel, as a loving husband to a wife, the covenant of Sinai was broken and a new covenant was needed. The Jew had kept the Old Covenant through sacrifices and forms, Jeremiah taught that there must come a real and inner experience. This holds for all. There must be something within us; our religion must be a heart religion, coming by direct knowledge of God through the Holy Spirit.

Now, as to the law of God in our own hearts. We must be born of the Word. It must abide in us. It must give us delight in His service. It must keep us in purity and holiness.

PARAGUAY MENNONITES

(Continued from Page 5)

among Mennonites the world over so that those in Siberia, in Russia, in Switzerland, in Germany, in Pennsylvania and other states and in Ontario and the other Canadian provinces can meet on common linguistic grounds, even though there may in places be some differences in dialect.

It is this knowledge of a common language that has made possible a common literature and a vital means of communication which has not been broken.

Like other Mennonites who came to America during the early 70s, the group entering the South American venture maintained German in their churches and schools, meanwhile making themselves efficient farmers When they were planning the leave Russia the Canadian Government by Order in Council guaranteed them and other Mennonites the privilege of non-resistance. Under these guarantees they prospered and were con tent in their northern homes. Like settlements of other non English people settled in Canada they maintained bi-lingual schools which in course of time came to be looked upon with considerable disfavor. When the World War broke out the German speaking Mennonites in all parts of Canada came to be looked upon with suspicion in the hysteria that was sweeping over all the countries of the Allies. The neighbors of the Mennonites in western Canada knew nothing and cared less of their history or the reason that they clung to the language of the enemy. Laws unfavorable to the use of the German in their schools and other unfavorable regulations finally led several groups of Canadian Mennonites to look about for homes in other lands where they might be permitted to live their own lives without being asked to surrender things they held dear.

One of the Canadian groups, also smarting under what they thought was unreasonable harshness on the part of the Canadian authorities, migrated to Mexico, but Mexico did not appeal to all the dissatisfied groups and so Paraguay was considered by the group to which this article has reference. Here they were offered the opportunity to begin again to live as they desired on lands open to settlement. About the time of our own Civil War Paraguay under a mad dictator was engaged in a bloody war with its neighbors and before peace came eighty per cent. of its population had disappeared and with them nearly all the evidences of its former culture. So, even at this late day, with a substantial and enlightened government, productive land is lying idle because it is without sufficient population to develop its potential wealth.

It must not be supposed that these people went into the South American jungles blindly. It is not the way of Mennonites to do anything rash whereby the even tenor of their way may be disturbed. It is often said that they possess a canny instinct for good land, yet this is not an instinct but a matter of expert knowledge of land and its possibilities. They are not simple enough to locate on land before making sure that it is good. For example, the Swiss Mennonites who founded the Lancaster district in Pennsylvania in the early part of the 18th century accustomed to cultivating the scattered patches of fertility in the crevices of the Alps, as they were when they saw how that the trees grew taller and the brush denser knew at once that here was the place that the earth would yield its increase in corn in return for work and sweat. The Russian Mennonites who swarmed into Kansas in the 70's did so only after their land-wise commissioners had made an exhaustive investigation and recognized the possibilities that lay in that prairie country, and a single undertaking, the introduction of hard wheat, the seed of which they brought with them, proved the reliability of their judgment by adding many millions of dollars to the wealth of Kansas. It had been the good fortune of the Mennonites that the leaders whom they followed were men of sound sense and possessed of an experience that enabled them to direct their people in their selection of their future homes to places that offered real possibilities to such as were willing to work. The Mennonite commissioners that went to Paraguay to investigate the possibilities of that country were men who had the material as well as the spiritual welfare of their people at heart. Into the interior of this country they plunged to view lands upon which the foot of a white man never had trod. They went, they saw and they were convinced that the spot they selected could, with the application of hard honest sweat in course of time, be made into another beautiful Molotchna, such as some of them had left fifty years before in South Russia.

It was because of the liberal concessions from the government of Catherine that the Mennonites of Russia were able to build up their colonies into world famous ones. Considering that they came under a form of despotic government the privileges given them were surprisingly democratic giving them practical self-government. In Paraguay the guarantees made to the Mennonites are even more liberal. By action of the Senate and Chamber of Deputies, the following has become the law of the land:

The Republic of Paraguay Providing for Mennonite Migration.

"The Senate and Chamber of Deputies of the Paraguayan Nation, assembled in Congress, sanction with the force of

LAW

Art. 1. Members of the community known as Mennonites who come to the country as components of a colonization enterprise, and their descendants, shall enjoy the following rights and privieges:

1. To practice their religion and to worship with absolute liberty without any restriction and, consequently, to make affirmations by simple "yes" or "no" in courts of justice instead of by oath; and to be exempt from obligatory military service either as combatants or non-combatants both in times of peace and during war

2. To establish, maintain, and administrate schools and establishments of learning, and to teach and learn their religion and their language, which is German without any restriction;

3. To administrate inheritances and especially the properties of widows and orphans by means of their special system of trust committees known as "Waisenamt" and in accordance with the particular rules of the community without any kind of restriction;

4. Administrate the mutual insurance against fire which is established in the colonies.

Art. 2. The sale of alcoholic or intoxicating beverages is prohibited within a zone of five kilometers from the properties belonging to the Mennonite colonies unless the competent authorities of those colonies request the Government to permit such sale and the Government accedes to the request.

Art. 3. The following concessions are granted to the Mennonite colonies for the period of ten years from the arrival of the first colonist:

1. The free entry of furniture machinery, utensils, drugs, seeds animals, implements, and in general, of everything that may be necessary for the installation and development of the colonies;

2. Exemption from all classes of national and municipal taxes

Art. 4. No immigration law, or law of any other character, existing or that may be passed in future, shall impede the entrance of Mennonite immigrants into the country because of their age, or physical or mental incapacity.

Art. 5. The concession referred to in Paragraph 3 of Article 1 is to be understood as not affecting the rights of persons capable of administrating their own property. In the case of persons incapable of administrating their own property, the judges, as soon as it is proved that the person or persons belong to one of the Mennonite communities, shall appoint the trust committee of the respective community to act as guardian of he person in question. Such guardianship shall be exercised in accordance with the rules of the trust committees.

Art. 6. The colonization company in charge of the Mennonite colonization or the recognized authorities of the colonists must communicate to the Executive Power:

1. The lands to be colonized by the Mennonites;

2. The persons or corporations which represent the colonists;

3. The names, authorities, and regulations of the trust committees (Waisenamt) in order that these may be approved by Congress.

Art. 7. The privileges and concessions granted by this law shall extend also to individuals of the Mennonite community who may arrive in the country singly, once their identity as Mennonites is certified by the competent authorities of the community.

Art. 8. Notify the Executive Power.

Given in the Hall of Sessions of the Honorable Legislative Congress this twenty-second day of July in the year one thousand nine hundred and twenty-one.

Felix Paiva, President of the Senate.

Juan de D. Arevalo, Secretary

Enrique Bordenave, President of the Chamber of Deputies.

Manuel Ginenez, Secretary.

Asuncion, July 26 1921

Let it be law, enforce it, publish it, and file it with the official registrar.

Gondro.

Jose P. Guggiari, Minister of the Interior.

Ramon Lara Castro, Minister of Foreign Relations.

Eligio Ayala, Minister of Finance.

Rogelio Ibarra, Minister of Justice, Worship and Public Instruction.

Adolfo Chirife, Minister of war and marine. (To be concluded.)

CORRESPONDENCE

Zion Mennonite Church, Donnellson, Iowa, April 19, 1929. Spring is here again after a very cold winter. We had lots of snow and ice since Christmas Everybody is busy with the spring work. Most of the oats is sowed and the early garden things are up.

We are very sorry to report that Rev. and Mrs. Kaufman are planning to leave about the middle of May for their new field of work. Rev. and Mrs. Kaufman have made many friends during their pastorate here who are very sorry to see them leave but wish them much success in their new field. Mr. Kaufman has done much for the Endeavor Societies. During his stay here he organized an Intermediate Society which has been doing some splendid work. His services will be greatly missed in all three societies of the church. Mrs. Kaufman has served as president of the Ladies' Aid for several years where she will be greatly missed. She also served as president of the W. C. T. U. for one term where she has many friends who will be sorry to see her leave. They will not only be missed by our congregation but by the entire community.

The Easter season again is past and everybody is drawn closer to the Saviour because of the suffering which He bore for the sins of the world. During the Passion week we again had Union services in the different churches which were enjoyed very much. On Easter morning we had a six o'clock Sunrise service but because of the rain many were not able to attend. We had the regular Easter communion service. In the evening 34 of the young people of the church had planned to give the pageant "All Hail" but because of the hard rain we had it was not given until two weeks after Easter. Miss Melinda Weber was director of the pageant and she deserves much credit for the success of the affair.

Rev. Kaufman has organized a class of young people in religious instruction which meets once a week.

There has been quite a bit of sickness in our community the past winter. Many have been suffering from the mumps. There are also a few cases of smallpox in some of the neighboring towns, but the doctors are trying to prevent it from spreading. **Correspondent.**

Sent by Miss Pearl Krebill.

Burrton, Kansas Mennonite Church, April 19, 1929—The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labour and sorrow; for it is soon cut off and we fly away.

Our congregation, although small, yet are we blest to have six members in our midst who have reached the number of years spoken of in the above verse; three of whom have passed the three score and ten mark and three even the four score and ten. To praise the Lord with them for His tender mercies the congregation joined themselves into one family group to commemorate their birth days on Sunday afternoon, April 7. A day was chosen on which none of their birthdays occurred so that each might have the same share in the celebration. The oldest of these, Mrs. Katharina Dick, is past 85 years, next in years is her sister, Mrs. Barbara Holzrichter 83, and then Isaac Enns, 82 years old. Those over 70 yrs. old were Mrs. Maria Fast, Mrs. Maria Ratzlaff and Rev. John Boese. Circumstances prevented the latter three to be present. A short, informal program was given consisting of Scripture readings, songs, short talks and readings in which both old and young took part. And those concerned testified that the Lord always had dealt graciously with them supplying all their needs and strength in sorrow. At the close Rev. Krehbiel presented a birthday gift in the form of a big birthday cake from which each one present received an ample share. Others also had brought some good things to eat and lunch was served and a short social hour was enjoyed.

On March 3, we enjoyed a sermon by Rev. J. J. Ratzlaff of Newton and on April 24 we expect Rev C. E Krebiel of Newton to fill the pulpit in the absence of our pastor who is on a trip to Washington with a group of home-seekers.

A class of three young people are receiving catechetical instruction for some time and we are looking forward to a baptismal service in the near future.

The attendance in church and Sunday school has improved again during the last months since the conditions of the roads are better. In the beginning of the year the bad roads made the attendance lower.

Sincerely,

Katie A. Friesen, Corr.

JOTTINGS

Rev. S. M Musselman is booked to deliver the baccalaureate sermon to the graduates of the Bluffton, Ohio, High School, Sunday evening, May 19.

Last Sunday afternoon and evening the Bluffton College Choral Society rendered Haydn's oratorio "Creation" in the First Church, Bluffton, Ohio.

The well known blind evangelist, and singer, Rev. Robert Frazer of Philadelphia was the guest of the East Swamp, Pa. church and conducted the afternoon service.

Dr. E. J. Pace, of Orlando, Florida, cartoon editor of the Sunday School Times, Philadelphia, gave a series of three illustrated lectures in Freeman, S. D. last week and preached in the Salem Zion church on Sunday afternoon.

The Sunday School Convention of the Mennonite churches of South Dakota will be held Sunday, May 19 in Freeman College Auditorium. In the evening Rev. Dr. Cleveland will be the speaker.

An idea of how Mennonite settlements grow is given in a report by Rev. Benj. Ewert of Winnipeg, Man. who is working in the interest of Home Missions among the Mennonites of Canada. He says concerning Lost River, Sask., that when he first visited the place three years ago there were three Mennonite families located here. Last year there were fourteen and this year there are twenty-three with others coming in, eight being expected in the near future. This is a section in which good land may be purchased cheaply and homesteads may be procured in sections not far away.

Rev. V. B. Boyer, pastor of the Allentown and Zionsville, Pa. churches, presented his resignation to take effect May 1.

A religious canvass of the town of Moundridge, Kansas, developed the fact that the Mennonites were in the majority. There are two Mennonite churches in the territory, the West Zion and the Christian.

The Upland Cal. church held a meeting last week to consider the calling of a pastor to succeed Rev. Lester Hostetler who returns to his former charge in Ohio. No definite action was taken and the matter will receive consideration at a future meeting.

The Bergthaler Mennonite, Gretna, Man. has a membership of 1408 of whom 652 are men and 756 women. There are also in the congregation 887 children, 453 boys and 434 girls. Last year there were 82 additions to the membership, 59 by baptism and 23 by letter.

"The Easter service held at the Mission at Lame Deer, Mont. was a blessed one." So writes Mrs. R. Petter. "The Christians seemed unusually happy and a goodly number partook of the Lord's Supper in the evening. An absent member, an educated Cheyenne woman, sent us beautiful Easter flowers she had made herself, and they were greatly admired. Our public school teacher played Pax Vobiscum, a beautiful classic, on the organ, and Hilton sang "I know that my redeemer liveth" as a solo. A heavy blanket of soft white snow had fallen during the night, so we had a white Easter, but it was not cold.

The Second Mennonite church, Philadelphia is planning to celebrate its 30th anniversary on May 12. The various organizations connected with the congregation will participate in the exercises.

The Retreat of the Young People of the Eastern District Conference will be held this year at Green Lane, June 21-23. Instruction, inspiration and recreation has been provided for. The committee in charge plans to make this a thoroughly worth while occasion.

Rev. John Funk of Elkhart, Indiana, who for many years devoted himself to publication interests relative to the Mennonite church and who, in many other respects, was one of the outstanding Mennonites for the past sixty years celebrated his 94th birthday, on April 6, by officiating at the funeral of a sister.

April 28 was observed in many quarters as the beginning of Boys' Week. The relation of the boy to the church cannot be ignored. If we are to have men of character and influence to continue the great work of the church of Jesus we must begin with the boy. The saddest spectacle of our day is the neglect of the boy who is left to grow up as he will without any restraining influences either from the home or religious instruction. The terrible epidemic of crime to which our President, Mr. Hoover, lately called attention has its roots in the neglect of the boy life of our nation.

In Russia efforts are being made to win the young people from religious influence by establishing Farmers' Clubs whose purpose is to counteract the influence of the church. Clubs of this character have been established in Mennonite communities. Ministers who oppose them risk punishment by the authorities.

FOR YOUR SCRAP BOOK

Ever Onward

To be a little kindlier with the passing of each day.
To leave but happy memories as we go along our way.
To use possessions that are ours in service full and free.
To sacrifice the trivial things for larger goods to be.
To give love in lavish ways that friendship true may live.
To be less quick to criticize, more ready to forgive.
To use such talents as we have that happiness may grow.
To take the bitter with the sweet, assured 'tis better so.
To be quite free from self-intent whatever the task we do.
To help the world's faith stronger grow, in all that's good and true.
To keep our faith in God and right no matter how things run.
To work and play and pray and trust until the journey's done.
God grant to us the strength of heart and motive and of will.
To do our part and falter not, His purpose to fulfill.

—First Presbyterian Church Bulletin, Santa Monica, Cal.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

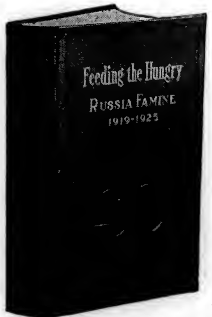
The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, MAY 9, 1929 No. 19

CHANGE OF ADDRESS

The address of the Mennonite Girls' Home in Winnipeg will be in the future **412 Bannatyne Ave.** Winnipeg, Man., Canada. Trusting in God and with His help who always makes many willing to help us and to support us in our work, we will try to do our work as best we can. (II Cor. 9, 8-11).

Rev. and Mrs. G. A. Peters.

CHANGE OF ADDRESS

Rev. J. B. Epp, Hesston, to Meno, Oklahoma.

NOTES AND COMMENTS

Twi blocks from where this article is being written, twenty-four hours ago four young men were preparing to rob a bank which, some three years ago, was successfully raided by bandits who carried off $40,000. The youths who thought to duplicate the raid were surprised by the police and, before they could realize what was happening, they were carried off to prison and now these gun-men will probably spend the next twenty-five years behind the bars musing on how unprofitable a life of crime is anyway. There is no use denying it; this country is being swept by a wave of crime. The recent utterances of our President acknowledge the fact. It may be accounted for because of several conditions, the first of which is that there are many who want to go through life without doing honest work in order to gain a living and it is luxuries and amusements they are after, though they have no visible means of paying for them. The next reason is that both the press and the screen have given themselves to exploiting crime. Many men would never become criminals were it not that crime comes to them by suggestion. The movies show how it is done, and the papers tell when and where it was done and how easily some offenders succeeded in escaping. This works on the minds of those who have not character enough to resist the suggestions. Every notable crime gets its imitations in proportion to the amount of publicity it receives. Another reason for crime is that in ten years after the war we have not thrown off the war time morality that justified getting what was wanted by the use of force, no matter whether or not one had a just right to take what was taken, and men became so used to the severity of army discipline that the shame of prison discipline no longer has much of a terror for them.

The President, Mr. Hoover has appointed two well known Quakers, Charles J. Rhodes as Commissioner and J. Henry Scattergood, Assistant Commissioner of Indian Affairs. The Indian Bureau of the Department of the Interior has been a stench to heaven for so long that it is refreshing to hear that at last the care of the "Wards of the Nation" is in the hands of men who are really friends of the Indian, and who, by tradition, training and sterling character, are sympathetic with their people who have been continually robbed of their just rights and often unjustly deprived of decent consideration. We may depend upon it that these two Quakers will represent the attitude of friendliness that reflects the example of William Penn in his dealings with the Indians, and that their department will no longer be run in the interest of office holders and grafters. Practically the only organized body of citizens in the country that has concerned itself with giving the Indian a square deal has been the Indian Rights Society, an organization dominated and supported by Quakers. The fact that these two appointees happen to be of the same faith as the President was commented upon by a newspaper that is generally in opposition to him and his party, but, in this instance, the paper enthusiastically commended him for appointing these two men, for, it says, they are pre-eminently fitted to perform their task.

So much has been appearing in print concerning drunken and immoral parties that are supposed to be associated with the lives of college students, particularly students of the larger institutions, that many have come to believe the reports to be true. It may be that in isolated instances there have been some serious lapses on the part of College students, but, we ask, "Can any one select any other group, so numerous as the college population of our country happens to be, and find less drunkeness and immorality than among the collegians?" We seriously doubt whether such a selection is at all possible. Wild parties, boot-leg gin, gambling and other forms of vicious amusement are too expensive for the average boy in college, even though it might happen that his inclinations should trend in that direction. Take half of the student body which is composed of those who must wholly or partly work their way through, add to this number those who are serious students bent upon getting all there is out of college opportunities and then to this number add those whose parents are so situated financially that they are just barely able to keep their sons or daughters in college and you will have a very small proportion of the student body left who are given to wild life and have the means at their command to gratify their bent in that direction. With it all, few, if any, of those in college who give themselves to poker, booze, and other forms of questionable recreation will long be able to meet the standards of scholarship required of the student if they are to remain on the rools. Again, no institution is without discipline that calls for a high standard of respectability in conduct as well as proficiency in work and speedily provides for the weeding out of all who are a discredit to the institution. A case in point is that of the president of a western institution who expelled his own son for having become intoxicated.

Reports from Russia indicate the Soviet is determined to strike the severest blow hitherto given against organized religion. The enormous growth of protestant sects, particularly the Baptists, has become a matter of concern to the Communist party. The young people's organization among the sects number 2,000,000 which is said to be considerable in excess of the number of young communists. This gives the members of the sect a powerful influence, and inorder to counteract it a decree has been passed directed against all sects.

The decree provides: That all religious groups or societies with a national membersip of more than 20 persons must register with the authorities the names addresses and social standing of every member. They must also register the address of the place of worship or meeting. If this is not done within one year and annually thereaftter, the groups or societies will be dissolved.

A CRUX AND A CRISIS

Education cannot transact itself independently these years. It is part of a great fabric extending from kindergarten through university with specific requirements upon each institution.

To meet these standards, to put upon Bluffton College and its diplomas the seal of official acceptability, Bluffton must have $550,000 of invested endowment by September 1, 1930.

To cover some indebtedness and to supplement our present $325,000 of endowment, there must be $350,000 in pledge by September1, 1929. To fail of sufficient pledges to produce these required resources by September 1, 1930, would be tragedy. It would tear down what has been built with infinite sacrifice and loyalty.

It would say to our young folks, "Go elsewhhere for your standard diplomas." It would say to the world, "The church is not equal to providing standard education for its sons and daughters." It is such a crisis as calls for renewed devotion self-forgetting sacrifice and prayerful cooperation.

To bring Bluffton College to essential standardization by September 1, 1930, means that its friends will rally royally; that its 400 alumni and 2000 former students will sacrifice for Alma Mater; that its constituency will give until it hurts; that its patrons of Mennonite and of other faiths will come heartily to its assistance.

To guarantee the goal, Bluffton College beseeches you to review its record, to estimate its future, to remember the young folks whom it serves, to keep them within the shadow of the church and under the guidance of the spirit of God.

Then you will be ready for your utmost of glad, sacrificial cooperation. For, remember Bluffton is the college of our church! It cherishes our faith! It keeps our young folks in the fold and loyal in the way!

CHILDREN GREET ALL LANDS

Goodwill Message Broadcast over W. F. I. Philadelphia

A Greeting to the children of the world will be broadcasted by children of Philadelphia on the eve of International Goodwill Day. At 6:45 p.m. Daylight Saving Time) or 5:45 p. m. (Eastern Standard Time), Friday evening, May 17th, the message will be sent out from Station W. F. I., att Strawbridge and Clothier's.

International Goodwill Day was proposed in 1899 by Fran Selenka, of Munich, to celebrate the meeting of the First Hague Peace Conference. This Conference set up the International Court of Arbritration, thus preparing the way for the World Court and modern progress toward the peaceful settlement of disputes between nations. It was certainly a gathering worth remembering.

Under an American president, Mrs. Sewall, the International Council of Women pushed the idea of International Goodwill Day. The American Peace Society supported it, and in 1905 the Massachusetts State Board of Education urged observance of the day in all public schools in Massachusetts.

Other states and nations rapidly followed these examples, as did the United States Bureau of Education. In 1923, the World Federation of Educational Associations, meeting at San Francisco, gave it the endorsement of educators in all lands

For several years the school children of Wales have been broadcasting a message of friendship to the children of all the world on International Good will Day. Last year they received replies from children in Argentina, Australia, Austria, Brazil, Belgium, Bulgaria, Burma, Canada, Costa Rica, Czechoslovakia, Denmark, Ecuador, England, Estonia, France, Germany, Holland, Hungary, Irish Free State, Italy, Japan, New Zealand, Norway, Nyasaland, Poland, Portugal, Scotland, South Africa, Spain, Switzerland and the United States.

Children of Philadelphia, not to be outdone, are this year sending their own greeting. Their program begins over Station W F. I. (Strawbridge and Clothier's) at 6:45 p.m. (Daylight Saving Time) with a musical number, "The Five Souls," from Beethoven's Fifth Symphony, sung by the well known Strollers Male Quartet. Rev. Joseph Paul Morris, curate of the Chapel of the Prince of Peace, in Philadelphia will give an address on "The Significance of International Goodwill Day." After another number by the Strollers Quartet, the children will give their Message of International Friendship. The program will end with the singing of "American the Beautiful" by the Strollers.

Such demonstrations of friendly interest are coming to be recognized as very valuable to develop the sort of understanding of other people which will make peace possible.

"In hearts too young for enmity
There lies the way to make men
free;
When children's friendship are
world-wide,
New ages will be glorified
Let child love child, and strife
will cease;
Disarm the hearts, for that is
Peace."

"POWER!"

REV. A. S. HUNTER

"Power" is a common topic in preaching and teaching, and likewise an object of prayer and quest. Jesus promised, "Ye shall receive power, the Holy Spirit having come upon you." Some would divorce power and the spirit, and therefore they have neither. "Power," of itself, is not a proper subject of prayer or object of desire. Spiritual power is in the Holy Spirit. Having the Spirit Himself, one has His power in Him. Without the Spirit, there is no "power" for us. Here is an electric motor. It is but a mass of dead metal, utterly power'ess. Here are two wires carrying electric current from the dynamo. They and the current are equally as powerless as the motor. Connect the wires with the motor, so the current may pass through the motor, and there is power. Open the switch, and the motor is impotent. There is no power in the motor, apart from the electric current which comes by the wires, nor can the current express its power except through the motor. There is no "power" for us as Christians except we have the Holy Spirit Himself. God does not work on the storage battery plan and "charge" us with "power." Forget about "power," quit praying for "power," stop seeking for "power," cease preaching "power." In each instance substitute the Holy Spirit, and when He is come, there will be "power" as needed. You are the moral motor through which the Spirit expresses Himself to others.

Charles G. Finney was being shown through a textile mill by the owner. They entered a room in which many girls were operating looms. The girls recognized Mr. Finney as the evangelist who was preaching in a church in town. Smiles and winks were exchanged among some of them. One, near where Mr. Finney and the owner were in conversation, became nervous and broke a thread. Trying to fix it, in her agitation, she broke more threads Other girls began to tremble and break threads. Tears began to flow. A girl dropped to her knees in distress. The owner ordered the mill stopped, and the place became a penitent's room, where some were converted. Mr. Finney was not conscious of "power" over the girls. He was not there in his capacity of evangelist, to exercise any 'power" over any one; but as a sightseer. Being himself "filled with the Spirit," the Spirit used his presence through which to convict the girls of sin, and bring them to repentance. Mr. Finney had POWER because he had the fullness of the Spirit.

Jesus promised the enduement of power, and bade the disciples "tarry" for it. He said, "I will pray the Father and He shall give you . . . the Holy Spirit." Also He said, "Ye shall be baptized with the Holy Spirit." Paul exhorted, "Be filled with the Spirit." Then that other promise, "Ye shall receive power, the Holy Spirit having come upon you." All these things were fulfilled to the disciples at pentecost. The primary purpose of the Spirit's coming is purity; "power" is but incidental to that. Peter testified, "God who knoweth the heart . . gave them the Holy Spirit, even as He did unto us; and He made no distinction between us and them, cleasing their hearts by faith." That tells us what Peter and others received at pentecost. It was heart-purity.

Receive the gift of the Holy Spirit—that is all we do with gifts, accept them, receive them. Be baptized with the Holy Spirit. Be filled with the Holy Spirit! Then, you will have the 'power" which Jesus promised. What God hath joined together, the Holy Spirit and power, we may not putt asunder.—The Methodist.

SEEKING NEW IDEAS, OR GOD?

This is by no means an idle age. More people than ever before are seeking out new inventions. Those who are religiously inclined are seeking out new ideas in the field of religion. Even those who are the most orthodox in their views are constantly seeking out new expressions of old truth and doctrines. We are by no means discouraged with the tendency of the age. Whenever the spirit of seeking and searching ceases, we have come to the point of the decline of our civilization.

The spirit of the age is to be diligent and energetic in the seeking out of new ideas and inventions, and, perhaps, in no field of thought is this spirit in greater evidence than in the field of religion. Such an age is always rife with controversies and it is only to be expected that there should be a great controversy on in the field of religion in these times. We deplore the error that is rife and the misguidance of thousands of souls, yet we are confident that much of good and valuable contribution to our faith will ultimately come out of it all.

The searching out of new ideas of God are strictly the problems of theologians and philosophers, but every body of knowledge is closely related to these and almost every discovery that may be made has a relation to theology and philosophy. All new ideas related to being and religion are properly the business of the theologian and philosopher. They should be eager for new ideas and are under obligation to work out the problems which present themselves from time to time, but of all persons to whom these new ideas come the faith of the theologian should be least affected by them. He is accustomed to face difficult problems and yet as a matter of fact many of them fail in the finding of cor-

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance...............$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

An interesting relic of by-gone days that fell into our hands recently was a court record of a case in which the fathers of the Eastern District Conference were involved with the Old Mennonites in the matter of a meeting house in which both parties claimed rights but which ended after a stubborn legal battle, in the loss of property rights in the building of our people. The part, however, that has interest is not the suit itself. Perhaps in our day such a thing would not happen and the regret is that it did happen at all. Neither party gained anything worth the cost and the hard feelings that entered into the case. The interesting matter lay in the testimony which was a rehashing of the old differences that led to the separation in 1848 by persons who were the participants in that event. The great trouble seems to have been over the matter of keeping records and doing business without a regular constitution under which to work. It was an offense at that time to suggest the adoption of a constitution that made the one suggesting it worthy of excommunication. Today we note that the same body that would not hear to such a thing then now worked under regular rules. All of which leads us to the conclusion of old Parson Jordon that "The world do move".

Recently we were in a large and wealthy church of another denomination. Near the pulpit there were painted on the wall maps of the Eastern and Western Hemispheres and here and there on these maps there were seventeen small electric lights flickering. These lights indicated the places where the church was supporting a missionary. It was quite appropriate to use lights to suggest that in those portions of the world where the lights were located the members of the church were providing that the "Light of the world" should shine for the salvation of the Christless. The idea came to the writer that by keeping visibly before the eyes of the worshippers the fact that they had a missionary responsibility in other parts of the world the missionary spirit was kept at its highest peak in this congregation. We wonder how many of our members and Sunday school scholars could point out exactly the places where our missionary interests are. It might be very helpful if there were occasional lectures and addresses well illustrated on missionary geography given in all of our churches, for it is our observation, that the more the people know of their missionaries, who they are, and the nature of their work and the country in which they work the more will the missionary spirit increase.

SEEKING NEW IDEAS, OR GOD?

(Continued from Page 2)

rect solutions to such problems and become leaders of heterodoxy whereas they should became leaders to strengthen the faith of the people in days when men become dizzy in the maze of new ideas which surround them. Because many theologians fail in the finding of true solutions to the problems which confront them and then seek to lead the people in their way, these new ideas yet get out of their proper place and become the common property of all the people.

Now when the average layman is confronted with this maze of new ideas he has not in hand the proper data and knowledge which enable him to work out a solution of the many problems which confront him, but he makes the effort, in so many cases, just the same, and the whole religious world becomes filled with the wildest of theological theories and speculations. In this matter the layman is in eror. It is not his business to be forever seeking out new ideas about God.

The first great need of the day for every man is that he should discover that in the plan of creation he has a moral relationship to God, the creator. Whenever he recognizes this relationship he becomes conscious of the fact that he has violated the propriety of that relationship by disobedience to the will of God and that sin couches at his door. Then it becomes his duty to find a solution to the problem of sin. This solution he finds in the evangel of Jesus. The only reasonable thing for the layman to do is to lay hold on the only effective solution for sin which has ever been offered to the world, salvation through the atonement of Jesus Christ, the Son of God.

Now having found God in the salvation of sin, it becomes his privilege to constantly search out the will of God concerning his manner of life. Happy is the man who discovers the will of God for his life's work and yet more happy the man who fully realizes in his heart a will to do the will of God in all things, so that the man's will is in complete harmony with the will of God in things moral and in the field of service.

The point which we are trying to emphasize is that the seeking out of new ideas may become extremely dangerous to the faith of the average thinker, even to the extent of undermining his faith because he is not prepared to work out the problems which such new ideas present. Finding solutions to the problems which new ideas present, is specifically the function of theologians and philosophers and solutions should be left to them. They in turn have no real moral right to carry the problem to the laity until they among themselves have done all that they can to come to an agreement in the matter of a solution. Further it is of far greater value to the average man that he seek out God in salvation and in obedience to the will of God than that he should endeavor to seek out new ideas concerning God. The most valuable finding of God is in salvation and in obedience to His will. Let us stand firmly upon the foundation. —Christian Conseravtor.

WHERE CHRIST WAS BORN AND BURIED

All we know is that He was born in Bethlehem, that His parents were crowded out of the inn, that after His birth He was laid in a phatne, but what a phatne is we do not know. It may have been a crib, a manger, a stall, or that part of the inn's court where strangers who could find no accommodation on account of poverty or crowds were allowed by the owners of the inn to take refuge. The cave part of the story is the invention of the Apocryphal Gospels of the third and fourth centuries, and the cattle part is the invention of artists. It is true that Justin Martyr (about 150) speaks not of the birth of the Child in a cave but of Joseph taking up his quarters in a cave "near" the village, but Justin does this because he thinks that such a residence of the parents and the already born Child fits, Isa. 33:16 (Septuagint translation). Justin apparently knew nothing whatever of the spot. It is true indeed that in the fourth century the emperor Constantine erected a church over same ground alleged to be the place, but he and his builders knew no more about the exact spot than we do. And the Latin inscription is too late to be of value (if it had been early it would have been in Greek), and was probably the work of some Crusader of the Middle Ages.

It must be remembered also that the designating of certain sites connected with Christ's life as "sacred," and the consequent reverencing of them, is late in ancient Christianity. This cult of "sacred" places did not rise till the fourth century. Generations had come and gone and wars had made the Holy Land a desolation. In the fourth century no one knew the exact spot where any event took place. Our modern feeling of curiosity as to where the spot was and of religious regard for it when found was entirely absent from early Christianity.

"The traditional sepulchre." There is no real traditional tomb of Christ, and it was not only not inevitable that His tomb should be a shrine from the first (were the Christians idolaters?), but the very contrary was inevitable. See what I have said above. By about 330 a certain spot came to be associated with Christ's sepulchre, on evidence which was probably worthless (for for 200 years no Christian knew or cared where Christ was buried), and on that spot Constantine built his basilica. But everybody knows that scholars are hopelessly divided as to where the body of our Saviour lay, and the best judges affirm that neither of the two claimants in modern Jerusalem is the real site. When I visited Palestine I was regaled with lies by Greek Catholic, Roman Catholic and Mohammedan guides. The ordinary tourist swallows these lies with beautiful simplicity. As to scientific knowledge the guide is as innocent as the poor victim.

Remember this: as to the places where Jesus lived, did His mighty works, died, etc., we know from the New Testament alone. As to the spot in the places there was no demand for two or three centuries for information, and when there was such demand it was far too late for the start of an accurate tradition.

Madison, N. J.—John Alfred Faulkner.—The Essentialist.

INTERNATIONAL GOOD-WILL DAY

Thirty years ago this spring, on May 18th, 1899, the First Hague Conference assembled at the capital of Holland. So important did its work prove to be that the anniversary of its first meeting is observed as International Goodwill Day, particularly by the schools.

Last year the school children of Wales and Monmouthshire followed their usual custom of broadcasting a message to all lands. Broadcasted from the Eiffel Tower in Paris, this message has been answered from all five continents and from nearly every country. Last year their message was:

"We, boys and girls of the principality of Wales and of Monmouthshire, greet with a cheer the boys and girls of every other country under the sun. Will you, millions of you, join in our prayer that God will bless the efforts of the good men and women who are doing their best to settle the old quarrels without fighting? Then there will be no need for any of us, as we grow older, to show our pride for the country in which we were born by going out to hate and to kill one another.

"Long live the League of Nations—the friend of every mother, the protector of every home, and the guardian angel of the youth of the world."

International Goodwill Day is an appropriate memorial of the work of the First Hague Conference. Without the hearty support of public opinion, governments are now unable to follow out policies of peace. Therefore to increase interest in and knowledge about what is necessary for the maintenance of peace is the best way to honor the men like Andrew D. White, head of the American delegation, who thirty years ago labored for peace at The Hague.

The American delegation was instructed by Secretary of State John Hay to propose the establishment of a World Court, always on the job, to which the nations would pledge themselves to submit almost every dispute which could arise. Public opinion was not yet ready for such a step, and instead of a court, the First Hague Conference set up a "court of arbitration," consisting of a list of distinguished men from among whom two nations might select arbitrators in case they wished to settle a dispute in this way.

By 1907, public opinion had become ready for a permanent court which the American delegation to the Second Hague Conference proposed. The proposal was accepted, but fell through because at that time no way could be found of electing a small number of judges from a large number of nations.

In 1920, when the World Court was established, public opinion had learned the vital necessity of having ready an effective way of settling disputes between nations peacefully. Under the guidance of the American statesman, Elihu Root, the nations agreed to elect eleven "independent judges, elected regardless of their nationality," to act as judges for the world. Such men as Charles Evans Hughes of the United States, Loder of Holland, Huber of Switzerland and Weiss of France compose the court and give the public confidence in its fairness and ability.

By June last year the World Court had given decisions in thirty-four cases, nearly twice as many as have been handled by the arbitration court at The Hague in thirty years. This indicates the greater convenience of a real, permanent court as compared to an arbitration court which has to be selected and established after a quarrel begins.

May 18th, International Goodwill Day, is really the birthday of the World Court, which grew out of the work of the Hague Conference. It is a good opportunity to consider the need of effective ways of settling disputes peacefully. This is impossible without the support of public opinion.

THE CLASH OF TWO IDEALS FOR SUPREMACY

Let no peace worker entertain a false sense of security in the present situation. It is true that the United States has ratified the Paris Peace Pact, thereby renouncing war as an instrument of national poliy. We are by no means inclined to minimize the importance of this epochal step. As we point out otherwheres in these columns, the psychological and strategical importance of this action can hardly be over-emphasized. Whereas in the past the burden of responsibility has been upon the peace advocate, inasmuch as he has had to put himself in apparent opposition to the time-honored military program of the governnment, that responsibility has now been shifted to the shoulders of the militarist. The burden of proof is now upon him to show cause why he should go contrary to the new law of the United States and of the nations of the world.

Nevertheless, the clash of the two contradictory ideals is still strong. In fact, as always happens, the very progress of such a movement for reform stirs the opposition to desperation in behalf of the old order. This has been demonstrated in the history of the anti-slavery movement, of the prohibition cause, and is now being demonstrated in the movement to do away with war and all its accoutrements. No better illustration of this may be found than in the resourceful efforts of the War Department and its friends to make increasingly popular the various phases of its activities. To the average citizen who probaby pictures our military establishment as quite small and unimportant, we would refer a speech recently made on the floor of Congress by the Hon. Ross A. Collins, himself a member of the sub-committee on Appropriations which handles the military bills. Congressman Collins shows that we have enrolled in our Regular Army 138,555 officers and enlisted men, plus over 60,000 civilian workers; in our National Guard, 180,942 officers and men; in the Organized Reserves, 114,824 officers and 5,416 enlisted men; in the Reserve Officers Training Corps, 127,141; in our Citizens' Military Training Camps, 34,575 a grand total of 661,393 officers and men. The national Board for the Promotion of Rifle Practice, under the War Department, reaches 110,000 more. This establishment is maintained at a total cost of some $328,338,815.

Significant are the means used to popularize the various branches of the service. Mr. Collins shows how popular college girls are chosen as honorary officers and sponsors for R. O. T. C. organizations in our colleges, their social graces being capitalized to popularize military training.. Fine riding horses as well as pretty girls lend color and attractiveness to the service. We are assured that there are certain schools that would probably not have a Reserve Officers Training Corps unless it were it not for the riding horses that are provided for the amusement of these young men able to ride a good horse that is furnished, fed and finely equipped by the United States government they are happy to join the Training Corps. The combination of attractive co-eds, fine horses and gala parades and reviews presents a strong appeal.

Congressman Collins points out that this popularized military establishment is beginning to have a growing political significance. "We are carrying on a very elaborate program," he says, "in training our men and women for military duty. We may expect down through the years to see the demands upon Congress grow until our military establishment reaches further and further into the life of our people." Let us again remind readers that these words are not the vagaries of a pacifist, but represent the convictions of a man who holds an official position which enables him to go to the very heart of the situation. The struggle between Eros and Mars is by no means concluded.—Messenger of Peace.

AFRAID

Russell M. Coryell

Having had all the failings of children when we ourselves were young, we, as parents, determined to raise our boys to have none of them. In the first place we decided that he was never to know the meaning of fear. There were to be no imaginary wolves lurking in the darkness or under his bed such as we had suffered from in our childhhood.

For the first three years of his life the word "afraid" was never used in his presence, or if it was it was spelled so that he could not get a hint of its significance. "Little Red Riding Hood" to him or to jump out from behind a door with a startling "Booh!" He was put at a regular time in his little bed upstairs and left there to go serenely to sleep while his parents sat down below. Fine! It worked like a charm.

On his third Christmas, with our permission, a doting aunt presented him with a gallant little rocking-horse—mouth open as he strained at the bit and nostrils spread wide and red to indicate his indomitable spirit. The boy loved it. He strode it and petted it in an ecstasy of delight. He patted its back and put his hand into the mouth to caress the red tongue and the white teeth; and at this point the aunt felt she must add a realistic touch to enhance the child's pleasure and cried out with mock alarm, "Look out he doesn't bite you!"

There was a gasp from my little boy. His hand was snatched out of the mouth and he stood petrified, waiting to be bitten. The aunt laughed merrily. We parents assured him it was a joke and after a moment he went on playing with his wooden horse—but still out of range of a possible vicious bite from the gaping jaws. Before Christmas day was passed the incident seemed to

have been dismissed for good and all. But it wasn't. My young son soon learned that his toy horse would not and could not bite but he also learned that real horses do bite, and he gave them a wide berth on the street from that day on.

Then there came the night when he woke up screaming that a horse had bitten him, and from then on he associated fear of horses with the darkness. Other animals rapidly joined the ranks. It was useless to argue or explain. Fear is not a matter of logic. A single little sentence had started fear into being but not all the sentences, however persuasive and reasonable, have yet been able to drive out fear. He is saddled with it until he shall reach an age when of itself it will go.

And until that time what are we two parents to do? How can we combat fear?

Some of our friends advise ignoring it; some advise discipline —put him in bed, blow out the light and leave him alone no matter what the boy does. Make him face it!

We are not taking anybody's advice, however. Parents never do. We are pampering our boy's fear of the darkness—at least so we are told—by letting him have a candle burning in his room till he has fallen asleep. I tried disciplining him just once and was convinced by his panic-stricken screams that if I kept it up I should be branding the fear more deeply into him, perhaps so deeply he would never get over it.

So I am pampering him, hoping to lead him by forgetfulness out of the dread clutch of fear. I know I can't argue it out of him. But I have reason to think I am weaning it out of him, for the other night, when I was putting him to bed my boy said: "Blow out the candle, Daddy. I want to try sleeping the way you and Mother do in the dark."

I wish I could announce that from that night forth he never wanted the candle again, but that wouldn't be telling the truth. He wanted it the next night. I know, however, that the night isn't far off when he will again ask to have his candle blown out and that this will occur again and again until he has learned to prefer the darkness when he sleeps, just as his daddy and his mother do.

The Salem church, Freeman, S. D., has arranged to hold a series of prayer meetings for Wednesday evenings to continue until Pentecost. Beginning with Pentecost, Rev. J. W. Reimer of Winipeg, Man., will conduct a two weeks series of meetings in the Salem church.

MENNONITE IN PARAGUAY

S. M. Grubb.

(Concluded)

The present colony numbers about 2000 souls. They are located on a section of land set aside for their exclusive use. This particular reservation, besides having been secured at a reasonable price, will be reserved for the exclusive use of this group, thus permitting them to live their own religious lives in their own way. However, provisions have been made in anticipation of other groups desiring to settle near them, should they elect so to do.

The preliminary visit of the commissioners to the land they now occupy was of such importance to them in their estimation that they erected a monument in commemoration of their visit before they left. This monument is not of stone, for the country is without stone. Wood is not scarce and such as there is of it is exceedingly hard. A tree of particularly hard wood was cut off about 6 feet from the ground. On this stump a record of the visit of 1921 was inscribed.

While the land was virgin territory a few years ago developments are speedily following. Already a railroad has been built to within twelve miles of the nearest point of the colony. We thus find that here in what we are accustomed to think of as the heart of the South American wilderness many of these South American Mennonites are nearer to communication with the outside world than they were in their homes in civilized Canada. This assures them a means of transportation whereby their products may be cheaply and quickly sent to the markets of the world. It also means that this part of the Continent is no longer an isolated one and that it will be only a question of time when outside products will be coming into the territory in quantities as great as those that will be sent out.

Naturally one wonders what progress has been made in the erection of permanent homes in which family life will be centered and the traditional piety and industry of Mennonite life fostered. Most of the present domiciles are temporary shacks built of sheet iron and such rough material as the country affords. It must be remembered that the climate is mild and house construction can well wait for the new settler to do the most important work in getting the land in shape for cultivation so that a regular and satisfactory crop may be assured. It does not mean much to postpone the building of substantial houses until other and more important matters receive attention. Yet, one may anticipate. If these pioneers run true to type, as there is every reason to believe they will, the shacks in which they now live will in course of time give way to massive and even elegant structures like the ones to be found in Mennonite settlements the world over. Again, referring to the old home in Russia, this developing in architecture is to be noted. In a little over a hundred years after the Steppes were opened to them, not only had the dense growth of horse high weeds, which furnished their first source of fuel, disappeared altogether, but in place of the mud huts they built one found great brick structures of massive construction thoroughly adapted to the needs of the country and the needs of practical agriculture.

In Paraguay the wood is hard and difficult to work. To convert it into suitable building material will require a time when labor can be spared from the present task of bringing the land under cultivation. In the meanwhile no one is suffering for the want of proper shelter, a few sections of sheet iron, some wooden poles and slabs and a straw roof serve every present need. The fact that the wood is hard and difficult to convert into good building material with primitive impliments may appear somewhat discouraging at present, but, when once it finds place in permanent and substantial buildings, there will be the satisfaction of having something that will be thoroughly enduring. With plenty wood in sight the colonists have the assurance that good building material will be available when the time comes that it will be more needed than at present.

An article broadcast by the press some months ago gave the impression that the country was unhealthy, that there was a scarcity of food and that general dissatisfaction prevailed. This is unfortunate, especially since the story had its origin in the single incident of a family returning to Canada. In a body of 2000 people planted down in an otherwise uninhabited locality it must be expected that there will be some who will not be altogether satisfied and that some will give way to a feeling of homesickness. This always has been and always will be likely to happen in colonization projects. The comfortable living of a more settled country will linger as a memory in the minds of some who have elected to enter a pioneer life without a full realization of all that it may involve. Several of the settlers upon being asked recently whether they would like to return to Canada replied that they would not exchange their little Paraguayan farms for all of Canada, and this seems to be practically the feeling of all the colonists, since very few of them have returned or indicated a desire to return.

The health problem of the colony may need some explanation. The law by which Mennonites are permitted to enter the country reads:

"No immigration law—shall impede the entrance of Mennonite immigrants into the country because of their age or physical or mental incapacity."

This simply means that much of the sickness and other forms of incapacity apparent among the immigrants had origin in Canada, and was brought into the country by the immigrants. We may well imagine that in a body of 2000 people there are sure to be some cases of consumption and other types of chronic diseases which, as time goes on, are bound to become acute. This will account for much of the sickness that may have appeared in Paraguay. The press reports had it that malaria was prevalent, but malaria is something for which the mosquito is responsible and, though there are some of these stinging little pests in the country as there are almost everywhere, those who have been in parts of Canada where mosquitoes are plentiful find it hard to imagine that they could exist in greater numbers in any other part of the earth. Persons who know the colonists and have visited them say that the general health of the people is about the same as it was in Canada.

In the report mentioned above mal-nutrition and actual hunger were implied to be a potent source of ill health and dissatisfaction. Investigation by several independent and competent visitors to the colony has developed the fact that there is not and has not been any scarcity of good food whatever at any time in the history of the colony.

It is hard at this writing to say just in what line of crop specialization the colonists will turn their efforts. But as Mennonites have always specialized in their farming it is not going far out of the way to predict that after the necessary experimentation they will discover the crop best adapted to the soil, the climate and their skill and that they will

(Continued on page 6)

THE S. S. LESSON

June 2.

Later Experiences of Jeremiah. Jer. 38:4-13.

Jer. *20*:1-6; *27*:1-38; 43:1-7.

Golden Text, "Blessed are ye when men shall reproach you and persecute you and say all manner of evil against you falsely for my sake." Matt. 5:11.

The several references to the experiences of Jeremiah made in the references of Scripture given for our lesson protray in some detail how great was the persecution Jeremiah had to bear because he spoke the truth as God directed him to speak it. Truth will eventually win over opposition, but not without a severe struggle. As Judah was not willing to listen to the truth so we find men and women in all ages who love darkness rather than light and who regard those who declare the truth to them to be their enemies and persecute and injure them in every way possible and it is amazing to find how many ways there are by which the unrighteous can injure the righteous. Enduring persecution is, according to the words of our Lord, a blessing, but it comes at a cost as all forms of blessedness come. However, it is always exceedingly worth while to endure for righteousness sake, for if earth withholds a reward for it we know that great is the reward in heaven. Jeremiah is immortal. The ages think of him as the saint who lived through troublesome times. His persecutors are scarcely remembered except that they lent themselves to an evil cause and have merited the contempt of all ages.

In chapter 20 we are told about the treatment Jeremiah received from the hand of Pashur. Jeremiah had been foretelling the dreadful downfall of Jerusalem and Judah because of their disobedience to Jehovah. Pashur was the chief guard of the Temple. He should have been concerned about protecting God's servant, instead of doing so, however, when he heard Jeremiah speak cruelly beat him and threw him into the stocks. Jeremiah called Pashur "Magor-missabib" which means "Terror on every hand" and the terrors that Jeremiah predicted did actually come to pass.

Verse *27* gives another experience of the Prophet. At this time the Caldeans were near and there was a feeling of great uncertainty in Jerusalem. Jeremiah attempted to pass the guard about the city gates in an effort to go to Anatoth, his birthplace, in order to claim an inheritance. He was arrested on the charge of attempting to desert to the Chaldeans by the Captain Iriah. The Egyptians were allies of the Jews and, as they approached the Chaldean retired to give them battle. The prophet was again tortured and imprisoned. However, the king, Zedekiah, uncertain about his position, sent for Jeremiah to learn whether there was hope of relief from God. Jeremiah's answer was that the king and people should fall into the hands of the king of Babylon. The reward for telling the truth was that the Prophet's imprisonment should be somewhat lightened and that he should receive daily a thin piece of bread. There is no hope or reason to hope that those who do righteousness and speak God's bidding shall receive much favor from the world. The world is always against God and His servants. If there is any reward to be expected by the saint it must come from God and not from those who are against God.

Again in Jeremiah 38, we have the story of another imprisonment that Jeremiah had to endure. This time terrible torture was added to his humiliation. He was thrown into a pit half filled with slime and would have perished had not God sent help from an unthought quarter. Ebed-melech was a household servant of the king and probably a negro, but he was a man with a tender heart and was ready to risk the wrath of his master by suggesting the release of the Prophet; even though he was charged with a great crime by the princes. In contrast to the hardness of heart of the leaders of the people the eunuch puts them to shame by his humane consideration of Jeremiah. In rescuing the Prophet he provided that he need not suffer unecessarily by providing padding for the cords that were to draw him up from the pit. With all this noble rescuer of Jeremiah was a man of feeling who wanted to spare other's misery and in that he set a noble example to us as well as to the people of his age.

In Chapter 33 we learn how Jeremiah was carried against his will down into Egypy where tradition says he died by stoning at the hands of his countrymen. We learn from these accounts of Jeremiah that the lot of a true servant of God is seldon easy and that in return for good service in the name of the Lord there is often nothing given but injury and persecution. We also observe that God sends messages to men in their worst times and that if they heed them they will receive His care and if they do not heed them they will suffer miserably. Judah trusted in its alliance with Egypt instead of in the Lord. Egypt fell and Judah with it. Alliances with the world spell destruction to the people of God.

PARAGUAY MENNONITES

(Continued from Page 5)

then develop it to the extent of their ability. Cotton has been planted and the soil seems to be suited for it. The corporation through whom they have secured their lands is already planning for the erection of a gin which indicates a very promising prospect for South American cotton in that section of the Continent. The sections set out to mellons proved so fruitful that the colonists did not know what to do with all their mellons. It was not expected that corn would become a major crop but it turned out that it did better than was anticipated. Various types of sorghums were tried and gave a satisfactory yield. Beans have been grown but they are expecting better results when better seed is available.

People have been asking: Is the section of Paraguay in which the Mennonites are located safe? The answer is that it is safe and considerably more safe now than before. The land company, promoting the colonization of this section, laid out and built roads and the government, taking advantage of roads built at no expense to itself, established military posts along them, thus guaranteeing effective police protection.

As in Russia, where the Mennonites soon learned that they could farm more profitably by hiring native help and devoting their own time to the supervision of the work rather than doing it themselves, so we find a suggestion of what may develop in Paraguay. At this early date Mennonites are already hiring Indians to do much of their unskilled work. Before the collapse of the Czarist government it was not an uncommon thing for a Russian Mennonite to have anything from fifty to a hundred or more hired Russian folks on his farm, and it would require no great stretch of the imagination to predict that with the development of this South American project very much like the same thing will be repeated in Paraguay.

Animal husbandry of necessity takes a leading part, if not the leading part, in the development of new lands. Again we must look to Russia for a prophetic suggestion of what may happen in South America. In Russia they developed breeds of superior stock. In the yellow eared sheep they developed a strain exactly suited to the country. Their Friesian cattle were the best in Russia while their horses could not be excelled in size and stamnia anywhere in the country. At present in Paraguay they are using oxen as draft animals, just as other pioneer settlers have been compelled to do in their primitive days. There are, however, some good horses and mules in the colony and we may be sure that a people accustomed to horse and motor power will not long content themselves with ox power. Ox teams are but make-shifts now. They are bound to disappear. One evidence of their will to produce better stock is to be seen in the way they are meeting the pork situation. The native swine do not appeal to them and already several registered boars of approved breed are in use in the colony.

It would appear from what we have learned from the Paraguayan undertaking that the Mennonites who are participating in it have the same stuff in them that Mennonites of other days, who gave up so much for the sake of principle had. We may expect that they will have to face conditions incident to beginning a new life on lands carved out of the wilderness that others before them have had to face. We may be confident that the same visions that inspired fathers of other lands and other centuries will enable them to make good on the lands under the equator.

DIVORCES INCREASE

Notwithstanding the efforts made to improve conditions with reference to marriage and divorce, the census reports for 1927, just now being issued, indicate a sad state of affairs. Marriages decreased during 1927, as compared with reports for 1926, by some 1880, or one-fifth of 1 per cent. During the same period and judged by the same standard, divorces increased in the United States by some 11,184, or 6.2 per cent.

PROGRAM,

of the All-Mennonite S. School Convention of Neb., to be held in the Chautauqua Park at Beatrice, Neb.,

on June 2, 1929, beginning at 10 A. M.

1. Opening, Song, Scripture Reading and Prayer. 2. Mennonite S. School, Beatrice.

2. Song Ebenezer S. School, Henderson.

3. A short sermon (in German), Rev. D. M. Duerksen, Jansen.
4. Song, M. B. S. School, Henderson.
5. A Talk to the Children, Bethesda S. School, Henderson.
6. Song M. B. S. School, Eldorado.
7. A short Eng. sermon, Rev. E. R. Augsburger, Aurora.
8. Song services, of which the following S. Schools are asked to take part separately.
   - a. Salem S. School, Wisner.
   - b. 1. Mennonite S. School, Beatrice.
   - c. Bethesda S. School, Henderson.
   - d. 2. Mennonite S. School, Beatrice.
   - e. K. M. B. S. School, Jansen.
   - f. Ebenezer S. School, Jansen.
   - g. M. B. S. School, Henderson.
   - h. M. B. S. School, Paxton.
9. Close—Song and Prayer

Afternoon session, beginning at 2 p.m.

10. Opening—Song, Scripture Reading and Prayer, 1. Mennonite S. S. Beatrice.
11. Song—K. M. B. S. School, Jansen.
12. Theme—The signs of a good S. school, Mennonite S. School, Madrid.
13. Song—Ebenezer S. School, Henderson.
14. Theme—The Goals of the S. School, Salem S. School, Wisner.
15. Song—Ebenezer S. School, Jansen.
16. Theme—Hints for S. School Teachers and Scholars, Bethel M. B. S. School, Henderson.
17. Song—Bethesda S. School, Henderson.
18. Children's Day, A. M. S. School, Milford.
19. Song—M. B. S. School, Henderson.
20. Reports of the Resolution and Nominating Committee.

The Committee:
A. Franz
Rev. D. M. Duerksen
Rev. E. R. Augspurger
H. H. Thiessen
H. H. Wiebe
J. J. Friesen.

PROGRAM

For the Kansas-Nebraska S. S. Convention to be held at the Pretty Prairie Church, Prettry Prairie, Kansas, May 20, at 9:30 A. M.

Convention Theme: "Challenge of the Sunday School to the Young People.

MORNING SESSION

Instrumental Music—Pretty Prairie S. S.
Song Service—H. F. Janzen
Opening by Chairman—Rev. P. K. Regier
Minutes of previous Convention
Appointment of Committees
Ladies' Chorus—Pretty Prairie S. S.
Address—"Youth Facing the World of Today."—Rev. Fred Smith
Music—Melody Four
Theme: "Through Knowledge to Conduct"—Willis Rich
Closing Song and Prayer.

AFTERNOON SESSION

Song Service—H. F. Janzen
Business meeting—Election of officers
Roll call of all S. S.
Music—Melody Four
Theme: "Education for Peace through the S. S.—Rev. Philip Wedel
Special Number—Halstead S. S.
Mixed Chorus—Emmaus S. S.
Theme: "Interdenominational Training through the S. S."—Curt Siemens
Collection
Report of Committee on Resolutions
Choir—Pretty Prairie
Closing Song and Prayer.

CONTRIBUTIONS

RECEIPTS FOR THE TREASURY OF THE PACIFIC DISTRICT CONFERENCE and Portland, Ore., City Mission from Jan. 5th, 1929, to May 1st, 1929 which are as follows:

Mrs. Wilford Eden, Lind, Wash., $25.00; First Mennonite Church, Upland, Calif., $119.16; Ruff Salem Church, Ruff, Wash., $6.51; San Markus Mennonite Church, Paso Robles, Calif , $30.50; S. O. Circle of First Mennonite Church, Upland, Calif., $10.00; First Mennonite Church, Aberdeen, Idaho, $23.19; S. S. Class First Mennonite Church, Upland, Calif., $3.50; Ruff Salem Church, Ruff, Wash., $12 66; S. S. Class Menno Church, Menno, Wash., $5.00.

Gratefully acknowledged,
Jno. C. Jantz, Treas.

EMERGENCY RELIEF COMMISSION RECEIPTS

For the Month of April, 1929.

For Russia: J. F. Schmutz, Sedgwick, Kansas, $50.00; Church and S. S., Pratum, Ore., $40.00; San Marcos Church, Paso Rohles, Calif., $11,30; W. P. Rempel. Pasadena, Calif., $15; First Menn. Ch., Mt. Lake, Minn., $36.25; Rudolf Riesen, Hillshoro, Kan., $25.00; Mike J. Stahl, Freeman, S. Dak., $150.00.

For Germany: Mrs. K. Busenitz, Newton, Kan., $100.00; Wilhelm Busenitz, Newton. Kan., $100.00; Frau H. Penner, Beatrice, Nebr., $5.00.

For General Fund: First Menn. Ch., Aberdeen. Idaho. $17.60; Bethlehem Ch., Bloomfield, Mont., $50; First Menn. Ch., Upland, Calif., $22.45; Bethel College Menn. Ch., Newton, Kansas, $27.65; First Menn. Ch., Newton, Kansas, $81.11; West Zion Menn. Ch., Moundridge, Kan., $36.00; Ebenezer Ch., Goteho, Okla., $12.00; Halstead Menn. Ch., Halstead, Kan., $58.75; Escondido Menn. Ch., Calif., $7.77.

For Canada: Alexanderwohl Ch., Goessel, Kansas, $61.22; San Marcos Ch., Paso Robles, Calif., $22.50; First Menn. Ch., Mt. Lake, Minn., $26.11; Emmanuels Ch., Aberdeen, Idaho, $27.89; Brudertal Ch., Hillsboro, Kan., $38.85.

For China: Hoffnungsau Ch., Inman, Kan., $34.44; John P. Schmidt, Goltry, Okla., $10; Matilda Schmidt, Goltry, Okla., $10; Malinda Schmidt, Goltry, Okla., $15.00; Anonymous, Whitewater, Kansas, $50.00; J. F. Schmutz, Sedgwick, Kansas, $50.00; August Schmidt, Meno, Okla., $25; Bethel Ch., Inman, Kansas, $30.00; H. D. Voth, Escondido, Calif., $10; Colfax, Wash., Ch., Almota, Wash., $28.50; Hoffnungsau S. S., Moundridge, Kansas, $20.22; Eden Ch., Moundridge, Kansas, $460.00; Gerhard Friesen, Bluffton, Ohio, $5.00; a brother, per Isaac B. Fast, Goessel, Kansas, $10.00; Sr. Christian Endeavor, Immanuel Menn. Ch., Los Angeles, Calif., $29.21; Alexanderwohl Ch., Goessel, Kansas, $118.25; from a friend, Canton, Okla., $18.50; Eden Ch., Moundridge, Kansas, $25.00; W. N. Claassen, Adelaida, Calif., $10.00; Bethel Menn. Ch., Fortuna, Mo., $40; 11. Menn. Ch., Beatrice, Nebr., $114.81; Bethel College Menn. Ch., Newton, Kansas, $180.52.

For Near East Relief: Zion Menn. Ch., Donnellson, Ia., $32.88.

April 1st, 1929, balance	$ 11.85
Received for:	
Russia	327.55
Germany	205.00
General Fund	313.33
Canada	176.57
China	1294.45
Near East Relief	32.88
Total	$2361.63
Paid out during month	$2325.20
May 1st, balance on hand	$ 36.43

Gratefully acknowledged,
C. F. Claassen, Treas.

REPORT OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES FOR APRIL, 1929

For Famine Relief, China: Dorcas Soc., Wayland, Ia., $50.00; Junior Mission Sew. Soc., Henderson, Nebr., $25; Bethel Sollege Ch., Mission Soc., $25; Sew. Soc., Laird, Sask., $75.00; Bethel Ladies' Mission Soc., Fortuna, Mo , $50 00; Sew. Soc., Reedley, Calif., $35;

For General Treas., Foreign Missions: Jr. Mission Sew. Soc., Henderson, Nebr., $25.00; Bethel College Ch., Mission Soc., $25.00.

For Home Missions: Bethel College Church Miss. Soc., General Treas., $25.00; Sew. Soc., Laird, Sask., general Treas., $25.00; Sew Soc., Berne, Ind., Girls' Home, Winnipeg, $25.

For Printing and Postage, Ex. Committee: Tabitha Mission Sew. Soc., Beatrice, Nebr., $3.75; Sew Society, Arena,, N. Dak., $1.05; Zion Sewing Soc., Elbing, Kan., $1.50.

Miscellaneous: Bethlehem Sew Soc., Bloomfield, Mont., Boy, India, $30.00; Mrs. J. C. Mehl, Upland, Calif., Biblewoman, India, $30.00; Miss Justina Friesen, Rosthern, Sask., orphan, India, $30.00; Mrs. B. A. Friesen, Rosthern, Sask., orphan, India, $30.00; Sew. Soc., Reedley, Calif., three orphans, India, $90.00; Tabitha Mission Sew. Soc , Beatrice, Nebr., orphan, India, $30.00; Ebenezer Sew. Society, Gotebo, Okla., Evangelist, India, $25; Sew. Soc., Laird, Sask., orphan, India, $30.00; do., Lepers, India, $75.00; Ladies' Aid Soc., Menno, Wash., Immigrants, Canada, $20.00. Total $781.30.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR APRIL, 1929

Salem S. S., Freeman, S. Dak., $100; Rosenort Ch., Laird, Sask., $31.00; Christian Ch., Moundridge, Kansas, $118.00; Interest, $78.95; First Menn. C. E. Soc., Newton, Kan., $30.00; Schowalter Sisters, Talmage, Nebr., $3.00; Emanuel S. S. Class, Noble, Ia., $10.00; Friedenstal Ch., Tampa, Kan., $42.16; Emergency Relief Com., $1,710.30; Zion Ch., Elbing, Kan., $368.76; Sew. Soc., Hillsboro, Kan., $75.00; Salem Ch., Freeman, S. Dak., $200.00; Magdalene S. Landis and children, Fclcroft, Pa., $1 50; Hoffnungsfeld S. S., Moundridge, Kan., $53.59; Tabor Ch., Goessel, Kan., $120.62; C. D. Epp, Henderson, Nebr., $15.00; English S. S., Henderson, Nebr., $14.36; Menn. Ch., Colfax, Wash., $30.00; Menn Ch., Liberal, Kan., $50.00; Friend, Pratum, Oreg., $5.00; First Ch., Lostwood, N. Dak., $50.64; Emmaus Ch., Whitewater, Kan., $15.00; Ruff-Salem Ch., Ruff, Wash., $15.64; Home Mission Board for Mission Quarterlies, $70.43; Rudolf Mueller, Halstead, Kan., $5 00; Bergtal S. S., Pawnee Rock, Kan., $23.84; Alexanderwohl Ch., Goessel, Kan., $256.15; Ch., Wadsworth, Ohio, $41.00; Ch., Goessel, Kan., $29.50; Katie B. Schmidt, Halstead, Kansas, $25.00; S. S., Monroe, Wash., $24.42; Bergtal Sew Soc., Winkler, Man., $21.00; Bergtal Ch., Corn, Okla., $15.50; Immanuel Ch., Los Angeles, Cal., $100.00; D. G. Dyck, Los Angeles, Calif., $30.00; First Ch., Berne, Ind., $1473.15; J. J. Soldner, legacy, Berne, Ind., $200.00; Hebron C. E Soc., Inman., Kan., $35.00; Sunshine Workers' Class, Philadelphia, Pa., $30; Friendship class, Upland, Calif., $35.00; Swiss Ch., Whitewater, Kan., $155.02; Ch., Arena, N. Dak., $7.70; Abe P. Unruh, Lostwood, N. Dak , $20.00; Ch., Greensburg, Kan., $16.00; Sisters of Menn. Deac. Hospital, Beatrice, Nebr., $30.00; Grace Ch., Pandora, Ohio, $60.85; Zion S. S., Donnellson, Ia., $30.00; Ebenezer Ch., Bluffton, Ohio, $200.00; Ch., Buhler, Kansas, $16.16; Ch., Burrton, Kan., $7.90; immigrant, Waterloo, Ont., $1.00; Mrs. M. Horsch, Beatrice, Nebr., $10.00; S. S., First Ch., Bluffton, Ohio, $100.00; Ch., Medford, Okla., $9.89; Ch. and S. S., Pratum, Ore., $31 75; Hebron Ch., Buhler, Kan., $41.17; Gnadenberg Ch., Whitewater, Kan., $49.01; First Ch., Upland, Calif., $33.16; Union meeting of Missionary Soc. of Grace, St. John, Ebenezer and First churches, O., $23.38; A. M. Ch., Milford, Nebraska, $31.87; Mrs. Jac. Goertz, Hillsboro, Kan., $5.00; Ch , Pretty Prairie, Kan., $287.77; Bethel S. S., Inman, Kan., $27.64; J. J. R. Claassen, Beatrice, Nebr., $50.00; Johannestal S. S., Hillsboro, Kan., $68.11; Flatland Ch., near Quakertown, Pa , $17.00; Ch., Butterfield, Minn., $8.25; Bergtal Ch., Pawnee Rock, Kan., $27.07; Emanuel Ch., Aberdeen, Idaho, $27.88; Church, Newport, Wash., $3.00; Conference Trust Fund, $566.09; Sichar Ch. Cordell, Okla., $19.25; Ch., Herbert, Sask., $437.90; Herold Ch., Morden, Man., $21 30; Bergtal Ch., Altona, Manitoba, $432.21; Sew. Soc., Steinbach, Man., $30.00; Bergtal Weisenamt, Altona, Man., $49.79; Gerhard Neufeld, Dudsbury, Alta., $55; C. E. Soc., Altona, Man., $40.00; P. R. Epp, Morden, Man., $75.00; S. S., Gretna, Man., $12.63; P. B. Friesen, Altona, Man., $11.55; Sew. Soc., Altona, Man., $40.00; D. W. Friesen, Altona, Man., $12.50; Altona collection, $19.00; Lowe Farm collection, $4.60; Plum Coulee collection, $18.88; Bergfeld collection, $3.21; Calvary Ch., Quarryville, Pa., $21.14; Bethlehem S S., Bloomfield, Mont., $204.00; S. S. and C. E. convention, First Ch., Paso Robles, Calif., 68.08; First Ch., Aberdeen, Idaho, $39.99; Busy Bee Soc., Donnellson, Ia., $90; Bethany Ch., Kingman, Kan., $14.15; St. John Ch., Pandora, Ohio, $90.00; Friend, Newton, Kan , $10.00; Grace S. S., Pandora, Ohio, $162.18; Ex. Com. of Mission Soc., (Receipted by Mrs. J. G. R.), $115.00.

Total, $9.613.54.

Bal. in bank on April 1, 1929		$ 606.79
Gifts for:		
General Fund	$6,498.85	
Orphans, Teachers, etc.	435 00	
India Station	54.00	
China Relief	1,909.22	
Interest and Rents	645.04	
Gifts for Sundries	71.43	9,613.54
Balance and total Receipts		$10,220.33
Notes Receivable		6,000.00
		$16 220.33
Paid on orders during month		$14,783.41
Bal. in bank on May 1, 1929		$ 1,436.92

Gratefully acknowledged,
J. G. Regier, Treasurer,
J. E. Regier, Asst. Treasurer.
Newton, Kansas.

JOTTINGS

Missionary John Thiessen and family who landed in this country several weeks ago are located in Inman, Kansas, where they expect to spend the greater part of their furlough.

The Oklahoma Bible Conference was held in the Neuhoffnungstal church, Meno., Okla., April 28, 29 and 30. Preparations were made for the entertainment of a large number of guests.

The Ministerial Conference of the Western District conference was held April 24 in the Inman, Kansas, Mennonite church. Rev. M. M. Horsch of Beatrice, Neb., presided. Rev. C. H. Voth was secretary.

Prof. Gustav Enns of Goshen, Ind., who is connectted with the departments of German and Philosophy in Goshen College, visited the Berne, Ind., church last Sunday and delivered an address on the subject, "The Well Balanced Religion."

Mrs. E. P. Ruth of Reedley Calif. sends the following notice to Missionary societies: All missionary societies west of the Mississippi River sewing for our mission stations in India please send their goods prepaid to Mrs. W. P. Ruth, 1061 West Ave., Reedley, Calif., not later than June 1. Freight charges are 15c per pound. In addition to the sender's name on the outside of your package or box, also write the name of your missionary society. In order to avoid confusion the same person sending the package should also write concerning and send money for freight. Please send two lists, one in package or box and one in your letter.

Arrangements are completed for the Bethel College Summer School which will be directed by Dr. Thierstein. A strong faculty has been engaged. The sesssions will last six weeks beginning June and ending July 31.

Last Sunday evening the Sunday school of the Berne, Ind., church held a Bible Memory and Story Telling Contest. Gene's men's chorus from South Whitley, Ind., presented a sacred concert on the afternoon of April 28 in the Berne church. The men's choir of the church will return the concert some time in June.

An interesting speaker at the East Swamp, Pa., church was Mr. Augustine Rose who addressed a full house giving his reason why he left the Catholic church. On account of the absence of the pastor, Rev. H. G. Nice, at Conference the evening services of May 5th were under the direction of the young people. Mrs. Wallace Markley was the leader of the senior society and Miss Lena Beidler led the junior society.

That there are hardships and sufferings among the Mennonittes of Russia there can be no doubt. The few years that have passed since the famine have given little opportunity for forewarding ahead and the opposition of the Communists to all religion is designed to entirely destroy their spiritual life. Two letters appearing in the Missionary Messenger of recent date give one an idea of both the material and spiritual needs of our Russian brethren. They read as follows:

"Outside of this need for material relief, there is another need from which our congregations suffer everywhere and which cannot be compared with this material need. The Communist party has recently increased its anti-Christian propaganda. Their "Organization against Religion" becomes continually more active. Those who are teaching Sunday Schools are being held to a more strict account wherever there is any work done with children. The song festival organizations have in many places had to disband or be threatened with arrest. Preachers are now ordered to serve only in their own congregations. This rule is made with the intention of stopping all evangelistic work. Certain of the preachers, deacons and song leaders have had to appear before the G. P. U. and under the direst threats have had to sign papers promising not to carry on their work further. The workers in our congregations are certainly living thru fearful times and it is most necessary to pray much for them. Naturally many brethren here are doing that, and the help is being felt on the other side. In prayer lies a great power against which even the "Reds" fight in vain."

The second letter was dated Feb. 24, 1929.

"In answer to your question whether we are actually hungering, I want to write you exactly what the conditions are. Real hunger we ourselves have not yet experienced. Our food consists of barley and bread from corncobs. Potatoes we have none, but have purchased a few for seed. However, we are still thankful that we have something to eat, even if we must put our-selves on rations. However, many others are already starving, and besides have nothing to provide heat. The wheat is again all gone, frozen out, so that in the coming summer we have little to look forward to.

From the outside world it is almost impossible for us to get any news. We are entirely cut off. A year or so ago one could still send money out of Russia for purchasing books, but now this is no more possible. For one who loves books, this is a great privation. Most of the people read and re-read the old books and newspapers that were printed before the war."

The Mennonite Home for the Aged Frederick, Pa., recently enlarged to double its former capacity with a number of important improvements was dedicated on Sunday, April 21. A very large audience had gathered. They had come from every point of the Conference point. Rev. G. T. Soldner was in charge. Rev. A. J. Neuenschwander gave an address on Mennonite Welfare work in the Mennonite church. Rev. N. B. Crubb, one of the founders of the Home and a member of the Board of Managers for thirty years, gave an address on Historical data and interesting reminiscent data. The dedication prayer was offered by Rev. A. M. Fretz, chairman of the Eastern Dist. Conference. An orchestra of seven pieces from the Hereford Church furnished the music.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

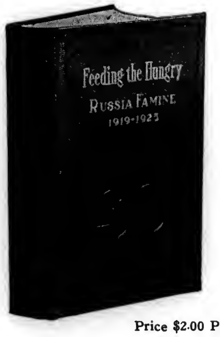
The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite
"Other foundation can no man lay than that is laid which is Jesus Christ."
VOL. XLIV BERNE, INDIANA, MAY 16, 1929 No. 20

TO ALL OUR MISSION WORKERS OF THE PAST AND THE PRESENT—

Goessel, Kans., April 29th, 1929.
Dear Brethren and Sisters:

The board passed a resolution during the last board session that this year be celebrated as a kind of jubilee year of the 50th anniversary of the beginning of our mission work in America. Inasmuch as a general gathering is not well praticable, we ask you herewith each to contribute something toward this purpose by writing an article for our church papers in one or both languages, in which you relate some outstanding experiences, particularly experiences with individuals coming from darkness into light. This does not mean that other material is excluded that may stimulate mission interest in praise and prayer.

It being already somewhat late in the year to begin with this plan, the missionaries in India and China will not get their material here before the last half of the year, say by August or so. Therefore we would ask the workers in America to send in their articles now before the others arrive, in order not to crowd the editors too much the last part of the year. The order in which they will appear will naturally depend somewhat upon the length of the same as they may fit into the space reserved for this purpose. As much as posible we would wish to publish the articles in the order of the length of service of the writers. They may be sent to the secretary as usual.

Cordially Yours,
P. H. Richert.

NOTES AND COMMENTS

Palestine, after the World War became a mandate of the British Empire. This mandate has only fifteen years more to run and there is considerable speculation as to what may happen after that. As Palestine is the door way to the Near East it is altogether likely that Great Britain will not let it slip form its grasp, though the League of Nations may have something to say in the matter. Should the League decide that it is capable of self government it is evident that three plans are open. Either it may receive Autonomy or it may become a part of a new Arabian Empire or there may be a seventh Dominion of the British Empire. Should the latter become a fact that country wil be able to develop to its fullest advantage.

Lancaster County, Pennsylvania, the seat of one of the earliest Mennonite settlements is in the midst of the celebration of its bi-centennial. By act of assembly, May 10, 1729, the county was established. It is one of the richest, if not the richest, agricultural counties in the United States. Nearly all of the various Mennonite branches in the country have representatives in Lancaster county.

A news paper in New York a hundred years ago complained of the numbers of swine suffered to run about the streets of the city and notes a case of a child being attacked and seriously injured by an enraged hog. One who now visits that city may well be able to find thousands of children who never saw a live hog. One can hardly amagine that the semi-rural town of a hundred years ago is now the largest city in the world in which the world's wealth centers and a population drawn from every corner of the world makes its home. How happy we would be if it could also be said that New York is noted as one of the world's great centers of Christian life. True, New York has many Christian people, but its materialism and its teeming masses of humanity who do not think of God makes one feel that here is also one of the places in which there is great need of the gospel.

Swarthmore College, Penna., sent a party under the leadership of Dr. John A. Miller into the Dutch India Island of Sumatra to observe the total eclipse of the sun on May 9. The observers left the United States on Jan. 19, and upon their return will have traveled 24,000 miles in order to have recorded the eclipse lasting only 305 seconds. Dr. Miller is said to be the only man ever to view distinctly seven of the sun's total eclipses. Here is a party of men who think it worth while to devote so much time, energy and money to get a glimpse of five minutes at one of the wonders of nature. If they value this opportunity let us bear in mind that we only have to look around us wherever we happen to be to see sights of what God hath wrought equally as wonderful.

"Discussing the academic side first, I consider a college education most important because it teaches a man to think for himself, to reason out his problems clearly and logically and to have a vision of what may happen in the future. The college man does not retain all of the information he obtains from his studies, but the value of the mind-training he receives in studying cannot be even estimated. Many college men 'kick' about the studies which they deem impractical, and cannot see the value of their education until ten or twelve years after graduation."—Zullinger.

This year marks the completion of a half century of Methodist work in Burma. It was begun by Bishop Thoburn in 1879 and is now facing a heaving challenge to wider fields of usefulness and new responsibilities. The Jubilee year finds three of the five district superintendents in the Burma Conference, men of Asia, preachers chosen to lead their people into the establishing of a church whose life will be rooted in the country. Theirs is a heavy task. Burma has been one of the most indifferent and unresponsive of fields for Christian evangelism, writes the Indian Witness, and the walls of spiritual lethargy will not collapse through any human agency.

"The most significant modern migration from Africa is the Berber invasion of France, "writes Miss Ruth Rouse, secretary of the Missionary Council of the Church of England, in the April issue of the International Review of Missions. "France has become an immigrant country and is absorbing immigrants in her mines, factories and fields at the rate of 600,000 a year. An Englishman distriputing portions of Scripture in the west of France round Nantes and La Rochelle uses Bible portions in sixteen languages, including not only European tongues, but Arabic, Kabyle and Chinese. The Kabyle portions are for the Berbers—the autochthonous race of North Africa found in Algeria and Morocco. They entered in labor corps during the war, and since the war have been pouring in as laborers in vineyards, docks, mines and factories, especially in motor factories. They are now at least 100,000 strong and the large majority are found in and around Paris. Here we have a Moslem community, disintegrated in many ways morally and socially by their contact with western civilization; but for that very reason far more accessible to western ideas, including Christian, than ever they are in their moslem home surroundings."—Foreign Missions Conference.

Long pastorates are always suggestive of devotion and faithful service on the part of both pastor and people. When a pastor has spent many years with a church, and the church has grown strong under his ministry, it is pretty good evidence that he has been a hard worker, a student, devoted to the people of his church and a faithful preacher of the pure Gospel of God. Nothing else would keep people and pastor together so long. Long pastorates do not belong to Americans alone. There is a Japanese Baptist church in Seattle, Washington, which has just celebrated its thirty-fifth anniversary. Its pastor began his wok with the church when it was organized, and has continued with it for three and a half decades. The church has a membership of 300, property valued at $65,000 and an annual budget of $12,000.—Presbyterian of the South.

The Constitution embodies and enshrines much of Bible teaching on the rights and duties of the people. Its granting of full liberty of worship, according to the dictates of each man's conscience, is a sound Bible principle. God does not coerce man to worship Him; He reasons and persuades and seeks to win his free and willing obedience. The bill of rights in the Constitution expresses a Christian conviction of the essential political and civil rights of man. That power comes from the people; that the government can exercise only the powers expressly given to it by the people; that the legislative, judicial and executive powers shall never be in the hands of a single person; the right of local self-government; the prohibition of slavery and of that twin evil. the liquor traffic; and equality of citizenship—to mention only a few of the basic principles of the Constitution—instantly show that it gives definite expression to great Christian principles.—Expositor.

THE ULTIMATE SIGNIFICANCE

From that day when Bluffton had 19 students to the present with its splendid group of 381, to the future when hundreds more should be on its campus, there attaches far-reaching significance.

The college has made one dollar do the work of ten. Everybody related to it has sacrificed to bring Bluffton to its best for church and for youth.

Approaching our educational crisis, surely you who believe in education that is earnest and sufficient; you who know the need of our young people stabilized in faith, clarified in thinking, inspired to their best, will come to the help of this college.

The goal of $350,000 by September 2, 1929, for assuring recognition of Bluffton College by standardizing associations, is of such import that we must achieve it. To this end, every breath is a prayer, every day is a milestone, every effort is a sacrament.

WOMENS ORGANIZATIONS IN THE EASTERN DISTRICT CONFERENCE

Howard G. Nyce

Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In the Olivet discourse we are reminded of the fact that there is a great work to be done by the followers of Christ. We have reasons to believe that the women have done a great work in helping others as far back as the time of Christ. We need only turn to the ninth chapter of the book of the Acts to find that this holds true. When Peter came to Joppa he was told of a woman who had been noted for her many good deeds. I love to read the account of Dorcas because she was sadly missed after her departure from the other friends, for we read that when the disciples heard that Peter had come that they sent two men, desiring that he come at once. No doubt the two men told of their mission for we read that Peter arose and went with them. When he came to the place of mourning, they brought him into the upper chamber. Here he found all the widows weeping and showing the coats and garments that she had made.

Notice the word "widows". We are led to believe at once that it was the mission of this good woman to look after and take care of the women who had lost their husbands. Furthermore, we believe that some, if not all of the widows had chidren, for whom Dorcas was concerned. At any rate the women convinced Peter of the great work she had done and how much they would miss her.

Peter, we are told, put them all forth, that is to say, asked the women to leave the place, so that he might be alone. We find that he knelt and after praying called to her and said, "Tabitha, arise." He gave her his hand and lifted her up and then called the women into the room again, for the scripture records, that "when he had called the saints, and widows, he presented her alive."

I would that all our Ladies Organizations would read and meditate on this beautiful record of another woman's organization.

When I was approached to talk on this subject, I at once decided to get in touch with the different Ladies Organizations of of our churches and get some information concerning the work in each church. I am very glad to report that the majority answered very promptly and I will try to give you some historical facts concerning these organizations. While some have been organized for a number of years we know that the ladies of the churches did work which is not and never will be recorded. In the early days of the Mennonite church, there were times when certain families needed assistance, and without a doubt the ladies got together made or donated the articles that were needed in certain homes. In your own community, not as a church but as neighbors, was it not the custom, especially in a case of sickness and death, that you ladies went to your neighbor and said, "Tell me if there is something I can do for you," or perhaps, "Do not hesitate to awaken me any hour of the night if you need me." Well! I can say there still are such communities in America and I believe I am safe in saying that the average Mennonite mother would say, 'Feel free to call on me at any time, if you need me.'

But now shall we turn to some of the reports as they were forwarded to me within the last two weeks. I am giving the reports. not in order as I received them nor in the alphabetical order but as the Ladies organized I asked four questions; the first, name of society; When was it organized? What is the nature of the work of your society? and last, Where or for what purpose is the money used? It may be that some society is older than the report I am about to give, but if that be true, I did not get the report.

The Ladies Aid Society of the Upper Milford Mennonite Church of Zionsville, Pa., was organized in the year 1881 by the Rev. Vandersmissen and his wife. These meetings were first held at the home of the late Brother and Sister Henry G. Schantz. The meetings are now held at the homes of the members of the Society. We do mostly quilting to raise our money, which is used for Missions, and for upkeep of the church. Every year at Christmas, we send a box of clothing to some Mission. The last two years these boxes were sent to Rev. and Mrs. Rudolph Petter, of Lame Deer, Montana. We also sent forty-one pounds of Clothing to Canada this last year.

In the First Mennonite Church of Philadelphia they have two Ladies Organizations. The first one was organized in 1881 and is known as The Ladies Aid Society of the First Mennonite Church. The money of this society is used in the home church. The second ladies' organization is known as "The Sewing Circle" of the First Mennonite church of Philadelphia. It was organized in 1914. All the money is used for missions.

The Deep Run Sewing society was organized in the early '80's. The exact year is not known. This organizations spends all its time in sewing for the poor. The money from the members is generally used to buy material.

The report from the Hereford Church, Bally, Pa., shows us that it was organized in or about 1886. However, several years before it was organized the Ladies gathered to sew for the Indians. The organization is known as the "Hereford Ladies Aid Society." Besides quilting the organization holds several socials during the year to help raise money. The money is used for Foreign and Home purposes.

From West Swamp we got the following report. Our society is known as "The Ladies Aid and Missionary Society". It was first organized in 1888 and was then called the "Women's Sewing Society." It was reorganized in 1912 and the first name mentioned, "Ladies Aid and Missionary Society" was adopted. They do mostly all quilting, besides sewing they hold two Pie and Cake sales each year. When the society was first organized in 1888 all the money went to missions. Since 1912 half of the money has been used for missions and the other half is used in the home church.

The next report comes from Souderton. The name of the organization is ,"The Ladies Aid Society of the Souderton Mennonite Church." It was organized June 1895 with thirteen members. Of these, some have moved away, others were called away. Only one is active in the work at the present time, namely Mrs H. D. Detwiler. The aim of the society is to awaken an interest in mission work both home and foreign. Sewing is the main work. We make clothing for our Mission Station at Basna, India. Used clothing is sent to the Russian people who are living in Canada. Some years we also sent clothing to Altoona. Some quilting is done for local people. For this we charge a nominal rate. From the dues, which are ten cents a member each month, and from the money received from the quilts and comforts we buy the material to make the clothing for our mission station. For no definite purpose is our money used, only when there is need and if we have sufficient funds. Last year we furnished bedding for one room in the old folks home amounting to about $35.00. Furthermore, we have started a Women's Missionary Circle. We are not organized as we just began our meetings in December. We meet once a month and have mission articles read or take up a study of some book on missionary work.

The Ladies Organization of the Second Mennonite church is

(Continued on page 7)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

The late meeting of the Eastern District Conference in the city of Altoona was remarkable for several reasons. Its fine missionary spirit was noted and commented upon by several who addressed the Conference. The fact that it was held in a neighborhood that less than twenty years ago had not a single group of Mennonites belonging to the conference and now has seven regular places of meeting is indicative of the fact that the Conference is spreading out. An examination of the writings of John Oberholtzer, the outstanding personality of the Conference at its beginning, will show that on several occasions he visited west of the Susquehanna River and was favorably received by brethren, especially at Richfield, where there is a congregation that only last year came into the Conference. Those who went from the eastern counties to attend the Conference came by train or by auto. By train it took seven hours, by auto a long day. In Oberholtzer's time the trip was not to be despised and involved a long and tedious journey. The city of Altoona, now over 70,000 inhabitants, was then a mere village. But times change and we realize that conferences also change—and grow. Our tasks differ from those of our fathers but the same principles they upheld are ours and it is our duty to foster and further them.

———o———

Recently we had opportunity to examine a large folio Bible printed by John Baer of Lancaster, one of the family famous for the almanacs it has published for considerably over a century. The date of publication is 1819. In those days Bibles were printed upon subscription and the names of the subscribers appear in an appendix in the back of the book. The significant fact about this volume is that so many familiar Mennonite names appear, especially in the districts where Mennonites were located. A Bible of the size of this one represented no small outlay of cash in a time when cash was not very abundant. Perhaps if some of our readers will look up the old Bible inherited from grandfather they will recognize the names of one or more of their ancestors. We who live in a time when Bibles are about the cheapest books to be purchased can hardly appreciate the sensations felt by our fathers when they were able to secure so splendid a copy of the Sacred Scriptures. It may be that because the Bible represented such a costly investment it was held in greater reverence by some. At any rate we ought to be glad that any one, no matter how limited he is in a financial way, may own a Bible.

———o———

CORRESPONDENCE

Butterfield, Minn., May 2, 1929. Dear Readers of the Mennonite: God's richest blessings be with you all.

I find great pleasure in reading reports from other churches. We become better acquainted with our sister churches—their activities and problems and we may learn one from the other.

The first quarter of the New Year is in the past. Its blessings and opportunities will never return. Many are not among the living any more but God has been merciful to our little flock except that He picked a bud—the seven-month-old son of Mr. and Mrs P. P. Franz, to open into full bloom in heaven.

His departure was keenly felt but we should not begrudge any one of the joy of being with our Heavenly Father.

The Lord also spoke very earnestly in our midst when He called a young lad of eighteen after only two days of illness. May it be a warning to young people that we can not be too young to give our hearts to God.

Our church activities have been going on regularly. Much interest is manifest in Sunday School and the enrollment is steadily increasing especially in the primary grade.

We have arranged a sand table and object lessons to illustrate the lesson stories.

A Teacher Training Class has been organized which is conducted during the S. S. hour by Rev. Louis Linscheid.

We were favored by a cantata, "The Risen Lord", ably rendered by a chorus of ladies voices from the different denominations.

Our Ladies' Aid sale was held on the evening of April 18 in the church basement. The sum of $143 was taken in.

A Mother's Day program is being prepared for May 12.

A number of young people are desirous to have catechetical instruction with the view of uniting with the church later on.

Spring work is delayed this year year on account of cold and rain. We are having icy north winds blowing every day. The gardens are not all put in but the trees are being clad with verdure.

Mrs. Elizabeth Friesen.

THE LILY IN HISTORY

The first mention of the lily in the Bible, in the seventh chapter of 1 King, tells us that the Phoenician architects of Solomon's temple decorated the capitals of the columns with "lily work"—that is, with leaves and flowers of the lily corresponding to the lotusheaded capitals of Egyptian architecture: "And the chapters that were on the top of the pillars were of lily work in the porch." This early we discover the religious significance of the flower.

Jesus made the lily immortal and spread its fragrance throughout the ages when he said: "Consider the lilies of the field." If the lily of the Old Testament and that of the New Testament be identical, which there seems no reason to doubt, the plant designated by these terms must have been a conspicuous object on the shores of the Sea of Galilee; it must have flourished in the broad deep valleys of Palestine, among the thorny shrubs and pastures of the desert and must have been remarkable for its rapid and luxuriant growth.

The ancient Egyptians selected the lily as a pattern for the capitals of their dusky pillars. It became the first great ideal out of which they built their stupendous architecture and afterwards became an important factor in the architectural decorations of Assyria, Greece, India, and Japan. The Franks when seeking an emblem for France chose the lily. They carried them in garlands in their hands and entwined them about their spears. King Louis VII adopted them for the royal escutcheon, while on every warriors azure shield were emblazoned three golden lilies, and for years after the kingdom that had made the fleur-da-lis its standard was known as Lilium.

The white lily has always been the emblem of purity. Says Rossetti:

> "The lilies say: 'Behold we
> Preach without words of
> purity'!"

The lily was said by the Greeks to have been formed by the milk of Hera, queen of the gods, and in contrast to the red rose of Aphrodite, goddess of love, typified purity. Mena in his institutes compared the life of Abraham in the land of Haran to a lily, his soul remaining pure as a white lily in muddy waters amid the seductive influences which won even Terah, his father.

It has been used in Christian art as one of the symbols of the Virgin Mary. It is placed by her in the representations of the annunciation. the time when Gabriel was sent to tell her that she was to be the mother of the Most High, and in the enthroned Madonnas it is frequently placed in the hands of attendant angels more particularly in the Florentine Madonnas, the lily as the emblem of their patroness being chosen by the citizens as the device of the city. For the same reason it became that of the French monarchy.

There is a legend which tells how that when Jesus rose from His tomb on that resurrection morning and stepped upon the earth an Easter lily bloomed wherever his foot touched the soil; hence the

> "Lily white with hearts of
> gold"

is the true Easter flower. It is the flower of hope and has been made the symbol of life.

Dear to unnumbered hearts today is the lily. Christianity has taken it for her coronation flower. The lily has risen above all the flowers of the field, and the Easter lily above all its varied and beautiful kindred, because it is the symbol of the resurrection of the Lord Jesus Chist from the dead and of our immortality through Him.—Methodist Protestant.

When Thomas Aquinas visited Rome, and was shown the gorgeousness of the papal palace, the Pope, it is said, remarked to him: "Well, Thomas, the church in our day cannot say, 'Silver and gold have I none.'" "No," replied Aquinas, "Neither can she say, 'In the name of Jesus Christ of Nazareth, rise up and walk.'" Ah! how often has it been the case, that when the church has been increased in riches and worldly wisdom, she has correspondingly decreased in spiritual power and piety.—Sel.

The Christian Exponent "Chat"

REACH FOR A LUCKY

A friend has sent me a bulletin which reports the progress that is being made in a campaign to counteract the influence of the contemptible advertising on the part of the American Tobacco Company. Their slogan, "Reach for a Lucky instead of a Sweet", which they have written everywhere on land and sea and in the sky at an expenditure of millions of dollars has apparently accomplished the desired result. The average consumer does not reason when he buys such articles as cigarettes or candy. He acts more frequently upon suggestion. And when it comes to making suggestions, the tobacco interests are past masters. Their slogan worked, even though it is perfectly nonsensical. A potato with one eye can see that a Lucky Cigarette cannot take the place of a sweet, or an ice cream cone, or an apple or any other article of food. That this kind of advertising has resulted in an increased sale of tobacco to the disadvantage of the manufacturers and distributors of wholesome food is certain proof that people like to be humbugged.

It may be that sweets as well as cigarettes have much to answer for in disturbing the health and normal functions of the growing child. But if a good reason exists for smoking Luckies, or Old Golds or any other brand, it has not yet been brought forth. The American Medical Association has issued a statement in which the propaganda of the "Lucky Strike" manufacturers is branded as "essentially vicious". Medical science condemns the use of cigarettes as injurious to health. And this is sufficient reason for sensible young people to abstain from getting into the habit of smoking them.

AS OTHERS SEE US

An advertising circular issued recently by the manufacturers of a certain brand of automobile tires contains an article on "Old World Flavor." Get on your car, the writer suggests, and at Reading, Penna., go - - - - etc., until you come to the Mennonite settlement and there enjoy "old world flavor." It seems extraordinary to him that the women wear white caps "like the women of Holland" and the men wear straight coats and broad brimmed felt hats. Particularly interesting to him was the "footwashing" ceremony which he was fortunate to witness at a religious service.

The outside world has a lot of difficulty in understanding us Mennonites. The name itself strikes others as being peculiar. Any group of people is generally known by its peculiarities. And so we are known by the things which make us different from others. In most matters we are not any different from other Christian people. We believe in the same God, we read the same Bible, we sing the same hymns, and we hold for the most part to the same articles of faith. But we are known to many outsiders merely by the external peculiarities of some groups of Mennonites. Our ideals, our aspirations, our history, are not so well known. Especially lamentable is the influence of the book "Tilly" found in many public libraries, which is really not a picture but a caricature of Mennonites.

But this, at least, is heartening. that others see us as religious people. In the above mentioned article occurs this sentence: "The Mennonites actually live their religion." Let us live our religion. If we do that the Lord will surely forgive all of our external oddities.

"HONESTY AND THRIFT MENNONITE VIRTUES"

Under this caption appeared an article in the Los Angeles Times recently by a writer who had visited the community in which the San Marcus Mennonite Church is located near Paso Robles, California. The article is another illustration of how others see us. It reads as follows:

"Prosperity in any agricultural enterprise comes as a result of effort applied over a period of years. Such has been the case with a settlement of agricultural folk who now own and farm some of the best and most productive land in San Luis Obispo county. These farmers belong to a religious sect known as Mennonites, who stress right conduct and who believe in peace and not in war.

"The Mennonites came originally from Germany, Switzerland, and along the Russian border, and many have migrated to the United States and settled in various States.

"In 1896, five families left one of these settlements in Nebraska and came to California. Later, they were joined by other families, and after living at San Marcos and on the Garfield ranch of 10,000 acres, they rented land from the Pacific Land Company. In 1901, they obtained a part of the Paso Robles Land Grant, and settled in the York Mountain district, ten miles from Templeton. There they found good soil, rolling land with rich valleys between, and a growth of oak and pine covering the hillsides.

"Recently, they celebrated the twenty-fifth year since their settlement in that district and the erection of the Mennonite church there. On this occasion about half of the original members were present. Some of their pioneers had died and a few had left the colony for other locations, but children and grandchildren have come to increase the number until now in place of the original thirty-five individuals, there are thirty-five families. Many of them are large ones, too, for children are valued as a gift by them.

"The original settlement included the families of Abraham G. Claassen, Jacob Hege, Sam Hunsbarger, Ed Leisy, and G. Schroeder. Of these, Abraham Claassen has twelve children, eight boys and four girls, and his son J. E. Claassen has ten children, among them two sets of twins who are now attending Templeton High School. Many of the boys and girls are going away to the cities to school. Usually, the boys return to take up their life again on the land, but the girls, it is said, do not return, and generally find homes for themselves elsewhere.

"The church, with its little graveyard, and the schoolhouse nearby are the centers around which the life of the little community revolves. From the church, with its services still conducted partly in German and partly in English, radiates a religious atmosphere which is distinctly a part of the community, and which began with the erection of the little frame building and the coming of the Rev. J. Wiebe, the first pastor.

"Religion, thrift, and loyalty are the outstanding characteristics of this prosperous community. The well-kept farms, and the neat homes with their well-scrubbed floors tell a story different from that of many a rural community.

"Even the mail boxes with their repetition of the old family names tell the story of brother standing by brother, and as you wander among these farms you find these same family names repeated over and over. Though the sons of one family may be scattered about the settlement, they are yet bound closely together by customs, speech, and religion, and are often reticent with strangers, so that unless you can speak their mother tongue you will need to prove yourself before you are admitted to the inner circle of the community life.

"The best land in the country that section has been called, and it has been said that you couldn't buy a foot of land there, but one of their own number laughed at that. He declared that the value of land had not gone up much since he had come there. The price is about the same now as then, but most of the farms of the Mennonite settlers are much larger, and with the second and third generation growing up now, many more farms are being developed.

"Several hundred acres are often included in one man's holding, which usually includes grain land, pasture, timber and orchard, with a huge red barn and a comfortable home to complete the picture. Horses, cattle, swine and sheep graze over pastures and wooded hillsides. The soil being good crops flourish and respond to the painstaking care which they are tended."

THE EAGLE'S NEST

A sermon by Rev. H. T. Unruh,
Halstead, Kansas.

Text: Deut. 32:11-12.

How much you and I miss in life just because we do not take time to observe and time to meditate! Many a message from God never reaches us because we do not receive it. You and I do not take the time to study the ways and customs of the eagle and so we miss the great message from God, the wonderful sermon God preaches to you and me. The writer of Deuteronomy had more time than you and I and so he received the great message from God. Listen:—"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them beneath them, on her wings; So the Lord alone did lead him (Abraham) and there was no strange God with him."

The writer of Deut. knew the eagle's ways of life and so must have found it most wonderful—and wonderful it is. When I think of the massive rocks such as the Pillars of Hercules or those of Williams Canyon, Colorado, hundreds and hundreds of feet high—no one can climb to them—there the mother eagle builds her nest—there the mother eagle lays her eggs—there the mother eagle hatches her young—there the mother eagle carries them food—there the young eaglets grow. Then soon something happens you will hardly believe me—there comes a time for the eaglets to fly—the mother eagle

wants them to fly—the eaglets are afraid, they look down, it's so deep, they rush back to the nest but oh mother has destroyed the nest and now she pushes the eaglets off the cliff into the deep. They fight, they scream. The old nest is all they knew. It has been their home. It was the place that kept them warm. There they were fed and now the deep. Yes, the mother eagle pushes them off the cliff and then flies right beneath them and teaches them how to fly.—She watches them and guides them but the nest is destroyed. Now what is the message the author of Deuteronomy means to bring to his people and what is the message that comes to us from the heart of the ancient writer?

The writer portrays God in the mother eagle and in the nest he but sees men's natural resources, history, time, life. Summing it all up—a man's environment. In the eaglet, what else but mankind—you and me. And oh what a wonderful picture it is, if once understood! The writer looked back into the history of his people—looked back to Abraham. There he saw God the Almighty destroy the nest.—Abraham had to leave his home—home—with all it meant to him of parental love and care and play and pleasure and rest and shelter and all home can mean to anyone. Abraham had to leave. But as an eagle stirreth up her nest—fluttereth over her young, spreadeth abroad her wings, taketh them on her wings; so the Lord alone did lead him and there was no strange God with him. Oh a wonderful message! God—destroyer of the nest, but God—carrying him as a mother eagle her young.

History is but the story of destroying the nest, politically, socially, economically and even religiously. How often has philosophy destroyed the nest. Education has done the same. Every time I marry a couple it means the destruction of the nest. Every time I conduct a funeral I feel the nest is destroyed. When Copernicus told men and women that the earth was round he destroyed the old nest. Dr. Martin Luther destroyed the nest. Paul destroyed the nest. Jesus Christ, as he was, destroyed the nest as no one ever did. He healed on the Sabbath. He ate with publicans and sinners. He took pity on the sick, the sinners, the neglected and all. How good the Jews felt in the old nest even though the sticks were dry and hard. They knew how to stand on the street corners and pray and make the demanded sacrifices, and fast mechanically. The old nest and how they loved it even if they had outgrown it—God sent Jesus Christ and destroyed the old nest. The eaglets were pushed out of the old nest and oh how deep the precipice! It seemed bottomless. The twelve were first to be pushed out and off the cliff and they surely loved the old nest as did all the other Jews. How the Jews refused to spread their wings of faith and fly and we know what happened to those who refused to fly and develop their wings of faith. And yet there was no strange God with them. It was but the God who had always been with them and always had destroyed the nest in the past and tried to develop their wings of faith.

It is a wonderful message indeed. Have we learned it? What about this day and age? I am sure we all feel that the nest is disturbed. We are alarmed. We refuse to move, refuse to spread our wings. The cliff is high, the deep is so deep when we look into the future. How we love the old nest! how we cling to the old dry sticks! Take it politically. How many still live in the land of long ago, still hold to ideals and ideas of some other political body. In my experience I find that the next generation not knowing the land and practices of their forefathers take on the ideals of the land of their birth and there is a wide gap between parent and child in ideals and ideas and practices. The oncoming generation cries for peace and the older says it can't be done. —Why? Take it socially. How things change and we resent it even if for the better. Customs change and yet how hard to change. Style changes, surely a great change and how we resent it. Our next generation takes on a different language and how we fight it at any cost. The old nest is disturbed. You can't help it being so. Is it all bad? Now even religiously this is true. Beginning with Jesus the nest was disturbed and ever since it has been so even as Jesus said,—ye shall see and hear greater things as yet. New discoveries have been made, new philosophies have come on the scene and science has made a most wonderful contribution to our knowledge and our life. Way back in Nicea the nest was well built. People thought so at least and ever since there have been people in the church who tried to build the nest safe and secure for all the days to come and yet the nest has always been destroyed. We form our creeds and doctrines and they are well and good for the time being. The unfortunate thing is that some people think they must be good for all times and ages. The nest must be destroyed so that our wings may develop.

It was my lot not so long ago to look through one of the larger telescopes and view some of the heavenly bodies invisible to the naked eye. The universe then and there became a new universe for me—more wonderful, and with it came a greater creation and a greater and more wonderful and more lovable God and Father of us all. What would become of our faith if the nest were not destroyed? The author of Deuteronomy says: God's way is the way of disturbing the nest. My friends, the eagle is made to fly. It will never learn to fly in its little nest of dry twigs. I sometimes wonder about the faith of men and women of today, who, facing the great realities of life, can not see anything but evil in all movements and changes of the hour when probably they should in faith see the hand of God in this world of ours and say—there is no strange God with us. Such is but God's way of growing our faith. Now I know the eagle is not rushing into eaglehood—slow, slow—short flights first, but one thing I am sure of—the more eagle the more flight, the greater the spiral. At first the eagle was so scared but later how glad that it learned to fly. For the purpose of stressing the truth let me say the eagle later often looks back to the old nest and wonders why and how it could have been so scared. Friends, you and I are made to fly, speaking figuratively. How many people love to stay in the old nest and never venture out. Do you know that the old nest will leave you and me a weakling some day unless we venture out? In spite of some of the very best intentions some men and women of today may have, is not the attitude so many take towards this age and its signs of the time such that must hinder or weaken faith? It takes wings to fly—it takes wings of faith to live. The call of today is for wings and not for the old nest. There are two wrong attitudes we may take in regard to the nest. One is over-valuing the nest as so many do today and so they never get out and hence are but of little faith. The other extreme is to undervalue the nest —mock it and make fun of it when really for the time being it was good and served a good purpose.

As for me I shall not forget the nest but I will fly, yes, indeed fly, rather than stay in the nest; for I know the same God that led Abraham out of the nest is leading me today. Are you disturbed today, my friend? Listen --one good look into the face of the Man of Faith as he hangs on the Cross of Calvary knowing there is no strange God with him and a deeper study of the Gospels—and I know you will swing out over the deepest of all depths with wings of faith that can not fail knowing that "as an eagle stirreth up her nest—fluttereth over her young, spreadeth abroad her wings—taketh them on her wings—so the Lord alone did lead him" (Abraham) and leads you and there was no strange God with him and there is no strange God with you. Swing out. You can never drift beyond His love and care.

"THOU GOD SEEST ME"

One day the astronomer, Mitchell, was engaged in making some observations on the sun, and, as it descended towards the horizon, just as it was setting, there came into the rays of the great telescope the top of that hill were a large number of apple-trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody saw them, feeling certain that they were undiscovered. But there sat Professor Mitchell, 7 miles away, with the great eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them.

So, often it is with men. Because they did not see the eye which watches with sleepless vigilance, they think they are not seen. But the eye of God is upon them, and not an action can be concealed. If man can penetrate, with the searching eye which science constituted for his use, the wide realm of the material heavens, shall not He who sitteth upon their circuit be able to know all that transpires upon the earth which He has made the resting place of His feet?—Publisher Unknown.

He walks in the presence of God that converses with Him in frequent prayer and communion; that runs to Him with all his necessities; that asks counsel of Him in all his doubtings; that opens all his wants to Him; that weeps before Him for all his sins; and that asks remedy and support for his weakness; that fears Him as a Judge, reverences Him as a Lord, and obeys Him as a Father.

S. S. LESSON
June 9

The Story of the Rechabites, Jere. 35:1-19.

Golden Text: "We will drink no wine" Jere. 35:6.

Jeremiah frequently resorted to visible illustrations in impressing the truths he set out to teach. This is one of the simplest but most effective forms of teaching. Our Lord also often used this method, as when he pointed to the lily or the sparrow for a subject, or, when he took a little child and placed him in the midst of the disciples. In the Book of Acts we have Paul bound with a girdle to symbolize the time when he should become a prisoner in bonds. There is every reason why the teacher who desires to impress his pupils with the goodness, the wisdom and the power of God should select some of the great works of God to illustrate his truths. When the uttered word is reinforced with something visible as an illustration it appeals to the heart in two ways instead of one. The preacher and the Sunday school teacher should learn to master the art of illustration. This does not merely mean story telling as an entertainment, but means that truth should be presented in the way that makes the strongest and most abiding impression.

The Rechabites were a people with an interesting history. "By the house of Rechabites is meant the clan descended from Rechab. This clan was descended from the Kenites, a desert tribe to which the father-in-law of Moses belonged. Some of them had settled in the south of Judah and others in Naphtali in the north of Palestine, but the Rechabites in question were a nomadic division of the clan which had come to Jerusalem because the Babylonian army then in Palestine made it unsafe for them to roam around. Jeremiah was bidden to take these nomads to one of the chambers which surrounded the sanctuary of the temple, and give them wine"—Wells.

These strange people in their unusual dress and with their unusual method of living naturally attracted the attention of the people of Jerusalem for in their lives they offered such strange contrasts to the manner of life of the city. No doubt they were regarded as fools and cranks, but their lives were one great rebuke to the unreliable dwellers of the city. In the first place, they valued the wisdom of their fathers and lived up to the noble traditions of many years. On the other hand, the people of Judah were guilty of despising the teachings of their pious fathers. The Rechabites, though a small people, were preserved because of their faithfulness to principle. The people of Judah were rushing on to certain destruction because they abandoned principle and gave themselves to sin and self indulgences. Then, the Rechabited were the exponents of the simple life. The ease and the luxury of the cities and settled communities which spoiled the people of Judah were no temptation to the Rechabites who sought to do right, as they saw it, and were commanded to do by their father rather than live in luxury and destroy themselves. If there is one thing needed in this our present generation it is to get back to the simple life. Pleasures, amusements, gratification of the desire for luxuries and easy living spells certain damnation.

The Rechabites were a temperate people both by training and inclination. They had been taught to shun strong drink and they showed no inclination for the thrill of tasting it. The curse of any nation is strong drink. Its record of evil consequences to all who used it and to the innocent dependants of those who used it is a long and terrible one that speaks of numberless ruins of body, mind and soul. The one bowl offered them, it might be argued, would not have done them harm, but it would have been the sacrifice of their honor and we do not know how far into wrong it might have led them. It is in the first glass that the ruin of the drunkard begins. Surely, if he never takes the first glass he will never have to pay the price of drunkenness. The example of the Rechabites is the example of a teetotaler. A man may not think of himself as a very great power in the community but the non-drinker is a mighty power by his abstinence for temperance and right living. Surely the drunkard is not a good example for any one to follow in any community. In a sense, the offered drink to the Rechabites may be understood as the offer of the social gass. This did not obligate them to sacrifice a noble principle and the invitation to drink as a social measure can honorably be refused by any one who values his self respect and aims at a life that is a worthy one to himself and his neighbors. Poorly as national prohibition is enforced we see its advantages everywhere.

"JESUS IS THE CHRIST"

William Powick, D. D.

Yes, "Jesus is the Christ." And it is the primary aim of the Gospel records to convince the world that it is the supreme fact of the ages, and upon this fact—not theory, nor doctrine, nor dogma but historical fact—the Gospel message lays its supreme emphasis. Indeed, it is this fact with its inherent implications, that constitutes that message. John made this very clear when he declared that they were "written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name," and herein lies the prophecy and potency of everything that follows. This is the victory that overcometh the world, even our faith in this supreme fact of the ages, that "Jesus is the Christ;" that He was the Christ when the angelic choir announced His birth to the shepherds and God vouchsafed for His identity to Simeon and declared it by a voice from heaven at His baptism. Through all those intervening years of obscurity He had been "the Christ". The cry of "Jesus only" might have been justified by the wide-spread ignorance of His Christhood during the intervening years of "no reputation", but to raise that cry now is to betray one's ignorance of or disbelief in the Gospel record of His nature, His wisdom and His message. There is no "Jesus only." But thank God there is a "Jesus the Christ", through whose sacrificial life and vicarious death he became "able to save the uttermost all that come unto God by him."

There are three facts—not theories nor doctrines but outstanding biblical facts—that demonstrate the falsity and, consequently, the folly of the notion that faith in the sufficiency of "Jesus only", without concern as to the things that constituted him "the Christ", and in any intelligent appraisal of His nature and mission these facts must be reckoned with.

1. God was tremendously concerned that the world should not only know and believe in Jesus, but that the world should be assured that "Jesus is the Christ", His only begotten and well beloved Son, the Saviour of the world. Else why did He send the angelic choir to celebrate His birth and to send the shepherds to pay their allegiance to Him? And why the special assurance to Simeon that he was circumcizing the long-promised and expected Messiah? And why the voice from heaven at His baptism formally assuring the world "This is my beloved Son in whom I am well pleased." For ages God had been speaking at intervals to the fathers by the prophets concerning His coming. He had given a multitude of signs by which He should be identified when He came—every one of which were fulfilled in Him and in no other that ever lived. It was not only vital that their world and ours should know that He came but what He was, how He came, whence He came and Why He came. Whether He came with the previously described credentials and really was "the Christ", or some adventurer; and whether to exploit them for His own sake or sacrifice Himself for their sake. God realized that the relation of men to "the Christ" would turn upon whether they believed that He was not merely Jesus the man or Jesus "the Christ of God." Hence the vital importance of faith.

2. For the same reasons Jesus was tremendously concerned that the world should believe that He was the Christ." It was and is a "law of the spirit of life in Christ Jesus" that "without faith it is impossible to please God" and therefore to receive His blessing. Faith in what? Faith in the revealed word of God. And this "word' included the record of God concerning His son, "the Christ". Hence Jesus was concerned to inquire, "Whom do men say that the Son of Man am?" "Whom say we that I am?" To the woman of Samaria who said to him, "We know that Messiah cometh," he promptly replied, "I that speak unto thee am he." To the blind man who asked, "'who is the Lord that I might believe on Him," the answer was, "thou hast both seen him and he is that speaketh unto thee." To the Jews who, like our Modernists, denied that He was "the Christ" He said, "If ye believe not that I am he ye shall die in your sins." When they added insult to injury by impeaching the chastity of his mother—as men are doing now—by implying that instead of being "the Christ" He was the bastard son of Joseph, He said, "ye are of your father the devil." His chief concern was that all should, for their own sake, know him not only as the great teacher, the mighty wonder-worker, the compassionate friend of men but "the Christ of God." And after His resurrection His final word to a couple of His Modernist disciples was, "O fools and slow of heart to believe all that the prophets have written"—and they saw He was right.

3. The Apostles were tremendously concerned, for the same

reasons, that the world should believe that "Jesus is the Christ". It was their primary emphasis; the issue in every conflict." It was the aim and substance of Peter's sermon on the day of Pentecost when 3000 were added to the Church. "The good fight of faith is not in the sphere of fleshly lusts." "We wrestle not against flesh and blood." Therefore "the weapons of our warfare are not carnal," but, suited to the real sphere of conflict; and are "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing every thought into captivity to the obedience of Christ." Our real conflict is against that pride and presumption of mind that exalts the reasonings of mere intellect above the revelation of God's word. Our real fight is against the enemies of faith in the word of God—which is not merely true but truth itself, and our weapons are the "girdle of truth!" the breastplate of righteousness"—"which is by the faith of Jesus the Christ;" the "greaves of peace", preparedness for every onslaught of the enemy of peace with God through faith in "the Christ;" "the shield of faith" in these eternal verities "wherewith ye shall be able to quench all the fiery darts of the wicked;" "the helmet of salvation" to protect against megalomania on the one hand and fanaticism on the other; and "the sword of the spirit which is the word of God"—the only offensive weapon in the Christian's armory, so brazen had become the denials of the Christhood of Jesus in his day that John wrote "who is a liar but he that denieth that Jesus is the Christ, he is anti-Christ." And again: "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son."

For the same reasons the devil from the beginning has constantly been tremendously concerned to stop the preaching of the fact that "Jesus is the Christ". It is at this point that his utmost ingenuity and industry have found fullest exercise. He began his efforts in the Garden of Eden to destroy faith in the word of God, and he is still on the job. He knows that when faith in the fact that "Jesus is the Christ" is gone the Christianity of "Jesus, the Christ," is gone, and all is gone. It is clear that the Modernist conception of "The Christ" is that of the ancient Jews who nailed Him to the cross, and of their "-father the devil"—hence the conflict that is dividing the Church. —The Methodist.

WOMENS ORGANIZATIONS IN THE EASTERN DISTRICT CONFERENCE

(Continued from Page 2)

called, "The Ladies Aid Society." It was organized in 1897. It seeks to be useful in the work of the congregation where opportunity affords. It meets every month. The money it raises is for the benefit of the church. It features the social side of women's work as well as raises money.

Next we hear from the Bethany Church, Quakertown. The name of the organization is, "Ladies Aid and Missionary Society." It was organized January 20, 1902. The nature of the work of this organization is making garments for different mission stations, quilting, holding pie and cake sales for benefit of their work. The work is supported by dues from members and honorary members. Part of the money received is used in the home church when needed. They support an orphan in India and donate to mission causes both home and foreign.

The Ladies Aid and Mission Society of Bethel Mennonite Church, Perkasie, was organized Sept. 16,1905. The object in organizing was to assist the congregation financially and spiritually and to assist in mission work wherever led or directed to give. The funds are raised by free will offerings, and by monthly dues at the rate of ten cents per member, and sometimes by quilting and sewing. The funds are divided, those received from dues or otherwise earned are put into a fund for the local church. The free will offerings are used to buy material to be made into clothing for the needy or the money itself contributed. They have been sending the clothing to mission stations in Montana

The Ladies Aid Society of the Germantown Mennonite church was formed in April, 1906 under the pastorate of the late Rev John W. Bayley. With less than a dozen members the old church, which was sadly in need of repair, was papered, a cellar dug and a heater installed. Then a new carpet was laid. All this was done in less than a year. So in through the twenty-three years they have aided in every good work. Not only did they work in their own church but have contributed to missions and sent flowers and food to poor, sick and bereaved and also helped pay to the care of the church and contributed to the minister's salary.

The East Swamp Ladies Aid Society was organized in 1913. During the winter month the ladies meet at the home of a member every Wednesday. They receive money from pie and cake sales, from quilting and from membership dues of ten cents per member. They also hold a social once a year which is the windup of some special way of raising money. Several years ago every member and friend of the church and society was given a little bag. In this bag every one was requested to put a cent for every year since birth. This netted over a hundred dollars. At the present time every member of the church and friend of the society has a bag in his or her possession. In this bag we put one cent every day it rains up to the time of the social. Then the bags will be brought to the social and opened. The amount of the contents to be announced during the social hour. All the money since the society organized was used for the church. The past year they purchased a hundred new hymnals for the church and paid the paper-hanger for the work of papering the entire church.

The Springfield Mennonite Ladies Aid Society was organized Dec. 30, 1922. They make clothes for some mission stations in Montana, also the last few years they sent clothing to Canada. They raise their money through dues and quilting. The money is used for material for clothes, and some cash to foreign and home missions. Springfield also has a mission circle. They meet the last Wednesday of each month. They have recitations and readings, and then study the mission fields. All the money is used for mission purposes.

Last but not least we have the Ladies Aid of the Lansdale Mennonite Mission. It was organized Feb. 29,2928. They do sewing and quilting and the money is used for welfare work. They have fourteen members.

This concludes the reports of the various churches. The report is incomplete because not all the churches responded. The reports as they came to me are very encouraging and I thoroughly enjoyed to receive this information. I am glad therefore that this task was assigned to me for I found in this little task a great deal of pleasure. That the Lord may richly bless all the efforts of the Ladies Organizations is my sincere prayer.

PROGRAM

For the Kansas-Nebraska S. S. Convention to be held at the Pretty Prairie Church, Prettry Prairie, Kansas, May 20, at 9:30 A. M.

Convention Theme: "Challenge of the Sunday School to the Young People.

MORNING SESSION

Instrumental Music—Pretty Prairie S. S.
Song Service—H. F. Janzen
Opening by Chairman—Rev. P. K. Regier
Minutes of previous Convention
Appointment of Committees
Ladies' Chorus—Pretty Prairie S. S.
Address—"Youth Facing the World of Today."—Rev. Fred Smith
Music—Melody Four
Theme: "Through Knowledge to Conduct"—Willis Rich
Closing Song and Prayer.

AFTERNOON SESSION

Song Service—H. F. Janzen
Business meeting—Election of officers
Roll call of all S. S.
Music—Melody Four
Theme: "Education for Peace through the S. S.—Rev. Philip Wedel
Special Number—Halstead S. S.
Mixed Chorus—Emmaus S. S.
Theme: "Interdenominational Training through the S. S."—Curt Siemens
Collection
Report of Committee on Resolutions
Choir—Pretty Prairie
Closing Song and Prayer.

DEATH

Schrag. — Katharina Schrag, daughter of Andreas and Katharina Schrag, was born in Horodisch, Poland, December 27, 1844. She was a weak and sickly child from infancy so that her mother frequently made the remark that it would be a blessing if she could die. The Lord's plan was otherwise, and though her weakness did not leave her, still she could be a blessing to untold many. In the year 1859 she was baptized upon her confession of faith in the Lord Jesus Christ having accepted Him as her personal Savior. On the 28th of December 1862 she was married to Christian Schrag who preceded her in death on the 28th of November 1925. The Lord blessed the union with 7 children, 4 sons and 3 daughters; 4 children dying in infancy. One son, Andrew C. died in 1905. They also adopted one child, Benjamin Nightengale, who died in 1920. In the year 1874 she came to America with her husband and then 2 children, settling first near Freeman, S. Dak. In 1882 the family moved to Salem, Oregon, and in 1885 to Eugene, Oregon, coming to Menno, Washington, in 1900. Very quietly and peacefully and almost unnoticed she went home to her Savior on Friday morning, April 26. She attained the age of 84 years, 3 months, 29 days. She leaves to mourn her departure 1 son, 1 daughter, 1 daughter-in-law, 12 grandchildren, 4 great grandchildren, a large number of relatives and friends. Though they mourn, yet they know that she is at home with her Savior Jesus Christ. Funeral services were conducted in the Menno Mennonite church, Sunday afternoon, April 28. Rev. P. R. Aeschliman and Rev. M. J. Galle speaking words of comfort.

JOTTINGS

The Fifth Annual Mennonite Young People's Retreat will be held in Bluffton College campus, Bluffton, Ohio, June 26 to July 3.

Hereford Mennonite church, Bally, Pa., celebrated its spring communion last Sunday The 8th annual Mother's Day Musical under the auspices of the C. E. Society was held Monday evening, May 13.

Rev. J. M. Suderman last week assumed management of Bethel Hospital and Deaconess Home, Newton, Kansas. He will direct the business affairs of the institutions and represent their interests in the community and with the public in general.

The graduating exercises of Witmarsum Seminary are scheduled to take place Thursday evening, May 23. Rev. John Frederick Moyer, of Bethel College, Newton, Kansas, will deliver the commencement address on the subject, "Spiritual Equipment."

Freeman College, Freeman, S. Dak., celebrated May Day with appropriate exercises. The College will hold its commencement June 5. There will be eight graduates from the academy, twenty from the intermediate normal course and six from the junior college.

The leper asylum church, built on the Leper reservation at our mission at Champa, India, was dedicated Sunday, April 21. The building is a spacious edifice built of concrete and iron under the direction of Ferdinand Isaac who also is supervising the construction of the hospital units at Champa. The total cost of the building is about $5,000.00 which was raised through the efforts of the lepers themselves, the Mission to Lepers, and friends in America.

Dr. S. K. Mosiman of Bluffton College and Rev. S. M. Musselman, of Bluffton, Ohio, visited the Eastern District Conference and after its session motored east, visiting Philadelphia, New York and other points in the interest of the college.

Mrs. Jacob Balzer of Mountain Lake, Minn., the mother of Rev. J. J. Balzer, who had attained the ripe age of 93 years and 7 months and was one of the pioneers of the Mountain Lake settlement was buried a week ago. In 1911 she and her husband who was then living, celebrated their Golden Wedding. She is survived by 3 sons, 4 daughters, 33 grandchildren and 37 great grandchildren.

Bethel Hospital, Mt. Lake, Minn. is an institution of which the community is proud. During the past year it has cared for 750 patients. The hospital is connected with Bethel Deaconess Home and Hospital, Newton, Kansas, but plans are now on foot to make it an independent work. The association, under which the hospital is operated, is in splendid financial condition.

The Second Mennonite church, Philadelphia, celebrated its 30th anniversary Sunday, April 12. The speaker at the morning service was Rev. V. B. Boyer of Allentown, Pa. The Sunday school marked the occasion with a program. At the evening service the various organizations of the church participated. A booklet giving an account of the work of the church during the thirty years, was distributed as a mememto of the occasion. The work of the church began in a hall over a stable and was then continued in a private house until the building of the church in 1899. Rev. S. M. Grubb has been the pastor of the church since the beginning.

The Women's Executive Committee wants to remind sewing societies that it is time to prepare the sewed garments for India. Those of the Eastern and Middle districts sent theirs to Mrs. E. A. Luginbill, Berne, Ind., and others to Mrs. E. P. Ruth, 1061 West Ave., Reedley, Calif. The goods should be sent by June 15th. 15 cents per pound should go with the shipment to cover the freight to India.

Brother and Sister Cornelius Jantz of Odessa, Washington, celebrated their golden wedding at their home two Sundays ago. The congregation at Ruff and their children, relatives and friends were the guests. The feature of the occasion was an address given by their pastor, Rev. M. J. Galle, who took for his text the latter part of I. Sam. 7:12. He then related in brief the history of the married life of Bro. and Sister Jantz in which he, having previously been furnished the material, brought out many interesting accomplishments in the home as well as for the good of the community and the church, which was much appreciated by those who had the privilege of hearing it. Bro. and Sister Jantz were born in Russia 72 years ago. They came to America in 1872 on different ships and were married in South Dakota. They raised a family of nine children, five of whom survive.

Many of the delegates who attended the meeting of the Eastern District Conference at Altoona last week came from the eastern part of the state and made the two hundred mile trip by auto. The drive through the mountains was greatly enjoyed by many who seldom have the opportunity of visiting mountainous country. The hospitality of the Altoona people made the visit all the more enjoyable.

On May 5 Rev. C. H. Suckau of Berne, Ind., delivered a missionary address in Trenton, Ohio, Rev. J. E. Amstutz, pastor of the Trenton church, was absent attending the meeting of the Eastern District Conference. Rev. Jasper Huffman, D.D., of Marion College, Marion, Ind., preached in the Berne church during the absence of Rev. Suckau.

Preliminary plans for the $100,000.00 Musselman Memorial Library to be erected at Bluffton College have been approved by C. H. Musselman, the donor of the gift and the drawings and specifications for the edifice are being completed. Work has been started in clearing the grounds for the building and contractors have been invited to submit bids. It is hoped to begin actual work on the building before the end of May.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

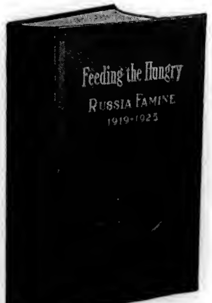
The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, MAY 23, 1929 No. 21

Notes and Comments

Clifton Forge, Va.—May 14.—"Most industrial eye accidents and much of the defective vision among industrial workers are preventable," said Miss Eleanor P. Brown, of New York City, secretary of the National Society for the Prevention of Blindness, in an address here today before the annual convention of the Virginia State Federation of Labor. "Approximately 15,000 of the 100,000 blind persons in the United States lost their sight because of eye hazards in mines, factories and shops."

The address of Miss Brown is part of a cooperative program to save the eyes of industrial workers inaugurated by the American Federation of Labor and the National Society for the Prevention of Blindness. Miss Brown returned recently from Europe where she assisted the League of Red Cross Societies in a study of international aspects of the movement to prevent blindness. She has been identified with this movement in America since 1920.

"Following a destructive eye injury," Miss Brown said, "the workman is frequently confronted with the problem of learning a new trade; sometimes he can remain in the same trade with lowered efficiency and consequently lowered earning capacity. Moreover, present compensation laws do not guarantee the blinded workman a living wage for the rest of his life. And there are few jobs for blind men or near-blind men on which a family can be supported decently. In many cases, the blinded workman finds himself so incapacitated that he can never again be the bread winner for his family.

"Improper lighting is one of the most important factors responsible for industrial accidents. Not only could the number of such accidents be materially reduced, but thousands of cases of seriously defective vision among working men and women could be avoided by remedying faulty illumination in industry. In many shops the natural light is cut down one-quarter or even one-half, simply because the windows are not washed regularly. It would be fortunate for mankind if all work could be done under adequate daylight illumination, the ideal light for the eyes, and every effort should be made to use daylight for as much of the time as possible.

"In many industrial concerns the reductions in accidents reported in recent years are due in large measure to the greater attention which is now being given to the condition of the eyes of applicants for employment and in many plants to the eyes of those employees who were engaged before the inauguration of this practice. On the basis of progress already made in the United States, the National Society for the Prevention of Blindness expects that the amount of blindness will be materially reduced within the next generation and that some of the principal causes of blindness will be almost eradicated."

Dr. Diffendorfer, recently returned from a study of mission stations in Asia, pointed out the new emphasis that is being placed upon "education for life in the villages," especially in India. Heretofore, he said, most of the education, both missionary and governmental, had prepared boys and girls so that it was inevitable they should leave the country and go into the city. Village schools prepared for middle schools in the towns; middle schools prepared for high schools; high schools prepared for colleges. And the greater one's education the less possible was it for him to return to the agricultural village. This, of course, is the identical problem in America.

Doctor Diffendorfer, however, found in India many hopeful signs of the changing of this system of schools. He pointed to the school at Moga, and the "Village of the New Day" at Asansol, where village boys are actually trained in village arts and crafts and fitted to make their villages better Indian villages upon their return from school to their home communities. He named theological schools training pastors for Indian village service, and normal schools training teachers for service in practical Indian village schools. The future, he believes, will see the development of schools along these lines in all Asia and Africa—rather than patterned after the Oxford and Cambridge system.

When the common people were given the franchise last year the number of voters in Japan was increased from three millions to twelve, but these new voters, being inexperienced, elected only eight men to Parliament, writes a correspondent from Ashiya, Japan, under date of March 23rd. Though the demeanor of these new members during the present sessions has been notably quiet and constructive, last week a rowdy called on one of them in his bed room, demanded that he resign his seat in Parliament, and when he declined, stabbed him to death, "to purge Parliament of Marxism."

Naturally strong feeling characterized the public funeral in Tokyo. Although the crowds were orderly thirty proletarian sympathisers were arrested. At his home town the funeral procession, consisting of relatives and village officials, 72 altogether, walking quietly along the street, was raided by more than 60 policemen. Many women, including the wife and mother of the late Parliament member, fled, in affright, and the bearer of the ashes fell down in the road. Twenty were arrested. A number were arrested in Osaka on suspicion of planning to hold a memorial service, and in Sendai nine were jailed to frustrate a similar plan.

The Premier in the present government is an ex-army officer. His method of stamping out "dangerous thought" is ineffective, for the millions in Japan who eagerly study the social theories of Karl Marx are driven to it by hunger, by a growing feeling that economic conditions need readjustment. Many proletarians in criticizing the Premier, are moved by the highest patriotism, e. g. the one last week who, to emphasize his protest carried a letter engrossed in ceremonial diction to the Premier's residence, laid it at the door, and then committed the solemn ceremonial form of suicide.

A better way of dealing with radical thought would be that quoted by Maude Royden of London at our table last summer. A man was trying to erect his red flag in Trafalgar Square. A London Bobby came along. The crowd expected him to warn the radical against seditious speech. Instead he helped him plant his flag! An ardent patriot protested: "He is a Bolshevist!" The policeman sagely remarked, "We better let 'em blow hoff than blow hup."

WAR DEPT. MAILED FIST HARD ON KELLOGG PACT

Congressman James of Michigan on May 13 introduced into the House of Representatives a Bill "by request of the War Department" "to provide further for the national security and defense." Briefly stated, the main provisions of the Bill call for the registration, on a day or days to be proclaimed by the President, of all male citizens and applicants for citizenship between the ages of 18 and 45, unless they are already in some branch of the military or diplomatic service, and the imprisonment upon conviction in the United States District Court of all those who fail to register. Paid draft boards with the arbitrary powers of wartime are created, their decisions being final, subject only to the intervention of the President.

All federal, state, county and municipal officers and agents are required, on penalty of fine and imprisonment, to perform any duty in execution of this Act that the President, acting presumably through the War Department, shall command and all agents are endowed with "full authority" to do watever they think the Act permits. But to this point the bill is dealing only with the preparation for an emergency.

If a national emergency should be declared by Congress to exist, —not necessarily a war — those registered will be subject to the President's orders for mobilization. If they fail to obey, they are subject to fine and imprisonment or to Court Martial. Quakers and members of the other pacifist sects must serve as noncombatants.

Higher government officials, including the Congressmen who have declared an emergency to exist, are exempted from serving during the emergency. Ministers of the gospel, minor officials, and persons engaged in "essential industries including agriculture," may be exempted by the President. There is no exemption other than this on account of occupation or religious beliefs.

Finally, even when no emergency exists but when in the President's opinion the "national interest" requires, the President seems to be given power by this Act to conscript into military service any individual male between the ages of 18 and 45. This provision is negatively worded in the Act (See Section 8) but is probably made valid under Section 11 which declares that the spirit and purpose of the Act are to be made effective regardless of the letter.

Frederick J. Libby.

May 15, 1929.

MEXICAN CHILDREN ENJOY FRIENDSHIP BAGS

Mexican school children are planning how best to show their pleasure at receiving from the children of the United States 30,000 Friendship School-bags. They went from thousands of classes here, in schools and Sunday schools, filled with toys and pictures that would give joy to the Mexican boys and girls who received them, and would also show them something about how boys and girls live in the United States.

Dr. Moises Saenz, Assistant Minister of Education in Mexico, has just made a brief visit to the United States. He told of Mexican plans to reply to this friendly gesture from the United States.

"You will be glad to know," said Dr. Saenz, "that a National Committee on World Friendship among Children has been formed in Mexico. We have also instituted similar committees in 21 states. We are now planning a reciprocal goodwill project which we hope will be brought to a successful termination before the end of the year.

"It is our plan to send to each separate state in the United States an exhibit representative of the artistic handicraft of the Mexican people. Many of these art products will be made by children, others by Indians, still others by peons. It is through art that the Mexican people express their genius and soul. In sending you these gifts we will be sending you a little bit of the soul of Mexico."

It was then explained by Dr. Saenz that, following the receipt in Mexico of the Friendship School Bags, ten lessons on international goodwill had been introduced into the regular curriculum of the Mexican schools. "For we are satisfied," said Dr. Saenz, "that we must begin with the child in teaching international goodwill if we are really to have better relations between nations."

One of the bags went to a small tribe of Seri Indians on a remote inland in the Gulf of California.

The suitcase in which this was enclosed was taken by auto across the desert for seventy or eighty miles, then by cart until the cart got stuck in the mud; then horseback to the shore of the Gulf of California, then by rowboat to Tiburon Island, then on the back of an Indian for several miles to the Indian camp where the bag was opened, and the goodwill things distributed to the Seri children, who were made very happy to receive them, as they rarely receive gifts from anyone, receiving in the main little except persecution and ill will.

These primitive people, wild as coyotes, appreciate kindness, generosity, and thoughtfulness as well as more civilized people who have so many advantages that they lack. Yours was the first free gift from any children, either American or Mexican, and they were correspondingly happy.

(Note. The above article shows what effect efforts at goodwill have. We are glad to share with number of these Friendship Bags were sent to Mexico by Mennonite boys and girls from some of our Mennonite Sunday schools. For the Peace Committee—A. J. Neuenschwander.)

REPORT OF THE EASTERN DISTRICT CONFERENCE

Held in Mennonite Memorial Mission, Altoona, Pa., May 2-5th, 1929.

The 131st Annual Conference of the Eastern District was convened in the Altoona Mission Church. We feel certain that all the delegates who attended felt well repaid for making what, to the many, seemed a long distance, the trip of over 230 miles. It paid each one to get into personal touch with our mission people and to see the field in which Rev. L. H. Glass and his helpers are laboring. From the expressions by many it also served as an inspiration to the local church, to see that the people came in such large numbers to their place of worship and service.

On Thursday evening, May 2, the opening service was held. Rev. L. H. Glass, the pastor, warmly welcomed the delegates and visitors to Altoona, in the name of the congregation. Mr. R. R. Hunter led in the opening song service. The conference sermon was preached by Rev. A. M. Fretz, President, using I. Peter 4:8-11 as text. He emphasized three main points, namely: We must be stewards in the advancement of the gospel; we must be strict in our personal discipline; we must be filled with fervent charity.

Rev. E. T. Rowe, a mission worker in Chicago, from the Illinois Central Conference was invited to bring a message. He used Acts 3:2-10 as a basis for his thoughts. We were glad to welcome the visitor into our midst.

Business Session Opened.

On Friday morning, the Conference business was taken up. The Officers made reports of the work during the year.

The President reported that he assisted in the ordination into the ministry of Rev. Howard T. Landes, Germantown, and Rev. R. V. Stubbs, Bowmansville. Two paragraphs from the Secretary's report might be inserted here:

"The 26 congregations have a membership of 3166; gain during the year 242, loss 135, leaves a net gain of 107 for the year. 64 infants consecrated; 3236 Sunday school enrollment; 611 Y. P. members, this includes Intermediates and Juniors; 92 in Mennonite Brotherhood; 463 members in Ladies' Organizations.

"$43,990.56 was spent for local congregational purposes and the local auxiliaries; $5,111.85 was given for Conference purposes, such as Budget, Home for Aged and Orphans' Fund; $7,167.20 was given to General Conference and outside causes, $12,279.45 was given by the churches for mission causes outside local needs, while $56,274.61 is the grand total of all gifts for the year."

The Treasurer's report showed that the congregations did not quite meet the budget requirements as accepted the year previous.

The Board of Home Missions and Church Extension submitted their report and recommendations. Provisions were made whereby the work at Lansdale might become more permanent, also work might be started in Lancaster. The total of $4300 was set as the Budget for the Conference for this coming year. The fact that a more aggressive Home Mission program was adopted accounts for a slightly enlarged budget.

The managers for the Home for Aged at Fredrick, Pa., made their reports. The new addition was reported complete, and rooms being occupied. Commendation was expressed for the fact that the annex was built in one year, and that the expense was kept within the prescribed limits.

The Program committee had arranged for a series of Bible lectures to be given as usual. In former years the committee would secure an outside speaker. This year it seemed best to use local men. On Friday afternoon at the close of the business meeting, Rev. Howard T. Landes delivered a splendid address on the theme: "Working for Christ," Mark 13:34 served as text. Examples from Old and New Testament were cited to show how men in the past worked for Christ. From this illustrative material the speaker drew four principles: 1. Work in God's plan. 2. Work as those freshly cleansed. 3. Work in God's strength. 4. Work in believing expectancy.

On Friday evening was an inspirational evening, when we heard words from various individuals. Rev. S. M. Musselman (Bluffton, Ohio) formerly from the Eastern Conference, brought a brief mesage. He compared and drew some contrasts between the Eastern and Middle District Conferences. From his analysis the virtues seem to be quite evenly divided as well as the weakenesses. Dr. S. K. Mosiman, President of Bluffton College was next introduced by our President. Dr. Mosiman thanked the Conference for the noble part already taken in the raising of the needed Endowment for making Bluffton a Standard Institution. Some churches would still be visited in the future. He shared with the delegates the spirit of service and sacrifice that has been manifested in the various localities and churches, to make the Endowment Compaign a success. Special emphasis was placed on the need for much fervent prayer that the institution might be used of God to carry out His plan and work.

The showing of the Historical Lantern Slides and the explanation by Rev. S. M. Grubb was the last, but by no means least interesting number on the evening's program. The early beginnings in Holland and Switzerland were made clear, and then the growth and development of the Mennonite churches and communities in America was shown. Special features of interest for the Eastern churches were also thrown on the screen. Only about one-third of all the slides were used. It is hoped that many of our churches will in due time be able to see these slides and have them explained.

(Continued on page 6)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

A recent explosion in a hospital at Cleveland resulted in the death of more than one hundred persons and the end is not yet, as many who were exposed to the deadly chemical fumes released by the explosion are in grave danger of suffering deadly after effects. Nothing on record has surpassed this terrible accident both for its deadly effects and its mysterious chemical action on the victims. We may know much in this our scientific age but there still remain locked in mystery many forces that threaten safety and life which must be discovered. For one thing the fatal results of this calamity were not because some one was endeavoring to find a new way of taking life. Those implicated in the accident were either sufferers or persons doing their part toward the relief of suffering. The new things taught by the accident will be useful in preventing a repetition of the calamity. However, it would not be a surprise if pure devilishness would not inspire some one to attempt to use the information gained by this misfortune for military purposes. There are plenty of other fatal instruments that have been called into being for no other purpose than deliberately to take life. We hope that this one at least will only be remembered in such a way that its deadly effects can be forever avoided.

Chicago's great outlaw, the king of bootleggers, and the man under whose orders it is charged many of the murders and other deeds of violence that made Chicago a battle ground has fallen and is now safely housed in a Philadelphia jail where he will remain for some time to come. He ventured into the city, where deeds similar to those occurring in Chicago were not unusual, but two insignificant detectives picked him up and in sixteen hours he was on the way to prison to serve a term for carrying concealed weapons. To be sure this will not end bootleggers, neither will it stop violence altogether, but, it certainly will be a discouragement to the lawless who have been looking upon the officers of the law with contempt. To read the newspapers one would think that law and order were as much disregarded in the United States and particularly in the cities, as it is in the heart of savage Africa. Yet, in the face of sensational publicity, we know that there are millions of law abiding citizens for one who is lawless. Law is often slow in asserting itself effectively, but in the end it is bound to prove its supremacy for, unless it does, our civilization falls down and goes boom. Every advance in law observance, as well as in nearly everything else has to battle for supremacy against a desperate and vicious opposition, but, because it is good law and because there must be an advance, there is no doubt but that the powers of righteousness will win. The very crimes of the lawbreakers are made an argument that there should be an admission of defeat and a surrender to the liquor elements, which is the lawless element, but this is the yelp of the cur who has been hurt. It does not require much of an argument to prove that the dog who has been thrashed will howl, and it is no great stretch of the imagination to say that the defiant and lawless element that wants the return of crime and poverty producing liquor is making a great howl because it has met with severe chastisement.

It was by rare good fortune that the giant air craft, the dirigible Graf Zeppelin, was able to make a safe landing for her passengers in France after a disastrous attempt to once more cross the ocean with her human freight. It is now pretty certain that the flimsy craft that defied the elements and crossed and recrossed the ocean is not a practical vessel for regular trans-ocean traffic. No doubt that there will some time come a time when there will be greater security for such a means of transportation but we are still in the experimental stage and such voyages are still of the nature of an experiment. After many more such experiments, which may be accompanied with a considerable loss of life, it may develop that air transportations by dirigibles will be nothing unusual. However, like all adventurers, those engaging in them must do so at great risk. It is the way we learn things. Once a trip by railroad was considered a daring venture. Railroads came to be considered a menace and a nusiance in their early days. We recall how our grandfather told of the wrath of many of the farming people when a railroad was built in eastern Pennsylvania. He said that petitions were passed among the farmers for signature praying the Legislature to outlaw the railroads because the noise of the locomotives scared the cattle! That day soon passed and perhaps the day of dread of air transportation will pass quicker. Yet, there will be many of this generation who will prefer to do their traveling on solid earth.

With the development of rapid air transportation the world will become very much smaller and it will be possible to go to London, transact business and return within a week. This should be a great factor in assuring greater security and peace among the nations for it is not conceivable that people would want to ruch into war, when they come to be so intimately associated. The business interests of the world will become so interlocked and the risks of war so great that people will not be foolish to endanger their possesions and their business which will no more be confined to a nation but which will be scattered all over the earth.

CONTRIBUTIONS

Beatrice, Nebraska, May7, 1929.

Dear Editor and Readers:

May I report a little of the occurrences in our congregation. Our church experiences again and again God's love and mercy for poor sinners.

Our dear ministers, who for many years have faihtfully preached to us the word of God, do not get tired scattering the divine seed, which has the promises of God.

Some time ago 7 young people applied for baptism and our dear pastor, Bro. Franz Albrecht, gives them catechetical instruction, and on Pentecost they were received by baptism.

Since our ministers expressed themselves, as needing more help in the ministry and since the congregation in connection with the young people's society introduced once a month English service, the resolution was passed, to call a minister, who at the same time could serve as teacher in the congregational Bible school. May the Lord grant us, that this may serve to His honor and to the welfare of the congregation.

Our congregational Bible School, which is usually attended by quite a number of pupils, and which for several years has been taught by Bro. John Bartel, received much recognition at the examination, which was lately held.

The Easter Monday evening the choir of the congregation conducted by Prof. Calwin gave an Easter Cantata. Pastor Franz Albrecht gave a short address and prayed. The congregation and visitors were well represented.

We had lately the welcome visit of pastor P. H. Richert, who conducted during the Passion Week protracted meetings in the second congregation. He preached for us on Easter Sunday and Monday in the morning and on Easter Sunday evening in the church on the west end. Bro. John D. Epp, who now lives in Lincoln, Nebr., was invited to preach for us in the morning in German and in the evening in connection with the young people's meeting in English. Pastor Karl Friessen, from Meno, Okla., formerly missionary in Arizona visited us lately; he preached German in the morning and English in the evening.

There are not many sick people in our congregation, but there are a few who are bearing their cross quietly, but he who trusts in God and relies on Him is secure.

Also in earthly things in the fields does God pour out His blessings. We have had much rain and if God does not withdraw His blessing we can expect a fine harvest

Fraternally

Henry Penner.

I ask, then, for what end do you send your children to school? "Why, that they may be fit to live in the world." In which world do you mean—this or the next? Perhaps you thought of this world only, and had forgot that there is a world to come; yea and one that will last forever! Pray take this into your account, and send them to such masters as will keep it always before their eyes.—John Wesley.

The Bible is the most betrashed book in the world. Coming to it through commentaries is much like looking at a landscape through garret windows over which generations of unmolested spiders have spun their webs.—Beecher.

THE CHRISTIAN EXPONENT "CHAT"

AMAZING DEATH VALLEY

In eastern California near the Nevada line is a valley extending 150 miles north and south and from 15 to 35 miles wide. It got its name Death Valley in the days of the gold rush when immigrants attempting to cross it found themselves without water and without food for their animals and surrounded with scorching heat they perished there by the score. The valley is still unendurably hot in the summer time but by means of the automobile its forbidding terrors have been largely conquered and Death Valley is becoming one of the places which winter tourists go to see. It is one of the most amazing spots upon the face of the earth. It lies over three hundred feet below the level of the sea at its lowest point, this being the lowest altitude of any place in the United States. Strangely enough, only eighty-five miles to the west, Mt. Whitney rears its snow-capped crest, which is the highest point in the United States. From the marvelous Dante's View one can see on a clear day, both of these points.

A few months ago we decided that before leaving California we would attempt to see Death Valley. It happened that my friend Richard Baldwin, editor of the Upland News, was interested in the same trip and we planned to go together. Owing to the long stretches of desert uninhabited desert country that must be traversed, we were advised to go in two cars so as not to be left helpless in case of a breakdown with the auto. After loading our machines with camping equipment, water canteens and a supply of canned food, we started off for the valley. The first day we had paved roads for about one hundred miles and we made good time. Late in the afternoon we found ourselves at Silver Lake which consists of a railroad station and a half dozen shacks built of rough lumber but several of them serving as dwellings for the few families who live there. Among the inhabitants is Jack Williams, a "desert rat", eighty years of age, who as a prospector has made and lost money for many years. "Sometimes I was on top of the pile", he said, "and then I lost what fortune I had made." He was apparently glad to see us and offered us the hospitality of his shack for the night. Being a bachelor, his kitchen and living room lacked a few things, principally the broom and dust cloth. The floor and furniture were filthy. We visited with him for half an hour and learned something of his life and of the community, after which we drove for several miles more and pitched our tents for the night.

There is something indescribably fascinating about the desert. After eating our supper which the wives prepared on the camping stoves we sat down under the open sky and allowed the desert to speak to us. The night was perfect. The stars and the moon shone through a cloudless sky. About us were the level stretches of desert with its impressive, yes, awesome silence. In the distance on all sides were the mountains. We felt that God was very near. Being far removed from the noise and the clatter of moving wheels and the hustle and bustle of the crowds, we were peculiarly in a mood to hear through the silence the voice of the desert. And it spoke to us of the eternal.

Our objective the second day was Beatty, Nev., but owing to tire trouble on one of the cars, we did not quite reach it by night. The desert road took us through the village of Shoshone where we stopped for a supply of water and fuel. At the filling station we met a typical prospector. He was on a Ford and I have never seen a car loaded down with as many cans as his. He had come in for a supply of water, carrying on his small truck twenty five five-gallon cans which he was filling to supply the needs of himself and his beasts of burden. These prospectors do not work the mines, they only locate them. Having located them, they stake them off, get an official record of it, and then sell it to the best advantage they can. With pick and shovel they dig about on one site and then on another, always in search of gold or silver or lead or other valuable metals. Sitting on a box by the store were a group of men, one of whom was a retired prospector. He claimed to have nothing to do save to go to the dining hall to which he pointed, when the bell rings. His money he said, he keeps buried in tomato cans. "When the banks blow up," he said laconically, "I still have my money." He prefers to live out in the desert village in order to escape the horde of people who would try to sell him something if they knew where to find him. He had struck it rich. But his storing of his money in tomato cans reminded me of the words which Jesus spoke regarding the placing of wealth where moth and rust doth corrupt.

On the morning of the third day we reached Beatty, Nevada, from which point we proceeded westward so as to enter Death Valley from the north. A hotel, a few filling stations and grocery stores, and several garages make up the business section of Beatty. The town is on the railroad and is the business center for the sparsely populated district for many miles around. The old lady who filled our gas tank and sold us a few groceries, was enthusiastic in her praise of Beatty. She had been there for many years, had become used to the desert heat, and finds real satisfaction in living in a place which to the casual tourist suggests little more than sagebrush and sand, a scorching sun and desolation. So many things in life depend upon how we look at them. From Beatty we went westward to the ghost city of Rhyolite. Twenty years ago there flourished here a town of ten thousand souls whereas today there is only one inhabited dwelling. The town sprang up when silver and gold were found in the surrounding community but the mines were never successful. There was a big boom, the price of property went high, there was an inrush of fortune seekers, and then the bubble burst. The streets with the foundations where the houses once were, the remains of the store buildings and what appears to have been a fine hotel, are mute testimony of a prosperity which has passed on. It gives one a strange feeling to set ones foot upon such a desolate spot and to think of the human lives that once swarmed about the place.

Journeying on for another half day over desert and mountain, we at last came upon the scene for which our eyes had been longing. Making our way down the mountain we came to a point where a never-to-be-forgotten scene opened before us. We looked down into a barren valley and our eyes followed it up and down for many miles. To the west were the Panamint mountains, to the east, the Funeral range. The floor of the valley itself was of many colors. Here and there were white spots which looked for all the world like bodies of water. But they were not water. They were mineral deposits on what was once a lake bottom. There were beautiful sand dunes piled high in places. After eating our lunch at a place where we could take in the glory of the valley before us, we descended with out cars until we got to the bottom. For many miles we went over the wierdest desolation that is possible to imagine. The color effects were most striking. The mountains on either side were seemingly built up in layers, the tint of each layer blending beautifully into that of the next. There was cholocate, tan, rose, pink, yellow, violet, here soft and there a bit sharper, all very delightful to the eye.

In the midst of this barrenness and desolation we found Furnace Creek Ranch, an eighty acre ranch where dates, figs, alfalfa, corn and oats are raised. The ranch secures water for irrigation from a canyon some distance away. A government thermometer located on the ranch shows that the temperature rises in the summer time to 120 degrees and sometimes as high as 140 degrees. It is no wonder that the tourist season closes in May. The records show that employees on the ranch frequently had to leave after a few months, some had to lie down in a stream of water to keep from perishing, and others were tormented by the heat to the point of insanity. No white people remain on the ranch during the summer.

Death Valley came to the attention of the world when borax deposits were found there some fifty years ago. For many years the mineral was taken from the lake bottoms and hauled with mules to the railway station fifty miles away. Since that time other borax deposits were found where the mining conditions are more favorable and the old mines were abandoned. Borax is now considered a necessity of life for it is used in making many different kinds of cleansers. There is enough borax in Death Valley to keep the world clean and scrubbed up for thousands of years to come.

The biggest thrill on our trip was had at Dante's View. Here one is on an elevation of 5800 feet while below at 310 below sea level lies the bottom of Death Valley. A drop, almost perpendicular, of 6100 feet is a sight not soon forgotten. It is a yawning chasm, quivering and colorful which cannot be described. We remained there as long as our time permitted in order to drink in the scene. Unfortunately the atmosphere was too hazy for us to see Mt. Whitney, 85 miles to the west, which rise nearly 15,000 feet above sea level and is the highest point in the United States.

On our last day's trip we encountered a sand storm and coming over Cajon Pass we came into a snow storm. But during the whole trip of five days we had exceedingly good luck even though finding as much as sixty-five miles distance between service stations. Amazing Death Valley is one of the wonders which the Creator has wrought.

Lester Hostetler,
Upland, Calif.

THE ROCK THAT IS HIGHER THAN I

A sermon by Albert J. Penner,
Hartford, Conn.

There must, for the religious man, be at least two realities, himself and God. But the religious man is not satisfied merely to maintain the existence of these realities, he must ascribe values to them. How shall he evaluate them?

I—Man must consider himself as being greater than the universe.

The ancient singer spoke more wisely than he knew in his hymn in praise of the greatness of man: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him but a little lower than God, and crownest him with glory and honor, Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet."

We know much more about this truth than the Psalmist did. The universe is much more submissive to the will of man than it ever was before. Modern science is continually pushing our horizons farther out, and none of us would be so bold as to set him definite boundaries. But allow man complete mastery over all the elements: has he thereby demonstrated his superiority over the universe? Yes, if superiority consists of power.

We say the universe is senseless, while man has the power of will, of purpose, of decision and is therefore greater. Pasteur said, "the universe may crush a little child, but the child would still be greater because it knows that it is being crushed. The universe knows nohing." There is less difference between Jupiter and Saturn than between you and me because you know that you are you, and I am I. The planets vary mainly in bulk. But does that prove that man is greater than the universe?

It is easy enough for us to go into our pulpits and to our mission fields and bring to men the good news that they are greater than the universe, that they bear upon them the stamp of God, but thousands upon thousands are utterly crushed beneath the burdens of the world. A summer in a great industrial city impresses one with the fact that many men are not conquerers, but slaves, who feel in the driving of massive machinery, not the thrill of man's power, but the horror of man's conquest. Our present system does not tell us that men are greater than the universe, but that some men are greater than the universe. The selfish will to power denies to many their rightful place.

And through all this there rings the message of the Christian Gospel: the message of the essential worthfulness of all humanity. "What shall it profit a man if he gain the whole world and lose his own soul?" I am haunted almost daily by the face of a hundred or more mothers to whom I tried to bring a message of cheer one afternoon last July Every furrow on their faces spoke of the hardship of their daily lot. The only bit of sunshine these poor women had all week was at one of these meetings where they could join with their neighbors in a cup of tea, and forget their cares. What had the Gospel brought to them? It had brought them hope, and with hope, faith, and with faith, joy and life. It had given them back their self-respect. There had been opened doors of the soul which no man could shut. Greater than the universe which was crushing them? These!

They had seen in the redemptive love of God revealed in Christ, their birthright as children of God. Through Christ they were more than conquerers.

But directly we see that,

II—Man's high view of himself is dependent upon his view of God.

I am greater than the universe, but God is greater than I. Again we can go back to a prayer of the Psalmist, "Lead me to the rock that is higher than I", or better probably, "Lead me to the rock that is too high for me". On the one hand he is to exercise faith in himself, on the other, aboslute faith in God.

An age of prosperity is not one in which man's dependence upon God receives much emphasis. Man becomes his own God. Even a superficial view will convince one of the world's desperate need of God, and if man is to be saved God must be enthroned. One acute student remarks, "Here one must give himself up in order to give himself over to God, that God's will may be done . . and with it will come the joy that God is so much greater than we thought.'

A religion which is no greater than a man's pleasure, or his business, or himself, will not do him much good. God's power must catch hold of him and place him upon the rock which is too high for him to reach by his own struggles. It is when man recognizes his inability and realizes his weakness that God has a chance with him, and in his weakness gives him strength. So Lanier sings:

"As the marsh-hen secretly
builds on the watery sod,
Behold I will build me a nest on
the greatness of God:
I will fly in the greatness of God
as the marsh-hen flies
In the freedom that fills all space
twixt the marsh and the
skies:
By so many roots as the marsh
grass sends in the sod
I will heartily lay me ahold on
the greatness of God."

This, then, is the picture: on the one hand is the greatness of man, made in the image of God, stamped with the impress of eternity, asserting triumphantly, "I can do all things". On the other hand the greatness of God, upon whose love he can and must cast himself in utter abandon. He must lead us to the rock which is too high for us. Christian faith in man cannot be separate from faith in God, but must follow it as the day the night.

Let us allow God to magnify Himself in and to us by surrendering our wills to His Will. Then only shall we see the greatness of man in the more wondrous greatness of God.

A MESSAGE TO THE COUNTRY BOYS AND GIRLS OF AMERICA

By One Whose Service For Them Covers Three-quarters of a Century

Dr. Edwin Wilbur Rice began his first service with the American Sunday School Union on April 1, 1854, engaging for that season and again in 1855 in the summer missionary service in which the Union then employed students during their vacations. On April 1, 1859, he began his permanent connection, first as missionary, then as a district superintendent, and later as editor. That makes his connection with the society cover a period of seventy-five years, and his length of unbroken service seventy years. No other person in the history of the Society has had so long a connection with it, and we do not know of any other person who has covered so long a period of continuous activity in connection with any other religious organization. Dr. Rice is also the oldest living member of Phi Beta Kappa, the honor society of American college graduates. Writing to headquarters on Apr'l 1, 1929, Dr. Rice said:

"It is a marvel to me to note the changes, progress, obstacles, antagonisms due to sectarian prejudice, through which the American Sunday-School Union has come and won out by the grace of God."

On the twenty-fourth day of July Dr. Rice will (D. V.) have reached his ninety-eighth birthday. Anticipating that remarkable occasion, the Editor, on a recent visit to Dr. Rice, asked him if he would in our July issue send a message to the boys and girls of rural America, and to those who are engaged in Christian service among them. He gladly consented, and suggested that it be put in the form of an interview, in which he would answer questions suggested by the Editor. The suggested questions and Dr. Rice's answers follow:

What do you think about the value to every boy and girl of having to earn, in part at least, the expense of his or her education?

I cannot overestimate it. In my own education the value of working for it was greater than the value of the education itself. No book knowledge could equal the value of planning and executing schemes for earning money toward the cost of my education.

I was the oldest of the children in an obscure farmer's home. My father had had no opportunity for schooling—to speak exactly, he had just two weeks schooling; the rest of his book education he got from his mother—there were no free schools where he grew up. Our home was in the foothills of the Adirondacks, north of what was then Kingsboro, and is now Gloversville, N. Y.

My father said to me, "In justice to the other children, if you will stay with me and help me work this farm I will give you in fee simple the sixty-acre Wells lot when you are twenty-one. But if you choose education, you will have to earn most of it yourself, for I haven't got money to spare you very much." That gave me several sleepless nights. I did not know what to think about it. I was only about thirteen or fourteen. I told my mother about it. She said, "Don't you worry over that. You try for an education. The Lord will provide." My mother died a year or two after that, and then I had no adviser. I did not get my sixty acres, because I went after an education; but I got the education, and it was worth much more to me than the farm would have been.

(To be concluded)

THE S. S. LESSON

June 16.

Judah Taken Captive.

II Kings 25:1-21.

Golden Text: "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14:34.

Twice before had the Babylonians captured Jerusalem and taken captive numbers of the people. The first capture occurred under the reign of Jehoiakim, when Daniel and others were taken to Babylon. This marks the beginning of the 70 years captivity. At this time Jehoiakin was permitted to cocupy the throne as a vassal. but he dared to withdraw tribute and the city was taken by assault, Jehoiakin was slain and his son Jehoiachin was set upon the throne, but he too proved disloyal to the Babylonians and in 3 months was sent away captive to Babylon with his mother, his generals and other prominent inhabitants with ten thousand of the people. Zedekiah, the surviving son of Josiah, was then set upon the throne and in a few years he attempted to revolt against Nebuchadnezzar, but was unsuccessful because the Babylonians came against Jerusalem and destroyed it. The horror of the seige beggars discription and the end was the total destruction of the city and temple. That the city was permitted to fall victim of the fury of a heathen only shows how that God will, when it suits His purpose, use the wrath of the wicked to serve Him. Judah had sinned terribly and proved itself beyond the desire for reformation and so God abandoned the country to its enemies. On another occasion a force greater than those of Babylon was before Jerusalem to destroy it, but a godfearing king, Hezekiah, was on the throne. He prayed to God and believed in Him and was delivered from the Assyrians by a mighty miracle. Had Judah and its king only turned to their God, Jehovah, we would have a different and a happier story to tell.

The horros of the seige through which the people of Jerusalem had to go were of a nature so terrible that one can only faintly describe them. Though no doubt provisions had been laid up in large quantities and the water supply provided by the springs that Jerusalem fortunately possessed gave a feeling of security for a time, the seige lasted 18 months and during that time all available supplies of food were consumed and grim famine was a certainty that hastened the city's fall and the demoralization of the armed forces. As the man power weakened the advances of the enemy increased. Towers from which missiles could be hurled into the city were erected, battering rams attacked the walls, forts made it impossible for any large body to force their way out of the city. Eventually the great thick walls were broken through and the city was without protection. We see then that the king, who was responsible for the plight of the people, fled in disobedience to divine command, v. 4, 5; Jere. 38:18. At least he might have remained to share the people's misery had he been made of better stuff. He fled from man when it was too late. His doom was sealed. It was not only fleeing from man. He was endeavoring to flee from the wrath of God. This no man can do. When God determines to punish the wicked there is no power to prevent it. Too often men fear men when they should fear God. Not fearing God ends in God compelling the disobedient ones to hear Him and when He then speaks great is the punishment.

The entrance of the Babylonians into Jerusalem meant the burning of the temple, the sacking of the city and the destruction of the walls as well as the captivity of the inhabitants and with it all the terrible horrors that a conquering army of ancient times inflicted upon the women, children and helpless ones in their power. Fortunate indeed was the one who was only condemned to salvery. The punishment of the king, who would not listen to the words of God's prophet, was the climax of cruelty. His conquerors made sure that they would have no future trouble from him or his family. The last sight he saw before being deprived of his sight was the killing of his sons. A memory of which must have kept burning in his soul.

It was the policy of ancient conquerors to transplant and scatter the nations they subdued so that their national life would be destroyed and they would no more be in a position to make trouble. This was the fate of Judah. Henceforth, for a long period, they were to weep by the waters of Babylon. Severe as was this punishment brought on by themselves it purged them for ever of the sin of idolatry. A terrible disease requires a drastic cure and, in this case, the price paid for the sins of generations was a severe one that in the end tended toward the better preservation of the oracles of God.

The Annual C. E. Convention of the Eastern District Conference will be held in the Hereford Church, Bally, Pa. on Decoration Day. An excellent program is in preparation.

REPORT OF THE EASTERN DISTRICT CONFERENCE

(Continued from Page 2)

Saturday, May 4th

The Historical and Publication Committee made a report of the work done in the past year. The Committee called the attention to the fact that the Historical Slides have not been shown in all the Conference churches and such churches should avail themselves of this privilege. A task that is laborious but very valuable is the translating of the Conference minutes from the early years in the German, into the English by Rev. N. B. Grubb. To have these records available in the English language will be of increasing value in the years to come.

The Educational Committee, one of whose tasks it is to examine candidates who are to be ordained to the Ministery, has functioned in this, as well as other fields. Three men were examined and recommended for ordination. They were: Brother Howard T. Landes, Brother R. V. Stubbs, Dr. Irwin Bauman, and Brother R. R. Hunter was recommended for an Evangelist's License. The report showed that the committee helped several men who were preparing for future service and usefulness who are in schools or seminaries, by giving them financial aid in the form of low interest loans.

The Orphan's report showed that the Fund is steadily growing, also that a certain amount of aid is now being given to some needy children.

Next year Conference will be held in the Deep Run Church. The delegates of this congregation extended an invitation, which was accepted. Rev. G. T. Soldner, was elected as President for the coming year.

On Saturday afternoon the Ladies' Organizations held their annual convention. Reports from the various societies showed that the sisters were working early and late in the interest of the church and missions. Almost every church has a Ladies' Organization by this time. About five years ago there were not nearly as many organizations as now. Rev. Howard Nyce delivered a Historical address in which he reviewed the beginning and growth of the Women's Organizations. This address is to be published in The Mennonite. The Altoona Ladies effected an organization immediately after the meeting.

The Men's Brotherhood had Saturday evening for their program. The chairman, Jacob R. Fretz, presided. Rev. J. E. Amstutz, Trenton, Ohio, a member of the General Conference Home Mission Board was present, and he spoke briefly on "The Larger Brotherhood", and showed how it takes a spiritual brotherhood to start and maintain such churches as the one in which the Conference was being held. Briefly he outlined the type of work done in each of the mission fields under the Home Board. He emphasized the great value of giving aid to the newly immigrated Mennonites in Canada. The speaker said that he believed these people will in due time be fully self supporting, and by helping them now to have proper spiritual guidance, they will in a short time help the Church in her other mission tasks. Dr. E. E. S. Johnson delivered an address: "The Brotherhood Idea of a Thousand Years", was his subject. Dr. Johnson drew numerous examples from Church history where the brotherhood idea developed until it has reached the high tide in the large Brotherhoods of the Methodist and Presbyterian and other Churches of the present day.

Sunday Services

Sunday was a day of feasting and consecration. Fev. Fretz preached the Communion Sermon, and the delegates and home congregation participated in observing the sacred memorial. The Sunday School was held as usual. Conference visitors took part in the program. Rev. R. V. Stubbs taught the lesson in a very able manner. We feel certain that many will long remember the lessons he drew from the theme: "What Hilkiah found in the Temple."

In the afternoon the Sunday School and Young Peoples' Convention was held. This meeting was not as well attended as those on previous days since most of the Conference guests had departed. The local church furnished some splendid motion songs and other vocal numbers. Rev. F. H. Swartz spoke on the theme: "The Call of the Heroic" and he pointed out that a true Christian life is filled with opportunities to exercise the finest type of heroism. The Chairman, N. R. Bechtel made some statements relative to the coming C. E. Convention and Sunday School Convention, and invited them to attend the Retreat. "The Proper Use of Power" was the subject for the address by Rev. A. J. Neuenschwander.

The local church furnished the meals in their basement and provided lodging for the delegates in their homes. It was well for the delegates to get acquainted with the people of western Pennsylvania, and it was a fine thing for the people to have the conference so that they could learn

to know the people from other churches better.

The following Resolutions were presented and accepted by the Conference:

1. That we commend Brother L. H. Glass for his untiring efforts in planning for this conference, that we express to the Altoona Church, especially the ladies of the church, our thanks and appreciation for the kind hospitality which has so materially aided in making the stay of the delegates and visitors an enjoyable one.

2. That we express our heartiest appreciation to the Board of Managers of the Home for the Aged, Fredrick, Pa., for their untiring efforts in completion of the Annex and in placing the finances of the Home on a self sustaining basis.

3. That we commend the action taken by the session of Conference in regard to the new "forward look" in our Home Mission endeavors, with special regard for the zeal manifested in meeting the issues with true faith and courage.

4. That we express our full appreciation for the messages that were brought by various speakers and commend their thoughts to all present.

5. That this Conference urge each church to strive to have an accredited delegate or delegates at the General Conference at Hutchinson, Kansas, in order that each congregation may secure the fullest possible benefit from the sessions.

6. That we express our appreciation to the Brethren S. M. Grubb and V. B. Boyer for their continued efforts in assembling the Historic Slides which are to be used in historical addresses throughout the churches of our Conference.

7. That the Secretary of Conference convey to the President of the United States of America an appreciation of his efforts to secure a greater respect for law and more law enforcement, especially the Prohibition Enforcement; and giving the nation a new vision of righteousness, and that we pledge to him our full support as a Conference.

8. That we as the Eastern District Mennonite Conference give our full endorsement to the Kellogg Peace Treaty which has been signed by many nations of the world; and we further urge that such steps, as may be necessary, be taken to strengthen the treaty so that its purpose and intent might be carried out. A copy of this resolution be sent to the President of the United and Ex-Secretary Kellogg.

A. J. Neuenschwander,
Secretary.

PROGRAM OF THE TENTH ANNUAL CONVENTION

of the Open Door S. S. and C. E. Group to be held at Ruff, Washington June 9 and 10, 1929

Theme: "What Shall I do then with Jesus?"

Sunday Morning

Song Service, H. L. Franz, leader.
Scripture reading and prayer, Rev. P. E. Aeschliman.
Music, Ruff.
Address of Welcome, P. C. Jantz.
Response, Dwight Ensley.
Music—Onecho Choir.
Convention Address, Rev. M. J. Galle.
Music, Monroe.
Announcements, General Song, Benediction.

Sunday Afternoon

Song Service, L. F. Aeschliman, leader.
Devotionals, Rev. P. A. Kliewer.
Music, Menno
Topic, "How can the S. S. Teacher help pupils to a definite acceptance of Christ?", Esther Kliewer.
Discussion.
Music, Ruff.
Topic, "What can the S. S. Teacher do to make the Jesus Way of Life more vital to every member?", Alvin Ruhin.
Discussion.
Music, Newport.
Topic, "What do I owe my S. S?" Newport.
Discussion.
Announcements, Closing Song, Benediction.

Sunday Evening

Opening Song and Prayer.
Convention Song Contest.
Twenty-minute entertainment by each society.
Union Choir, John Rubin, leader.
Announcements, Benediction.

Monday Morning

Quiet Hour, Rev. J. J. Kliewer.
Music, Onecho.
Topic, "What shall I do with Jesus in the Home?", Irvin Aeschliman.
Discussion.
Music, Monroe.
Topic, "What shall I do with Jesus at School?", Florence Waltner.
Discussion.
Music, Menno.
Topic, "What shall I do with Jesus in the Community?' Arthur Franz.
Discussion.
Reports of S. S. Secretaries.
Address.
Announcements, Closing Song, Benediction.

Monday Afternoon

Song Service.
Devotionals.
S. S. Sectional Meetings—
  Officers, Alvin Rubin.
  Group, Rev. P. A. Kliewer.
C. E. Sectional Meetings—
  Officers, Emma Ruth.
  Group, Harry Krehbiel.
Reports of discussion leaders.
Installation of Officers.
Business Meeting.
Closing Song and Benediction.

DEATHS

Baer—Mrs. Samuel S. Baer, nee Reibold was born Dec. 26, 1863 and entered into rest May 4, 1929 aged 65 years, 4 months and 8 days.

Her death has relieved her of an affliction that has left her mained for the past six years.

When she was a girl 15 years of age, she gave her heart and soul to her Master, and was baptized upon the confession of Faith, uniting with the Mennonite church of Summerfield, Ill. of which she remained a faithful and earnest member till her death.

On Aug 2, 1885, she was united in marriage with Samuel S. Baer. This union was blessed with ten children, all of whom she had the rare privilege of rearing to noble manhood and womanhood. Mrs. Baer is preceded in death by her parents, two sisters and one brother. She is survived by her sorrowing husband; five sons, five daughters and fifteen grandchildren; besides many other relatives and friends.

By her death the home loses a devoted and loving mother; the community, a sympathetic and willing neighbor; and the church a faithful and devout member. May God bless her memory.

Funeral services were held from her late home with further services in the Mennonite church, Summerfield, on May 7 in charge of Rev. G. T. Soldner, Souderton, Pa., her former pastor in the absence of Rev. D. E. Welty pastor of the congregation. Interment in the Summerfield cemetery.

OBITUARIES OF THE WAYLAN MENNONITE CHURCH

Schantz—Arthur Wideman Schantz, son of Christian C. and Mary Jane Schantz, was born at Wayland, Iowa, on Sept. 2, 1893. After the death of his mother last fall, he made his home with his sister, Caroline, of Los Angeles, Calif., where he died on Mar. 25, at the age of 35 years, 6 months and 23 days. The remains were brought to Wayland and funeral services were held at the home of Fred Klopfenstein on Sunday afternoon, March 31 conducted by Rev. Elmer Basinger.

Although Arthur was handicapped in life, yet he was cheerful and had an attitude of unselfishness. He was appreciative of all love and kindness that was shown to him. He was buried on the family lot at North Hill cemetery.

Laws—Benjamin F. Laws, son of Joseph and Catherine Laws, was born near Charleston, Lee County, Iowa. on Dec. 20, 1860. For many years Bro. Laws has been a patient sufferer from dropsy which caused him many sleepless nights. He passed away at the home of his daughter, Mrs. Charles Imhof, at Wayland, Ia. on Mar. 27, at the age of 68 years, 3 months and 7 days.

In his early childhood he moved with his parents to Henry County where he resided until his death In the fall of 1877. he united with the Mennonite church and remained a faithful member until his death. On April 6. 1884, he was united in marriage with Fanny E. Boshart, who preceded him in death about 7 years ago. To this union were born four children, all of whom are living.

He leaves to mourn his death: two daughters. two sons, eight grandchildren; four half-brothers and one half-sister, and many other relatives and friends. Burial was made in the Eicher cemetery, after the funeral services had been conducted in the Wayland church, by his pastor who was assisted by Rev. Simon Gingerich of the Amish church.

Saltzman—Harriette Pauline, wife of Edwin J. Saltzman, was the daughter of William and Mollie Boshart. She was born in Wayland, Ia., Oct. 16, 1901, and passed away very suddenly and unexpectedly at her home near Olds on Sunday, April 14, 1929, at the age of 27 years, 5 months and 28 days.

In her early youth, she professed her faith in the Lord Jesus Christ and was received into the Mennonite church. On March 5, 1925, she was joined in the bonds of holy matrimony with Edwin J. Saltzman. To this union was born one son.

She leaves to mourn her early and unexpected departure: her greatly bereft husband and son; her father and step-mother; one sister, two half-sisters, two half-brothers; her aged grandparents and a great host of other relatives and friends.

Funeral services were held at the Wayland Mennonite on Tuesday afternoon and were very largely attended. It was in charge of the pastor who was assisted by Rev. Simon Gingerich. Interment was made in the North Hill cemetery.

Graber—Donald Graber, youngest son of Jacob E. and Barbara Graber, was born near Rome, Iowa, on Sept. 9, 1914. For many years Donald had been a patient sufferer of spinal trouble. Although he was physically handicapped, yet he attended the public schools until about a year ago last Christmas. Since then his condition gradually became worse until he succumbed to his illness on May 5, 1929. He brought his age to 14 years, 7 months and 28 days. During all this time he was nurtured as a tender plant, and kind hearts and loving hands ministered to his needs. He leaves to mourn his early departure: his kind mother, two sisters and two brothers, six uncles and twelve aunts, many cousins and other relatives and friends.

Funeral services were held at the Green Mound Church of God and were in charge of Rev. Elmer Basinger of Wayland. Burial was made on the Green Mound cemetery.

Boshart—Menno E. Boshart, son of Peter E. and Catherine Boshart, was born at Tavistock, Ontario, Canada, on Feb. 13, 1851. At the age of 16, he emigrated to the state of Indiana where he resided for about seven years. It was here that he united with the Mennonite church and entered the bond of holy matrimony. In 1874 the young couple moved to Iowa and settled on a farm near Wayland, where they resided until they moved to Wayland.

About a year ago, Bro. Boshart's health began to fail but he was up and around most of the time until five weeks ago his case became worse and he was taken to the University hospital at Iowa City In spite of all that medical skill and loving hands could do for him, he quietly passed away on May 7, 1929. He reached the age of 78 years, 2 months and 24 days.

On March 30, 1873, he was united in marriage with Sophia Mehl with whom he was permitted to share life's joys and sorrows for more than 56 years. This union was blessed with 7 children, all of whom are still living.

He is survived by his deeply bereft widow; five sons and two daughters; one sister; twenty-one grandchildren and five great-grandchildren and many other relatives and friends mourn his departure.

Funeral services were held from the Wayland Mennonite church on Thursday, May 9 and were largely attended. The services were in charge of the pastor who was assisted by Rev. J. J. Pritchard of the local M. E. church. Interment was made on the family lot on North Hill cemetery.

JOTTINGS

Rev. Lester Hostetler, of Upland, Calif., directed the Upland choir of the rendition it gave of Gaul's "Holy City" in LaVerne College. There are fifty voices in the choir. Previously the cantata had been rendered in the auditorium of the Upland church.

The Mennonite Sanitarium at Bloomington, Ill. is doing remarkable service in the community. During the first three months of 1929 there were 202 patients admitted to the institution as against 176 for the previous year. In March alone, 81 new patients were cared for. Hospital facilities are overtaxed and an additional wing must be added very soon. This wing, it is planned will replace the present administration building. Commencement exercises for nurses will be held May 29. Dr. J. E. Hartzler, of Witmarsum will deliver the address.

Dr. S. K. Mosiman of Bluffton College announced last week that pledges received to date for the $350,000 endowment fund amounted to $190,265. Dr. Mosiman states that results thus far in the endowment drive have been encouraging. Constituents and friends of Bluffton College beyond the home zone limits have pledged $61,712.93. A $50,000 pledge from Mr. and Mrs. C. H. Musselman, of Biglerville, Pa., added to this amount will raise the total campaign results to $190,265.93. A library building and endowment fund of $100,000 was announced early this spring by Mr. Musselman after a short visit to the institution. Half of this sum is to be used for the construction of a library building and therefore cannot be counted as a part of the college endowment.

Rev. S. M. Rosenberger of Quakertown, Pa., who has been seriously ill for about two months, is gradually becoming stronger and now is able to sit up in a chair for several hours each day.

For 250 years the Mennonite congregation in Amsterdam, Holland, has been maintaining an orphanage. Hitherto this institution was located in Amsterdam, lately, however, it has been moved to another place, but remains under the direction of the Amsterdam congregation Admission to the institution is not limited to Mennonite children.

Another item of interest relating to spring music festivities was the cantata, "The Good Shepherd" rendered by the Emmaus, Kansas choir of fifty voices. The choir has been working on this cantata since the dedication of the new church last January. It has been under the able leadership of Mr. B. Schowalter, the musical director of the city schools.

The Hutterite colony, located near Freeman, S. D., where they have large holdings of land and are a prosperous community has sold its property and is preparing to establish itself as a Hutter commune in Alberta, Canada. This is the last of the Hutterite communities in the U. S. A. the rest having already emigrated to Canada. The commune near Freeman numbers about 150 persons. Many who attended the meeting of the General Conference at Freeman several years ago will recall the opportunity given to Conference delegates to visit the commune.

The executive committee of the Young People's Societies of the Iowa churches held a meeting at Donnellson recently to make out a program for the meeting which is to be held at Wayland on June 15 and 16. The officers of the Sunday Schools and the pastors had a meeting at the same time to make arrangements for the "Get-together-Meeting" which is to be held at Donnellson on July 7.

The celebration of the 30th Anniversary of the Second Church, Philadelphia, was marked by several interesting features. Rev. V. B. Boyer, of Allentown, preached the Anniversary Sermon. The Sunday School combined the observance of Mother's Day with the Anniversary. One of the mothers, Mrs. Parkinson, had charge of the exercises and mothers contributed other features to the program. At the evening service Mr. A. B. Weiss, one of the deacons, gave a review of the work of the church. The Sunday School superintendent, Mr. J. D. Bergey, spoke of the work of the school, of which he has been superintendent for 25 years. Mr. Wm. Shelly then gave a talk on the music of the church. The Junior C. E. society gave its contribution in the form of a selection of music The evening services were in charge of the pastor, Rev. S. M. Grubb who has occupied his office since the organization of the church. A beautiful floral offering as a memorial to the mother of the pastor graced the chancel. Rev. N. B. Grubb, who spoke the words of dedication when the church was consecrated, was present at the services and gave an interesting address relative to the church and its beginning.

A large group of Russian Mennonites who have arrived in Canada during the past few years and located at Sheldon Farms near Hanley, Sask., has been holding regular services in private homes but they have been limited for the room necessary for effective services. Recently, with some help they received from the Home Mission Board they have been able to erect a house of worship which was dedicated Sunday, April 22. In order to meet the costs they laid a tax upon themselves of $6.00 per quarter and $3.00 per member. While the building is not fully completed it serves better for regular services and portrays a spirit of mutual sacrifice and helpfulness. The building has a dimension of 40 by 26 feet.

Grace Mennonite church, Pandora, Ohio, will celebrate its 25th anniversary and Home Coming May 26. Gains in Religious Educational Work of our Churches in the Last Twenty years, will be the subject of an address in the Sunday School. The pastor, Rev. P. W. Whitmer will preach at the morning service. In the afternoon Rev. John T. Moyer of Bethel College, a former pastor, will deliver an address on "Our Denominational Gains During the last Twenty-five years," and Dr. S. K. Mosiman, of Bluffton College will speak on "Our Educational Gains During the Twenty-five years.' At the evening service Rev. Albert Schumacher, also a former pastor, of Berea, Ky. will speak on "Gains in Fraternal Relations and Co-operation Among Christian Churches in the last Twenty-five Years" and Rev. Arthur Rosenberger of Bluffton, will speak on "Facing the Future With Confidence."

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

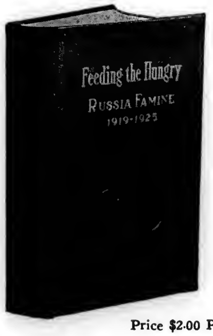
The Coming of the RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite
"Other foundation can no man lay than that is laid which is Jesus Christ."
VOL. XLIV BERNE, INDIANA, MAY 30, 1929 No. 22

CHANGE OF ADDRESS

The address of Rev. J. H. Langenwalter, Ph. D., is, after June 1, 1422 University Ave., Wichita, Kansas.

NOTES AND COMMENTS

"I am certainly in most hearty agreement with the Pres. that the administration of justice in our country needs toning up, including jury service and court procedure. Furthermore, I think the President threw into the scrap-heap, where it properly belonged, much loose and baseless assertion when he declared to the Associated Press representatives that the present-day lawlessness is not fairly attributable to the adoption of the Eighteenth Amendment. Any proper study of conditions will show that for the last forty years there has been a steady increase in general lawlessness, arising largely from laxity in the administration of justice—court delays, technicalities, continued appeals and new trials, and especially the difficulty of securing convictions, the chances being that not one murderer in twenty will ever be executed.—Bishop James Cannon, M. E. Church, South.

"A tried comrade and a real martyr in a great humanitarian cause," defines the role played in China by Dr. Leighton P. Rand of the Borden Memorial Hospital, Lanchow, Kansu, China, according to the terms of a resolution unanimously approved by the Executive Committee of the Board of Directors of China Famine Relief..

At the same time the Relief Organization, with National Headquarters in New York City, made public the text of a letter from Dr. Rand, received through the China International Famine Relief Commission of Peking subsequent to the cablegram announcing his death from typhus on May 5th. This posthumous message reads in part:

"With all of North China starving, your task is the biggest the world is facing. We are now (March 25) enterting that stage of the famine where those who have been on the verge of starvation since the last meagre harvest are finally succumbing in great numbers. Even here in Lanchow, which does not reckon as badly off as elsewhere, it is reported that 300 are dying daily. We are hoping that relief will come soon on a really large scale —anything adequate would have to be in the millions of dollars. But, of course, we are happy to do whatever we can, no matter how small, and are truly grateful for all you have done for us so far."

Officials of China Famine Relief stated that they are intensifying their efforts to secure relief funds and to expedite them to China.

After twenty-eight years of service as secretary of the American Bible Society's agency among the colored people in the United States, the Rev. John P. Wragg, D.D. will retire June 15. Dr. Wragg is retiring at his own request.

Under his supervision, and with the untiring cooperation of Mrs. Wragg, more than 1,730,000 copies of the Scriptures have been circulated. The conviction which both Dr. and Mrs. Wragg hold concerning the importance of the distribution of the Scriptures and the share which the Negro race should have in promoting it has led them to establish with the Society a fund, the income of which subject to their life interest, will assist in carrying forward this work. At the request of Dr. Wragg this gift will bring to the Agency among the colored people in the United States the memorial tile of the William I. Haven Agency, in honor of the Rev. Dr. William I. Haven, late general secretary of the Society, whose father Bishop Gilbert Haven is still remembered as a great friend and champion of the Negro people in the South during the years following the Civil War.

The American Bible Society plans at the present time to put larger responsibilites upon those in charge of the four divisions of the agency's territory, the Rev. H. W. B. Wilson, D.D. of Atlanta; the Rev. D. H. Sansom, Jr., Charlotte; the Rev. S. A. Lucas, Cleveland and the Rev. M. L. Vaughters of Houston.

The Agency among the Colored people in the United States was the first of the present ten agencies in this country to be formed by the American Bible Society. It was created for the purpose of meeting the needs of the colored people of the South, the agency being enlarged later to care for the Scripture distribution among the colored people throughout the United States. Dr. Wragg during his secretaryship has trained and guided a large company of Bible workers and has effectively used correspondents and missionary agencies in the promotion of his work. Many of his workers have become leading ministers in the churches of their denominations and Dr. Wragg has so interested the religious leaders among the colored people that a number of their principal denominations have become part of the supporting constituency of the Society.

Throughout these twenty-eight years Dr. Wragg has given himself without stint to the work of the Society. He has been an example in industry, fidelity, enterprise, integrity, and consecration to all his fellow-workers and associates.

Dr. Wragg was engaged in active work of the ministry when called to the service of the American Bible Society. He is a member of the Methodist Episcopal Church in the Atlanta Conference where he served as pastor for nine years and presiding elder for six years.

Discontinuance of the Near East Relief organization, after its present commitments are taken care of, and the adoption of "a new policy" by American agencies working in the Near East are recommended in the report of a field survey of Near-eastern countries just issued through the Columbia University Press under the title "The Near East and American Philanthropy."

This new policy, the Report states, "if successfully adopted, may exercise a profound influence upon American missionary enterprise throughout the world." Far closer cooperation with native governmental and other agencies than has hitherto been practised; better coordination of existing American agencies; careful avoidance of any attempt to "Americanize" native peoples; " 'helping to do' rather than 'doing for' ", and a program of vocational education carried down to the masses, are the essentials of the policy recommended. "The time for doing things for these Near-eastern peoples is past," the Report says. "Hereafter it should be the task of American agencies in the Near East to help them to do things for themselves." The Report states that since the War $100,000,000 of American money has been spent by Near East Relief, mainly on emergency measures, and recommends that no further relief of an emergency nature should be undertaken. Henceforth measures should be "constructive, not palliative".

The Report finds that in the past. "there has been too much tendency to institutionalize and to consider the institution as an outpost of civilization carrying a message to the barbarians."

"Existing American enterprises should be conceived as demonstrations to stimulate indigenous activity and should be closely allied with general movements within the countries themselves. For Americans to assume the responsibility and expense of a comprehensive system of institutions would be the height of folly, and would frustrate the very end to be sought, namely, encouraging the natives to help themselves."

"Every effort should be made to work not only in cooperation with but actually through the agencies of the governments and through local native organizations and individuals."

Acknowledgment is made of the services rendered by American institutions of higher education in the Near East, and it is pointed out that their work is needed especially for the development of native leadership of the highest type. The outstanding need, however, the Report finds, is for boys and girls with the kind of practical education that will equip them for leadership in the small villages in which the vast bulk of the population of the Near East lives, not the kind of education that will cause them to turn their backs upon the people from which they came."

"The solution of the problem," the report states, "is mass education of a simple, direct sort, carried to the people in their fields and in their workshops. It must be an education vital to their lives as tillers or craftsmen."

The main recommendations of the Report have already been approved at a conference of American agencies in the Near East held at Constantinople, a summary of which is contributed to this Report by President Bayard Dodge, of the American University , Beirut, who was chairman of the conference. Cleveland E. Dodge, it is stated, is at the head of a committee which is now working out a program to put into effect the recommendations of the survey.

"This report," writes Dr. John H. Finley in the Introduction, "marks the virtual completion of the tragic chapter of massacre and exile brightened only by deeds of mercy done on such a vast scale as the world had never known before. But it marks the beginning of a new chapter—one of constructive helpfulness through education to those who sit in the ancestral house of Christendom that new woes may be prevented."

BLUFFTON TO DATE

On the campus of our college at Bluffton, the atmosphere is electric with things that are doing because we of the Mennonite faith realize as we have not hitherto that our college must be standardized in all of its credits and relationships.

Bluffton is seeking its needed $350,000. Hear what the faculty and students themselves are doing that their college may reach its standard and that their degrees may be at par with other A-1 institutions of learning! These figures are not completed, but they are correct to May 20, showing the Bluffton campus pledge:

The Seniors	$4,000
The Juniors	5,825
The Sophomores	2,700
The Freshmen	1,100
Faculty	18,505
The Seminary, Faculty and students	650
Total	$32,780

Isn't that enough to stir our faith and to quicken our enthusiasm? We who are older and who have more means know the value of education and want it to be at its best for our sons and our daughters.

The grand total to May 20 for Bluffton College is $216,026.93. That leaves far to go before the campaign is over. But it challenges our confidence. It strengthens our determination and shows us that under God we can do it. We need a conviction of the urgency of the case, a baptism of fire for the financing of Bluffton College.

Wil you take this onto your heart and agonize in prayer before God about it? Will you ask Him to show you your part? Then will you go where He leads? We Mennonites can afford anything better than to fail in this campaign.

WOMAN'S WORK

Upland, California. Dear Mission friends: On the 25th of April the annual Union mission meeting of the churches of Upland and of the neighboring town of Ontario met in the Presbyterian church of Ontario. This was an all-day meeting with a fine program. A picnic lunch was served at noon.

The Upland Mission society has a membership of 128. Twelve regular meetings were held during the year with an average attendance of twenty-four. Twenty-eight visitors graced these meetings, three were missionaries from our own conference and three from neighboring churches. There were three special all-day meetings held at which time we collected and mended clothing to send to the Russian Mennonites in Canada. Twelve comfortables were also made. In all, we sent 1260 lbs.

From twelve to fifteen of our members meet every Wednesday to quilt. Fifteen quilts were made and sold and the proceeds, $145.30, used for mission purposes.

The dues, thank offerings and offerings at programs of our regular meetings amounted to $476.10.

Three fruit-showers were given and 99 quarts of canned fruit and jams, 185 lbs. of dried fruits, bouquets and baskets were taken to the sick and shut-ins. 203 visits were made.

The annual picnic was held the latter part of June and the annual program the latter part of November. We usually have a missionary or two speak to us on these occasions and good offerings are received.

Secretary.

AN INTERESTING DOCUMENT

The law suit with reference to the Boyertown, Pa., church in which the meeting house in which the old Mennonites and those holding to the Eastern District conference were involved in an effort to decide the right of the new element to continue to use the building has an important bearing upon the history of the Oberholtzer movement. In the "Paper Book" submitted to the Supreme Court of Pennsylvania, (see also Pennsylvania Reports, P. 467, 1883), there is preserved an interesting fossil in the shape of the testimony offered by Rev. J. H. Oberholtzer which is given as follows:

Testimony of J. H. Oberholtzer,

Cross Examination by A. G. Green

I was a member of the Mennonite congregation before I became a preacher. The Mennonite church of Eastern Pennsylvania was governed through a General Conference. As far as I know they met at Franconia twice a year, May and October. The General Conference existed as far back as my recollection goes. It was customary some sixty years ago. They would not take any into the churches unless they wore round coats. About fifty years ago they changed the custom and took young people without regard to them having round coats. This extended to the lay members. Nothing was said about ministers in this respect. I have no recollections of any tradition as to the time when the church was not governed by the Franconia conference. Can't say how few members there were connected with the Conference from the earliest times to which my recollection extends. I know of no new congregations that were added except the Flatland congregation. The latter joined the congregation (conference) some thirty years ago.

The conference has power to institute any measure or rules in accordance with Scripture. A Mennonite is one who believes in the doctrine as announced by Menno Simon as far as Scripture goes. When a minister of the Mennonite congregation does not preach according to the doctrine of Menno Simon, I think that conference has the right to examine into it as far as the Scripture. I don't think that Menno Simon laid down customs and usages to be observed by the church. If the customs and usages are laid down by the church anybody ought to know what they are. The conference has the right to lay down the usages and customs as far as Scripture gives conference the authority. If the conference lays down a certain custom not directed by Scripture, it is not binding. Before I entered the ministry the conference was not governed by a written constitution. It was not against Scripture so long as they could cohere to the Bible truth. If they determine to be governed by a written constitution they have a right to do so. A majority of the conference have a right to reject a written constitution that is offered, providing they find it against the Bible. I don't know that I can answer just the question "Whether a majority of the conference have a right to reject a written constitution offered for adoption. even if it is neither for or against Scripture authority." I can't answer whether there is any authority in Scripture which requires an ecclesiastical body to be governed by a written constitution. There is some form of it in the Bible, as for instance. the ten commandments.

I don't recall that any of the ten commandments are contained in the draft of the constitution that was submitted to conference. If the majority of the conference are not in favor of a written constitution, they have no right to reject one that is proposed, unless they examine it and find it wrong. I am not ready to answer the question that the conference must adopt a written constitution if after examination they find it correct. Before I joined the ministry not all the ministers of the Mennonite church wore round coats. Abraham Fretz, of Hilltown, Bucks Co. He is the only one I now remember. He was then preaching. When I commenced preaching I did not get a regulation coat. As far as I know all the ministers conformed to the regular form. I think Fretz wore his coat before he got a regulation coat. He said he could not buy one and others offered him one and he accepted. The sixteen who signed the draft of the constitution I drew up at the preliminary meeting were members of this conference. There was only thirteen at the meeting. Three deacons were added before it was printed In

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

President Hartzler of Witmarsium Theological Seminary calls attention to an idea over which there has already been considerable brooding when he says:

"I believe it would be a much worth while experiment if the heads of our numerous educational institutions would meet in conference in some central place for the purpose of exchange of ideas, and in the spirit of Christ and with the courage and foresight of the prophet, face squarely the situation as it is with the view of some united program for the future of education in the denomination. I am convinced that something must be done about the situation and that right early. Our numerous institutions may struggle along single handed and eventually, most or all of them, die; or we may unite and live.

No doubt the duplication of efforts and the rivalry between schools and various branches of the Mennonite church in which certain unpleasant experiences of the past continue to bob up as a ghost from the past are things to be regretted, and all the more so because they stand in the way of a harmony that will make working together effectively possible. One cannot wish out of the way some barrier or barriers that have been the ground of stumbling. It takes really hard earnest and self-sacrificing effort to do so that is continued over a long period, possibly a period that covers generations. However, the ideal is a helpful thing and it may sometime blossom into a reality but not until the things that too many of us hold as fundamental become a thing of the past. Were the suggestion to come from the more numerous body and were those composing that body in a mind to think that way things might be hastened. Bringing together all bodies of Mennonites into one working body would be as difficult as the task of uniting all the bodies of Protestants into one, and that day is not near in spite of the fact that there have been a number of unions of related bodies. Mennonites represent, if we may use the term, in their various bodies, elements that are conservative, rational and radical. Unfortunately we are not of the temper of the Protestant Episcopal mind that can shelter a high, a low and a broad party under one ecclesiastical umbrella. The spirit of independence that is characteristic of Mennonites and always has been so makes us a strongly individualistic body. If we lose that spirit altogether we will have surrendered in a measure a vital part of our Mennonite heritage. Much that has made possible the union of other denominations was the discarding of dead issues, but, with us, the issues that keep us apart are alive and vigorous and may continue so for a long time to come.

AN INTERESTING DOCUMENT

(Continued from Page 2)

all there were eight ministers and eight deacons who signed the resolution, and it spoke of the disobedient: was understood to refer to the coat. The constitution I prepared did not provide any thing about the coat. There would be no written regulations about the coat and every one had his choice. This was my plan of getting rid of the coat regulation. Old John Hunsicker was bishop of four congregations. I think there were five or six bishops attached to the conference. I do not know how many members and how many deacons comprised the conference. There were more laymen than preachers but all the ministers were members. I think ministers still presided over the conference in 1847, when the resolution of exclusion was passed. After the division those who left or were excluded formed a new conference: it consisted of the sixteen who signed the book. They have been meeting from that time into this conference. The first meeting was held in Skippack; after that the meetings were held in different places. The conference in session appoints the place to hold the next conference. They meet twice a year. At this time they consist of thiry and fifteen congregations (thirty members). They are governed by a written constitution. The old conference pretends not to use the law for redress of wrongs. I think it had reference to the individual members, it was said that they were opposed to go to law. I do not know whether they all adhered to this principle before the division; they pretend to do so as a denomination. Our conference was not opposed to go to law in a just case. Every man determines whether the cause was just for himself. but it may be considered by the church. If the cause is unjust the person is liable to expulsion. In most of the fifteen district congregations attached to our conference are also congregations attached to the old conference.

THE FORGOTTEN FUNDAMENTAL

By Keith L. Brooks.

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35.

Fellow Fundamentalists, bear with me while I raise a question for the purpose of stirring up our pure minds. Are we in danger of overlooking one of the great fundamentals? It isn't in our creed, yet its importance may clearly be seen from our Lord's statement which I have quoted above. I have been hearing people say: "If creed does not lead to Christlike conduct toward a brother in the Lord, of what use is it?" I have seen the finger of scorn pointed at some who have taken a conspicuous place in the fight for orthodoxy, and I am wondering if our cause is being endangered in some quarters by the failure of any of us to wear the badge of discipleship which our Lord designed. It is just the kind of a trick we might expect the Devil to play on us in this crucial hour, for he well knows that a Christlike man is the most powerful weapon the church has and little does he care for our orthodoxy if he may keep us from wearing the badge of brotherly love.

I feel this to be so important to our cause right now that I ask your consideration of a few thoughts along this line. We must not get away from the 13th chapter of First Corinthians. We have come upon a day when we must have more **living sermons—** the living Christ in men true to the faith once delivered, and if we strengthen our lives at this point, it will mean unspeakable gain to our cause.

Again and again people have said (referring to some Liberalist), "But he is such a Christlike man!" Many have clung to preachers whose sermons did not line up with the Bible because of this very thing. Too often the comparisons made between the Liberalist and Fundamentalist in this regard have resulted unfavorably to Fundamentalism. Brethren, should this be?

Now, I am aware that the man who denies the new birth cannot have the real love of the Holy Spirit in his heart. It must be counterfeited fruit. But be that as it may, it is a sad day for us if it can be said of men who deny the great verities of the faith, that they can more closely imitate the character and the spirit of our Lord Jesus Christ in their relations with their fellowmen than some of us who claim to be the defenders of orthodoxy. It cannot, of course, be true on any wide scale, yet how serious a blow it is to the whole body when even a few who are in the public eye miserably fail in the observance of the Golden Rule. For this cause let us all begin to examine ourselves.

It is a great thing to stand on the solid foundation of eternal truth and to be an "Amen—Hallelujah believer," but the Devil has the laugh on us when he can get us to shout louder than we live. Thousands who never read a Bible are today carefully studying "living epistles" and conscientiously trying to decide which side is right. Our doctrines are being judged by our deeds. Men know that those who are born of God will resemble their Father, and God is love. We must be very careful that they shall not be confused by the spirit which we display. What does orthodoxy mean? It means nothing, either to God or man. The Devil himself may be orthodox. God puts tremendous value upon great likeness to Jesus, and our text proves it. **A Christlike life is the greatest contribution any Christian can make to the world."**

"By this shall all men know." This is our badge. We are proud to wear the badge of some worthy society, but the only authorized badge of Christian discipleship is mutual love. It is love as even greater than faith and hope—love, as the fulfilling of the law. When Christian brotherhood breaks down, or when Fundamentalists do by other members of the Lord's body that which they well know our Lord would never sanction, a fearful blot has been put upon the cause of Christ.

We despise the thumb-screw business when it crops out among the critics and they succeed by sheer politics in getting control of the machinery. But, brethren, do we ever resort to such methods? Would we stoop to underhanded methods to limit the work of a Christian brother in order to put ourselves to the front? Would we do the unChristlike thing by another worker because he could not see eye to eye with us on some minor question? Would we try to operate a steam roller and crush all who get in the way of our own ambition?

All Scripture is given by inspiration of God and is profitable for doctrine—but let us not stop there. It is profitable also for reproof, for correction, for instruction in righteous dealing. Dr. A. J. Gordon said: "All Christians, like all Scripture, should be God-breathed." Such a Christian has more power in his silence than another has in his many words in defense of doctrines.

While none of us is ashamed of the Gospel, let us see to it also that we shall not be a shame to it.—The Evangelical Christian and Missionary Witness.

A MESSAGE TO THE COUNTRY BOYS AND GIRLS OF AMERICA

By One Whose Service For Them Covers Three-quarters of a Century

(Concluded)

What do you think about the importance of the character-building element in one's education?

All education ought to build good character; otherwise it is a damage. The right sort of education—one that is built on God and truth—cannot be a damage to anyone.

Why is the best element in character building to be had from the Bible?

That question may be well answered by going back to the old catechism: "What is the chief end of man?" "To glorify God enjoy Him forever." We are here not for our own interests, we are here for the good of the world, and for the glory of God. I think that is the purpose God has in putting us here, and in redeeming us through the Lord Jesus Christ.

What kind of men and women does America most need today?

It would take a whole volume to answer that question fully. But America needs, first of all, men and women whose character is based on the Bible and its teachings, and especially on the teachings of the Lord Jesus Christ.

How would you compare the Sunday schools of your youth with the Sunday schools of today?

I should be inclined to think, from my experience of over ninety years, that the Sunday schools of my youth were more thoroughly imbued with the spirit of the gospel, and gave less attention to the method of procedure. They did not care so much about grading the lessons or grading the scholars. I suppose we would say that they had a haphazard method in that respect; nevertheless they put the emphasis on the spiritual side, promoting what might be called a high religious temper and disposition.

It seems to me that the whole scheme now is too largely artificial; it lacks too much the spiritual emphasis, and the Biblical training which we used to have. Technically it is far advanced, no doubt, but the practical results do not seem to me to justify the amount of work required. We are more thorough in our process, but we are less attentive to the spiritual results.

Is more and better religious education needed today than the Sunday schools alone can furnish?

Undoubtedly: simply because intellectual instruction has six days of the week and religion only one. Another reason is, because, so far as the United States is concerned, the public values wealth above everything else; the rising generation is too eager for good living, without regard to whether or not it makes a good life.

Do you think the American Sunday-School Union, with its particular work, is as much needed today as ever?

It certainly is: but it is important that it should ever adapt its methods to changing conditions. The missionary of my day could not grapple with present conditions as do the missionaries of today. Our ancestors came to America—a wilderness—to secure freedom to worship God according to the dictates of their own consciences. Do we care for that now? Or is it wealth we are all after? We have always centered our efforts on planting Sunday schools in pioneer settlements, and then nurturning them. We are no longer a nation of pioneers. The American Sunday-School Union is still the best adapted agency for serving unchurched rural communities, and in that field we have a great task. It should be more than ever now our work to develop local leaders, who will be better qualified to manage the schools, with the counsel and aid of the Sunday-School missionary. In other words, the income of the Union must be appropriated to the development of leaders quite as much as to the planting of new schools for the rising generation.

Moreover, the emphasis of our leaders should be kept upon spiritual results. The modern religious-education movement tends too much to ape the public-school system, which in some of our states now forbids the use of the Bible in the schools. There is a reaction taking place against this: what will be its outcome remains to be seen. The American Sunday-School Union has always put its emphasis on spiritual results and if it continues to do so, and keeps its eyes forward, it has a great work before it.

The present president of the American Sunday-School Union, Dr. E. Clarence Miller, is a wise leader, and he and his fellow managers are fully competent to guide the Society in its great work. He is my warm friend, as every president of the Society has been during my period of service. If I have been of any stimulus to them (as they have been kind enough to say), I am certain they have been most stimulating and helpful to me. Whatever I have done has not been through any special talent or industry of mine, but through the blessing of God upon my efforts.

What attitude do you think the rural people of America should hold toward the peace and welfare of the whole world?

The American Sunday-School Union should give close attention to the forming of a more distinctive and higher Christian character in the rising generation. The future of Christianity is in no less peril now than it has been in the past. This is not merely true of the United States; it has been the subject of much discussion in connection with a new Oxford movement. The United States has become a world power, and it cannot now isolate itself, nor can it escape some responsibility in the various entanglements of Europe and of society in general. The old theory of keeping our fingers out of the entanglements of other civilized countries has gone by; as a world power we cannot escape some responsibility and some share in making, not merely America, but the whole world spiritually better: in taking a higher stand in business, in finance, and in all social progress.

What would you like to make your one chief message ?

It certainly does not require ninety-eight years' experience to convince any person of average common sense that no one can serve God on the first day of the week and the world and self on the other days, and at the same time have peace of mind, unless, indeed, his conscience is seared. This is no new idea. It is older than the human race. What more important message can any person send than our Lord's words, "Ye cannot serve God and mammon."

That Dr. Rice's mind is wonderfully clear all readers of these answers will surely recognize. They will be glad to know, also, that while his sight is failing, his general health remains very remarkable for one of his years. We can but trust that his example of loyalty to Christ, and to the American Sunday-School Union, and to the rural people, young and old, for whom it works, may be an inspiration to those who are to carry forward the same line of service to which he has devoted his life. — Sunday School World.

TEACHING FOR PEACE IN COLLEGE

By C. C. Regier.

(New River State School, Montgomery, W. Va.)

Nearly all modern historians agree that history should be taught scientifically and objectively. Conclusions should be based on the documents and there should be no moralization or theorizing. Before the War the passion for absolute accuracy of statement was so great that few courses dealing with contemporary history were offered in the universities. I attended a good midwestern university, majored in history as an undergraduate, and took my master's degree in history just before the outbreak of the War, but I never had an advanced course either in European or American history which went beyond 1876 until after 1914. The reason for this was simply that no such courses were offered. The idea seemed to be that the last possible document on a period had to be in before the historian could invade the field. When the War came nearly all American historians found themselves adrift in deep waters, unable to account for what was happening. Since then there has been a change in emphasis. Not, perhaps, that historical methods have become less scientific, but there is a much greater emphasis on the more recent decades. In fact, so great has been this change that some universities offer very few courses in history that go back farther than 1500 A.D. And there have been other changes. But has the teaching of history become more vital than it was? Does the history teacher present more ideas, more points of view along with his facts; does he project into the future and give his students visions of what may be expected if certain policies and tendencies continue? Unless he does that, the study of history is still a very formal thing.

As far as this greatest of modern problems—the elimination of war and the promotion of world peace—is concerned nobody, it seems to me, has a greater obligation and a greater opportunity than the history teacher. He must constantly deal with national movements, national aggrandizement, wars, international anarchy! Can these not be interpreted from the point of view of the human race rather than from a merely nationalistic standpoint? Of course, a teacher cannot afford to harp on one string continually and leave the impression that he is a person of only one idea. My policy is to say little about the problem of world peace until we reach the World War, and then I take several hours to discuss it frankly. The system of imperialism, militarism, alliances, and secret diplomacy which prevailed in the world before the War; the problem of war guilt; the alleged atrocities; the reasons for the entrance of the United States into the War; the unjust peace treaty; the lamentable aftermath; the retirement of this country into her isolation and her subsequent unpopularity—all offer excellent opportunities for a discussion of the whole problem. And let nobody think that the students are not interested.

Much of the difficulty of the peace movement comes from confused thinking and from the misunderstanding of certain terms. Particularly mischievous is the failure to distinguish martial force from police force. To clarify a few terms I quote from the "Fundamentals" of Edward Krehbiel, which are to be found in his book, Nationalism, War, and Society:

"Martial force is exercised by the interested party in his own behalf; it is competitive and seeks to impose its will, which it identifies with the right, upon its adversary by violence if necessary.

"Police force is not exercised by the interested parties to a dispute, but is the force exercised by the agents of a co-operating society; its function is, not to help one of the disputants to impose his conception of right on the other, but to see that each is protected against the other, and that both are obedient to society.

"War is the condition which exists when social groups known as nations employ martial force. Obviously, one may be opposed to war and yet sanction other kinds of force.

"Militarism is the religion of martial force.

"Pacifism repudiates martial force (and martial force only) and demands the extension of police force. It is not content to pronounce peace desirable, but proves its sincerity by laboring for conditions which, according to its lights, make for peace."

A person who reads these definitions carefully may discover for the first time in his life that he, too, is a pacifist.

The problem of war and peace is fundamentally one of attitudes. As long as we believe our only safety lies in force and armaments, as long as we think that the state must necessarily be selfish, and graspy and hold all the wealth and resources it possibly can, and as long as we entertain only suspicion, contempt, and hatred for other peoples, wars will continue. Or, take that statement which is so often regarded as the knockout blow against the whole pacifist position, that as long as human nature is what it is, men will fight, implying thereby that wars must come in the future just as they have in the past. On examination, that argument will be found to be perfectly hollow. It may be that there has been little change in the germ plasm, or the anatomical structure, or the nervous system of the human body since the days of the caveman, and that, from that point of view, human nature has not changed for many thousands of years; but does anybody maintain, therefore, that we still live like cavemen? We no longer live in a state of nature, but in a highly artificial civilization. If we still lived naturally we would not live in houses, we would not use machines, we would not go to school, and we would not regulate our offspring. Human nature may not have changed, but human attitudes have changed. It is not so long ago when "genltemen" settled their personal disputes on the "field of honor" by duels. Has human nature changed since then? No, our attitude toward that method of settling disputes has changed. Why should it not change in regard to the war method of settling international disputes?

One subject toward which the people of the United States, as well as the people of the other states, will have to change their attitude in the interest of world peace is nationalism. It is a sort of hot-house plant, which has grown to enormous proportions during the last few generations under the fostering care of national journalism, militarism, and education. An excellent article on this topic appeared in The Historical Outlook for Oct., 1923, and was written by Professor Hays of Columbia University. To Professor Hayes it appears that the basic trouble with our modern world is "its anarchic system of independent and sovereign national states, the inhabitants of each of which are imbued with a peculiar national idealism and given to the uttering of curious national catchwords." Sentiments of loyalty and patriotism, he says, are ennobling, but unfortunately patriotism has become confused with nationalism. The chief aim of state-directed education is to inculcate the children with patriotism. The beginners are taught to salute the flag and to sing national anthems. Later in their geography class they are taught that a country should have plenty of natural resources and natural frontiers; in civics they learn that theirs is the best government in the world; in literature, that theirs is the most ethical race; in history, that their country has always been in the right. "Nationalism," Hayes goes on to say, "is partly love of country, but chiefly something else. Nationalism is a proud and boastful habit of mind about one's own nation, accompanied by a supercilious or hostile attitude toward other nations; it admits that individual citizens of one's country may do wrong, but it insists that one's nation is always right. Nationalism is either ignorant and prejudiced or inhuman and jaundiced; in both cases, it is a form of mania, a kind of extended and exaggerated egotism and it has easily recognizable symptoms of selfishness and jingoism. Nationalism is artificial and it is far from ennobling; it is patriotic snobbery." True patriotism involves humanity, is humble, and tries to serve and promote human happiness.

There is no need for the fatalism which some people attach to this spirit of nationalism of something fixed and unchangeable. As soon as the public-opinion forming people of any country make up their minds to change the public's attitude toward nationalism, they can do so. In the meantime it is well to remember, however, that at present it prevails in nearly every civilized country of the world. It has been said that anybody who will take the trouble to tramp through the Balkan states, go to the little out-of-the way schools and talk to the teachers and look into their textbooks, especially the history books, will soon discover why those little countries are always ready to fly at each other's throats. As long as this spirit of nationalism is rampant the stage is always self—psychologically—for wars. All that is necessary is for a certain group of people—say, some business corporations who are trying to exploit some so-called "backward country"—to publish some inflammatory articles in the nationalistic press, claiming that the "flag" has been insulted and the "national honor" violated, and we are all ready to shoulder arms and teach Mexico—or some other country—a lesson.

Some years ago the late Professor Albion W. Small of the University of Chicago playfully introduced Professor Ross of Wisconsin to the American Sociological Association as the "converted pagan". On opening his talk Ross admitted that there had been a time when he did not see much in Christianity. But after a quarter of a century spent in the study of social problems he had come to the conclusion that our social program should be the elimination of friction and the promotion of co-operation. And never in his life, he said, had he been so much surprised as when it dawned upon him that the elimination of friction and the promotion of co-operation was essentially the program which Jesus had pursued nearly two thousand years ago. The application of this principle of the problem of peace is apparent.

It has been said that large-group consciousness and Christianity are one and the same things. Let us elaborate this a little. It is possible even in the smallest social group—the family—to be selfish. But let us suppose that a certain father is sincerely interested in the welfare of every member of his little group. That same father may show a lack of the Christian spirit, or have the small-group consciousness, when it comes to the larger community. He may insist that the streets in his part of the city be paved, and that the schools in his district be im-

(Continued on page 6)

THE S. S. LESSON

June 23

A Psalm of Praise

Psa. 103; 1-13

Golden Text: Bless Jehovah, O my soul—Pas.103:1

This is a psalm of David and was probably written late in his life. It is one of the most familiar and most beloved of the Psalms. Its keynote is Joy. Other Psalms have outstanding ideas such as trust in the 23rd and penitence in the 51st.

The word "hless" does not mean that we can bestow anything that will add to God's goodness and greatness. It indicates a state of the soul by which we pour out ourselves in the highest praise. When God blesses he adds something that adds to our joy but when we hless God we sound forth his praise with all the feeling we can command. The Psalmist commands his soul to bless the Lord. This includes all the powers of inward feeling and outward expression. Religion means nothing unless it can center all the powers of hody, mind and soul upon God and show by all the faculties that one posseses, that there is recognition to God for everything He bestows so lovingly and so graciously. To bless the holy name of God is to use it more reverently. There is nothing that so evidences a separation and disrespect for God as the misuse of his name. His name means not only the names by which God is known but God Himself and all that is represented in the character of God. Anyone who reveres God will bear in mind that the holiest syllable that human lips can utter is the name of God. It will then be uttered with reverence, affection, honor and in the spirit of deepest humility. The repeating of the blessing upon God is an evidence of the feeling that the Psalmist had and all of us should have that God is so good, so gracious and so considerate of our needs that we cannot praise Him enough and words only can feebly express what should be the deepest feelings of the soul. Verses two, three, four and five give certain reasons namely, He is the bestower of benefits, He heals all diseases, He redeems life, He crowns with loving kindness and tender mercies and He satisfies desires with good things. Let us note how he is doing this. He bestows benefits or we could not exist. Every minute something good for us comes fresh from the hand of God. This includes His provident care, His special providences and His continual presence with us in all our needs. But generalities are not the only things of which we are conscious. Particular blessings are noted. First comes the assurance of forgiveness. It would be a gloomy world with no hope of present or eternal happiness were we not assured that God is ever ready to forgive the sinner. He is ever ready to forgive us if we confess our sins. Forgiveness is not to be bought by money or by works, but come by His grace and is promised to all who will come None would want to stand in the presence of God unforgiven when He so readily offers forgiveness. Next, we are assured of the healing of our diseases. Disease is here because sin is here. The God, who made us and who cared for us, certainly is able to relieve us of the distresses that come with disease. We must hear in mind, too, that the enlightenment He has bestowed upon man and the knowledge He makes possible whereby healing of the body is accomplished and the means that are provided for our cures are blessings God has given that mankind may use them. Yet, with all this, the Christian must believe that in answer to prayer and thus to the response to ones faith there is healing for the bodv often even without the resort to what we call drugs. In the fourth verse redemption is assured. The whole Bible, from cover to cover, is a revelation of our redemption through the atonement of Jesus Christ. Next, we are told that "He crowns with loving kindness and tender mercies." Is there anyone with ability to think and with the knowledge of God in his heart who could deny this? Every day of our life is a day of kindnes and mercies from God. Then, He satisfies. Indeed, no matter what our attainments may happen to be, there is no real satisfaction in our lives unless we stand in close and tender relations with our Heavenly Father.

From verse 6 to the end of the passage we have illustrated by special acts how God in His goodness manifests Himself to us. He is just and therefore does right in every case. He does not keep us in ignorance and continues to reveal His will to all His children. He is patient, "Slow to anger" "will not always chide" "He hath not dealt with us after our sins." His loving kindness is expressed in the greatest symbol of greatness, "as the heavens are high above the earth," "far as the east is from the west."-No care we may know on earth exceeds paternal care. He will always have us think of Him as our Father. "Like a father pitieth his children so Jehovah pitieth them that fear Him." The word fear here does not convey the idea of being afraid hut the idea of giving him the respect that is due and proper to him.

TEACHING FOR PEACE IN COLLEGE

(Continued from Page 5)

proved, disregarding the rest of the community. That same principle can be applied to any group. The time was when men resigned high offices in our federal government in order to assume offices in their respective states. They regarded it a higher honor and a greater duty to serve their commonwealths than to serve the whole Union. That time is past, but there are still millions of Americans who hesitate at the next logical step—that of putting humanity above America. To them the United States is big enough. Their group consciousness is not large enough to embrace the whole human race.

Right along with this idea runs the historical fact that the tendency in human society has been to move the small-group organization to the large-group organization. Starting from the family we pass through the clan, the tribe, the city-state, to the national-state. At each consolidation, no doubt, innumerable wars were eliminated.

Why should the process stop there? Why should there be sixty or seventy independent and sovereign national states left to quarrel and fight among themselves? Is it not that international anarchy? Everywhere else we have government and police control. Why not here Why should there not be an international government—no matter what its name may be? A share of their independence and sovereignity these national states would have to surrender, of course, but it would be in the interest of the larger good; just as the thirteen original American colonies did when they founded the Federal Union. No American now contends that it would have been better if the states had all remained independent of each other. Danger and sacrifice this might involve, but would it not —in the long run—be the lesser evil?

We Americans are in danger of forgetting that the present is a mere point in the course of history. Today we may sit on the top of the earth and drink, so to speak, the cream of all the world; but what of tomorrow? Tomorrow we will need friends. Already we are being told that the United States is rapidly drifting into the position which Germany held before the war—strong and aggressive, and without friends. We continually confuse bigness with greatness. We judge everything by the "infernal pig-iron theory of progress." We are not treating others as we want them to treat us, and we have not yet learned that other people may have different conceptions as to what constitutes happiness from ours.

The strong are not immune from danger. In some ways they are more exposed than the weak, especially if they have not that one redeeming quality of humility; and we do not have it. We must learn to get along with other peoples, and we do well if we remember that sooner or later the unsocial are eliminated. We constitute only 6 or 7 per cent of the human race, and we cannot afford to play the part of on international bully.

It may be objected that this is not history, and has therefore no place in the history classroom. My reply is that it may not be history in the orthodox and formal sense, but that it contains valuable points of view for the history student. Why should not a student get a few ideas in college? And what if some of them come from the history department? It goes without saying that nearly any teacher who has a social conscience will find occasions to deal with the problem of peace, but it seems to me the history teacher is more directly confronted with it than any other.

It is my custom to give to my students, especially in freshman and sophomore classes, a list of comprehensive review propositions about a week before the final examination, In those classes in which we have dealt with the most recent period I usually have one which reads about like this: "How can we prevent wars in the future?" I expect them to know that the causes which lead to wars must be abolished, that international process of justice be established, that we must develop an international mind, and that we can contribute our mite by joining and supporting movements and organizations which stand for international peace and good-will.—Bethel College Monthly.

Rev. A. J. Neuenschwander, of Philadelphia, will hold a series of evangelistic meetings in the Mennonite church at Middlebury, Ind., May 20 to 30. Rev. S. S. Yoder is the pastor of the Middlebury church. Rev. N. B. Grubb will preach in the First church, Philadelphia, May 26.

THE UNDIVIDED LIFE

By Ira C. Dawes.

"This one thing I do."—Phil. 3:7-8, 13.

Consecration is not an exhortation to renounce sin or to cleanse ourselves from sin but to devote ourselves and our possessions to God and his service. As our relationship is spiritual our consecration continues through a lifetime of service to God and man. As Paul supposed he had found all the real values in life he makes a new and life changing discovery. Livingstone made such a discovery when he cried, "Nothing I have has value except as it is related to the Kingdom of God." There is some difficulty in living well and as a result we find the greater satisfaction in living. Our difficulties really do not hinder.

Once on a time God wanted a man to write an epic. He found him at an English university arrayed in purple and fine linen, proud of his luxuriant locks. Milton was his name. But before he could be useful in his appointed task the rails of his life must be sanded. Difficulties came thick and fast. The light of his blue eyes at length went out; then in total blindness he saw and wrote the vision of "Paradise Lost". The consecration that really counts is like that of the rich young ruler; an investment of all material goods, an active Christian life, and a willingness to bear the cross. Such an undivided life holds certain rich rewards.

The greatest obligation before men today is to decide definitely the matter of their Christian responsibility. So many fail to identify themselves with a faith or a cause. We don't want to take sides. Like Meroz of old we don't intend to help or hinder the enemy, but we fail to come to the help of the Lord. Someone asked a famous musician his favorite composition and he answered, "Whatever I am playing". Could you give your decision in a similar language: "Whatever is Christian?"

An undivided life is able to work patiently out its salvation. One of the commonest maladies in a world where the span of life is short, the energy of life limited, the needs of man appalling, the finest privileges of life enriching, is the multitudes squandering their time with the trivial things of life. The undivided life is enabled to make a proper estimate of values. There is no basis of reckoning values until a standard has been established. Human life was cheap until Christ set a value upon it. He taught by His life the potential power and greatness of men's life. The undivided life will discard the less for the greater. Many of our most tragic failures in life are just here, we are excessively consumed not with unworthy things, but with the less worthy things until our prayer life, our trust in God, our finest spiritual qualities are choked and die. Schiller says that you can tell an artist by what he leaves out of the picture. He chooses a central and dominant feature and subordinates everything else to it. Behind all man's professed beliefs lies this deeper matter; the central place of all his affections!

The infinite sacrifice of Jesus was based upon this same controlling influence of life. He died because he believed that men were worth dying for. What will a man give in exchange for his soul? Everybody needs to live an undivided life: men in politics and women in society and the multitudes living under the terrific pressure of self-interest. What is finer in all history than a soul that is not for sale?

Detroit, Mich.

On Sunday evening, May 12, the Choral Society of the Berne, Indiana church presented Gaul's sacred cantata, "The Holy City" under the direction of Bro. M. E. Stauffer. A large audience was present to appreciate the effort. There were 125 voices in the chorus. The soloists were Miss Gladys Stauffer, Mrs. C. T. Habegger, Wilbur Nussbaum and C. T. Habegger. Miss Evangeline Rohrer assisted as accompanist at the piano.

PROGRAM OF THIRTY-FOURTH ANNUAL CONVENTION

of the C. E. Union of the Eastern Dist. Conference Mennonites on Thursday, May 30,1929, in the Hereford Mennonite Church, Bally, Pa.

Morning Session

9:30 Daylight Saving Time
Quiet Hour
Song Service
Devotional Service - Dr. E. E. S. Johnson, pastor of the Hereford Mennonite church
Convention Theme - Amos R. Bauman, president
Business session—
  Reading of Minutes
  Reports of officers
  Reports of Committees
  New Business
Selection - - Bally Orchestra
"Every Endeavorer a Pledge Keeping Endeavorer" - Rev. L. S. Hoffman
Selection - East Swamp Society
Conference Period—
Christian Endeavor in:
  World Peace - James H. Longhead
  Christian Citizenship - Raymond Gottsshall
  Evangelism - Robert Ross
  Resume
Announcements
Benediction

Afternoon Session

1:30 Daylight Saving Time
Song Service
Prayer
Selection - Schwenksville Society
"Youth and the Life of the Nation" —Dr. Irwin Bauman
Selection - Bethany Society
Roll Call of Societies
Offering
Reports of Special Committees
"What It Means to be a Christian" —Convention Address by Prof. E. E. Kresge, Franklin & Marshall
Attendance Award
Meditation
Benediction

DEATH

Dyck—Sister, Mrs. Marie Claassen

She was born Feb. 4, 1891, to her parents, Mr. and Mrs. Rudolf Claassen, residing then near Newton, Kansas. In this, her childhood home, she was privileged to grow up under the loving care of her godly parents to know, love and accept her Saviour, Jesus Christ. At the age of sixteen she publicly accepted her Lord and was baptized in the First Mennonite church of Newton, Kan., where she also was joined in membership with the church.

On June 20,1912, she united in marriage with husband, D. G. Dyck. Soon after this event they made their home in Pasadena, Calif. Into their happy home was born their only son, Paul, who here with his father mourned the early departure of their beloved mother and wife.

Shortly following this the home of our friends came under the shadow of sickness which befell the mother. For nearly fourteen years Mrs. Dyck has been a quiet and patient sufferer. The last eight years she endured her affliction as a helpless invalid. The degree of her suffering and privations was loyalty shared by her devoted husband, son and relatives.

In the shadows of such experiences the Lord Jesus became very precious to her. He illumined the gloom with the comforting reality of his presence. So effective became his ministry of fellowship in their suffering that she could pass through the dark valley without complaint.

A very real ministry of intercessory prayer was hers for a large circle of relatives friends and servants in the Lord's vineyard. The effectiveness and blessedness thereof has been our experience. Her memory shall be blessed to all who knew her in this sphere of Christian service.

As the degree of her suffering increased, her desire to be released and taken home to her Lord grew. The Lord heard her cry and the prayers of her loved ones, leading her gently home to glory May 4, at 8:45 p. m. at an age of 38 years.

She leaves to mourn her departure her beloved husband and son, one sister and four brothers, many relatives and friends.

"Precious in the sight of the Lord is the death of his saints."

CONTRIBUTIONS

CONTRIBUTIONS REC'D FOR NEW MISSION AT PORTLAND OREGON

Busy Bees S. S. Class, 1st Mennonite, Bluffton, Ohio, $13.52; First Mennonite Church, Chicago Ill., $31.99; Mennonite Church, Pratum, Oregon, $60.00; Young Peoples C. E. Society, Reedley, Calif., $3.43; Jr. C. E. Society, Aberdeen, Idaho, $6.00; Jr. C. E. Society, Emmanuel Church, Los Angeles, Calif., $8.25; Girls S. S. Class, by Ella Penner, Los Angeles, Calif., $10.00;Salem Zion Missionary Society, Salem, S. Dakota, $11.60; Star S. S. Class, Wasco, Calif., $2.00; Busy Bees S. S. Class Upland, Calif., $3.20; Emmanuel S. S. Aberdeen Idaho, $34.20; Mennonite C. E. Society, Monroe, Washington, $20.00; Young Married People's S. S. Class, Upland, Calif., $11.50; Mennonite S. S. Aberdeen Idaho, $43.56; S. S. Class, Monroe, Washington by J. D. Stucky, $5.50; Mennonite S. S. Reedley Calif., $81.11; Andrew Kydd, Adelaida, Calif., $15.00; Rev. John Toeves, Aberdeen Idaho, $10.00; Jr. C. E. Society, Reedley, California, $2.00; Sr. C. E. Society, San Marcus Church, Paso Robles, Calif. $16.02; Ladies Missionary Society, Upland, Calif., $25 00. Total is $413.88.

Besides contributing $31.99 in cash, the First Mennonite church of Chicago, Ill., also contributed one hundred new song books—Tabernacle Hymns No. 2— for the Portland mission.

Gratefully Acknowledged,
Catherine Niswander.

HOME MISSION TREASURY REPORT FOR APRIL

General Fund:

Buhler, Kan., church, $28.48; Salem Church, Freeman, S. D., $200.00; Bethlehem Church, Bloomfield, Mont., $24.47; Eden Church, Moundridge, Kan., $204.60, Rosenort Church, Laird, Sask., $31.00; Salem S. S. Freeman. S. D., $100.00; Ex. Com. of Mission Societies, $140.00; Butterfield, Minn., church, $5.15; San Marcos Church, Paso Robles, Calif., $28.40; Hoffnungsau Church, Inman, Kan., $20.78; Brudertal Church, Hillsboro, Kan., $241.31; Lehigh, Kan., Church, $9.25; Bergtal Church, Pawnee Rock, Kan., $37.64; Aletta & Mattie Krehbiel Clarence Center, N. Y., $40.00; Zion S. S., Donnellson Ia., $16.00; Ebenezer Church, Bluffton, O., $100.00; Grace Church, Pandora, O., $20.28; Immanuel Church, Los Angeles, Calif., $25.00; First Mennonite Church, Berne, Ind., $300.49; First Mennonite Church, Paso Robles, Calif., $36.40; First Mennonite Church, Geary, Okla., $17.06; First Mennonite Church Mt. Lake, Minn., $75.30; First Mennonite S. S., Chicago, Ill., $30.30; St. John S. S., Pandora, Ohio, $100.00; Halstead, Kan., church, $52.55; Medford, Okla., church, $9.89; Calvary Church, Quarryville, Pa., $21.14; Mt. Eldon Mission S. S., Flagstaff, Ariz., $10.65; Bethlehem S. S., Bloomfield, Mont., $102.00; Zion Church, Dallas, Ore., $4.24; Interest Gen. Conference Trust Fund. $42.12.

Special Gifts

Ex. Com. of Mission societies (Saskatoon) $10.00; Ex. Com. of Mission societies (Winnipeg) $35.00; Mrs. D. Langenwalter, Halstead, Kan., (Winnipeg) $4.00; A friend, Paso Robles, Calif., (Canada Girls' Homes) $10.00; Johannestal C. E. Society, Hillsboro, Kan., (Hutchinson) $5.00; Johannestal C. E. Society, Hillsboro, Kan., (Los Angeles) $5.00.

Total receipts	$2143.50
Balance April 1	804.82
Total disbursements	2354.46
Balance, May 1	593.86
Indebtedness, May 1	8850.00

Gratefully acknowledged.
J. E. Amstutz, Treasurer
Trenton, Ohio.

JOTTINGS

The Mennonite Academy at Gretna, Man., will hold its annual School and Musical festival on Sunday afternoon, June 2.

Nine young persons united with the Bethel College church, Newton, Kan., through the rite of baptism. The First church of Newton also received 13 young people into its membership by baptism.

Since the First Mennonite church of Monroe, Washington, is without a pastor since the resignation of Rev. P. A. Kliewer, the congregation hopes that it may have the pleasure of having ministers of the church visit them.

Rev. A. J. Neuenschwander, of Philadelphia, delivered a peace lecture on the subject, "The Present Crisis; Which Way Out?" at the Hereford church, Bally, Pa., Sunday afternoon, May 19. A Children's Day festival will be held Sunday morning, June 30 in the Hereford church.

Mother's Day was fittingly remembered by the Second Church, Beatrice, Neb. During the Sunday school hour two special numbers were given. In the evening, instead of the regular Christian Endeavor program, Mrs. L. E. Penner's S. school class of young ladies rendered a splendid program appropriate to Mother's Day. During the Pentecost season, the pastor, Rev. M. M. Horsch visited the Wisner, Neb., congregation and conducted evangelistic services. Sunday morning he conducted a communion service with the congregation and in the evening again conducted an evangelistic service.

Several of the classes of the Berne, Ind., church contributed for the purchase of a Ford automobile for use of the missionaries in India. The money has been forwarded and the car is in use, being under the care of Dr. Harvey Bauman.

The pulpit of the North church, Freeman, S. D., was occupied on Pentecost by Rev. H. J. Brown who has just returned from an extended trip to the Pacific coast. The following day Rev. Harder was the preacher at the service held in the North church.

Dr. A. J. Harms of the Northern Baptist Seminary, Chicago, will be the speaker at the Freeman College commencement which will be held this year, June 6. President Schroeder of the college has been busy of late circulation among the neighboring churches. For two Wednesday evenings he spoke at the Bethesda church. On Ascention he preached at the South church and on Mother's Day he gave an address in the Friedensberg church.

When Rev. F. D. Kohn of Perrytown, Texas, observed his 51st birthday the congregation assembled in his home to participate in the celebration. Addresses were made by Bro. Schroeder and Rev. Adolph Johnson and the choir rendered several appropriate selections after which Rev. Kohn responded in a speech telling of the blessings as well as the trials of the past. Several weeks ago Rev. Strauss of Corn, Okla., visited the Perrytown congregation and conducted three services.

Freeman College, Freeman, S. D. will close with Commencemt of June 6. The Class Day program comes June 5 and the baccalauerate Sunday evening before Commencement. The College chorus rendered the Redemption Cantata which was also broadcast over WNAX.

Missionary H. J. Brown has now returned from his extended trip through the churches of the Pacific Conference. He has visited the states of California, Oregon, Washington, Idaho, Montana and some of the churches in North Dakota and Minnesota. He was away three and a half months, during which time he has spoken in ninety-four meetings and visited in many homes.

Rev. C. H. Suckau, of Berne, Ind., preached the baccalaureate sermon to the graduating class of the local High School. His subject was "A Great Challenge." On the evening of May 22 the Berne church was honored by a visit of the Goshen College, Goshen, Ind., choir. The choir is a mixed one and includes about sixty voices. The program was confined to sacred selections.

The (Old) Mennonite brethern are erecting a meeting house in Washington, D. C., where they have been conducting a mission for some time. At a recent communion service twenty members participated. Their mission in Tampa, Flordia, is giving special attention to the neglected Spanish population in that city. Recently the workers have been very busy because of the unusual amount of sickness in Spanish families.

Dr. E. G. Kaufman conducted a series of union meetings sponsored by the First Mennonite church of Christian and the Zion Mennonite church of Moundridge, Kansas. The meetings began Monday evening, May 20, and were held in the local High school auditorium. Dr. Kaufman is one of our returned missionaries from China.

Della Sprunger, program chairman of the Ohio-Indiana Young People's Convention, sends out the following notice: "That all things must have the preeminence" will be the theme of the Ohio-Indiana young people as they assemble in their Annual Conference, June 29 and 30 on the beautiful Bluffton campus. The date in the middle of the Retreat has been kindly granted us by the Retreat chairman, Rev. W. S. Shelly. We therefore urge and expect a large delegation of Mennonite young people.

The Fifteenth Annual Commencement of Witmarsum Seminary will be held on the evening of May 23. The candidates for degrees are 'Bachelor of Divinity, Clyde William Black, A. B., Vaughnsville, Ohio, A. B. Wittenberg College 1926; Herman Francis Brandt, A. B., A. M. Crete, Nebr., A. B., Bluffton College, A. M. Northwestern University 1927; Maurice D. Kidwell, A. B., A. M., Findlay, Ohio, A. B. Findlay College 1916, A. M. Findlay College; Jerry Sauder, A. B., A. M. Graybill, Ind., A. B., Bluffton College, 1925, A. M. Bluffton College, 1926, Bachelor of Theology, Elizabeth D. Goertz, Hillsboro, Kansas. Rev. J. F. Moyer of Bethel College, Newton, Kansas, will give the commencement address.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

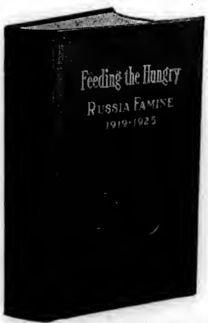
The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, JUNE 6, 1929 No. 23

NOTICE

To all Missionary Sewing societies that belong to the Middle and Eastern district conference: that prepare articles for India are requested to send their goods prepaid to Mrs. E. A. Luginbill. Berne, Indiana, not later than June 20.

Freight charges are 15c per pound.

To advoid mistakes please prepare two lists of the articles you send, placing one in the box or package and one in the letter with the money for freight.

With sincere greetings,

Mrs. E. A. Luginbill.

NOTES AND COMMENTS

The crowning insult to Jesus the night before his crucifixion was the indignity of being crowded into the uniform of a Roman soldier. Think of the Prince of Peace being disguised as part of the Roman machine of force! Yet that indignity is a symbol of what has happened again and again in Christian history. Men have dressed up the figure of Christ in alien clothes. They have given an interpretation of him which dresses him up in swagger military cut. They have put the commands of the drill regulations in his mouth. But those words have never had the accent of reality. He has been dressed up in ecclesiastical robes and his authority claimed for a lifeless officialism of the type against which he struggled all his life and which finally did him to death. In our own time men have interpreted Jesus in terms of our favorite uniform today—the business suit. He has been pictured as a high-powered executive—an ideal man for president of the chamber of commerce! We read in the gospel story that after the cruel sport of dressing up Jesus in a soldier's uniform was over they put back his own clothes upon him. I do not know of any conception of preaching which comes to us with more allurement today than to think of it as a process of putting Jesus back into his own clothes—setting him forth before our time without distortion.

Halford E. Luccock.

The people of China who have always been regarded as a pacific people have undergone a decided change during the past generation. They have been learning from the so-called Christian nations and the result has been that they are more and more becoming a warlike people as one may readily note in their history during the last half century. It seems that they copy the other nations in the false idea that the secret of a nation's strength and prosperity lies in its ability to wage war rather than to follow the ways of peace. It is predicted that the various factions now at variance with one another will some time discover that by quitting war among themselves and uniting their military strength they will be able to defy the world and perhaps bring it under their subjection. The pity of it is that, even among the native Christians in China, there is a sentiment that is aggressively leaning towards militarism. Says Dr. Frank Rawlinson, a missionary of the Congregational Board in Shanghai:

"I talked recently with some thoughtful Chinese about whether or not a 'pacifist' organization has at present any mission in China. The Chinese did not feel that any organization that urged the Chinese to be pacifists to the extent of refusing to fight could do any good in China at present. They felt that China must prepare from a military point of view to defend herself and tried to show that their ideas went no farther than such defensive measures. They felt, furthermore, that to insure her self-respect China must go that far. They seemed to feel, however, that if called on even they should fight. These Chinese were, of course, Christians. One of them urged that if compelled to kill those who threatened to harm their mother (China) they should do it in love and not hate. I should say that they represented fairly well the present spirit and attitude of thoughtful Chinese. Their tendency is to become immersed in the idea that militarism is necessary for defence."

Through a questionnaire addressed to industrial plants, the National Society for the Prevention of Blindness together with the National Safety Council endeavored to ascertain for the first time the instances in which eyes have been saved in industry through the use of mechanical safety devices, the report says. The experience of 583 industrial plants employing more than 578,000 men and women, during the years 1926 and 1927, indicates that in the two-year period 2,757 men and women were saved from serious injury or total blindness in both eyes, and 4,654 were saved from serious injury or total blindness in one eye.

The belated group who cannot accept prohibition because it runs counter to old traditions and old customs, will probably gnash their teeth as they read this description by Dr. Hulbert of their mental and spiritual forebears in his book "Frontiers." "And in what era of our history have calamity howlers and pessimists had a richer flowering than in those days when new transportation methods were being tried? The art of destructive construction never so nearly approached a fine art as here. For everywhere and always the superceding of one system by another seemed to threaten 'the very foundations of society,' i.e., the means of livelihood of the losers and the ruin of their investment. Enraged packhorsemen cut the traces, killed the horses and burned the wagons of the first wagoners who threatened their monopoly. Wagoners, in turn, in another generation, vented their rage on canals—broke their banks, scuttled the boats, killed the tow-horses. Hudson River boatmen were equally violent in their attacks on steamboats; Fulton's Clermont had her paddle wheels boarded up lest angry enemies should ruin them! And, in cases, canal-men were equally vindictive at new railroads. All innovations are revolutionary. 'I come to bring the sword,' said the Man of Peace. How full of meaning it is, in proof that civilization and common sense have made strides never suspected by your typical grumbler, that the Wright brothers' first successful aeroplane of a generation ago was looked upon a great asset instead of being hewn to bits by trolley, railway and automobile manufacturers; and that even the frightful loss of capital suffered by the investors in the decadent trolley lines in our country can be met so philosophically, the equipment junked and the results turned into newer and more promising fields of speculation."

BOOK NOTICE

WAR! BEHIND THE SMOKE SCREEN

By William C. Allen, John C. Winson Co.

We have read many books on the subject of War as something inconsistent with the professions of Christianity but this one makes a gripping and profound impression upon the reader before he has covered many pages. It is an indictment of the conscience of state, church, preacher and laity as well as of civilization. One feels when perusing it that the position of statesmen, editors, churchmen, educators and citizenship generally with reference to war as a justifiable instrument in regulating affairs between nations is moral, spiritual and material suicide and that there can be no future hope for the race unless a better way for settling disputes can be found than a resort to armed force. Mr. Allen is a well known writer and speaker on this subject and, because of his large experience in many nations and with many people of prominence, he is eminently fitted to be a spokesman for those who accept the teachings of Jesus as the best solution for the problems in the life of the individual and in the nations. To Mennonites it should be particularly gratifying that such a work has appeared and is available to any who care to get the point of view of one who fully realizes the senseless beastal and cold blooded cruelty of that which the world is accustomed to glorify in war. The book sells for $1.50 and may be secured through the Mennonite Book Concern, Berne, Ind.

THE BLUFFTON RETREAT

In a few weeks the Fifth Annual Mennonite Young People's Retreat will be in session at Bluffton, Ohio. Plans are practically completed as far as providing the entertainment of those who attend, programs, leaders, speakers, etc., is concerned. The Bluffton College authorities are making it possible for us to offer the young people who attend the retreat the very best accommodations in the dormitories and dining hall. No one need be concerned about a place to live, eat and sleep. We feel that the program offers causes and leaders that will be a real inspiration and challenge to all our young people.

Our chief concern now is as to the number of people who will attend. This is a plea to all pastors of churches, leaders in Sunday school and Christian Endeavor to encourage the young people to attend the retreat. These leaders in our various congregations can do the young people and the congregations a real service by actively securing a representative delegation to attend the retreat from their respective churches. The committee feels that our churches are too widely scattered to send a representative to the churches to encourage attendance. Will your church, Sunday School and Christian Endeavor leaders assist us in this work? Without sufficient numbers in attendance the Retreat cannot be a success, regardless of all other considerations.

We are now able to announce all leaders: 1. A. R. Keiser, pastor of Salem church, Dalton, Ohio, chairman of Young People's Work of the General Conference. 2. Dean P. E. Whitmer, dean of Witmarsum Theological Seminary and partor of Grace church, Pandora, Ohio. 3. John Thiessen, missionary to India home on furlough. 4. Dr. J. E. Hartzler, president of Witmarsum Theological Seminary. 5. John Warye, returned missionary, at present chairman of Champaign County (Ohio) Young People's work. 6. A. H. Leaman D. D. teacher of Evangelism, Moody Bible Institute. 7. Dr. J. H. Langenwalter, Professor in Friends University, Wichta, Kansas and secretary of the Board of Education of General Conference. 8. E. S. Mullett, pastor of Nappanee, Indiana, church and public school teacher, and 9. Lester Hostettler, pastor of Upland, Calif., church, former editor of The Christian Exponent. These nine men will conduct the courses as formerly announced. They are as follows:

1. Mennonite History and Principles.
2. Christianity in Foreign Lands.
3. Christian Citizenship.
4. Young People's Tasks.
5. Old Testament Prophecy
6. Christian Fundamentals
7. Personal Evangelism
8. Pauline Teachings
9. Making My Calling Christian.

In addition to these courses and leaders, G. T. Soldner, pastor of the Souderton, Penna., church and member of Foreign Mission Board will conduct the Sunset meetings. Dr. Langenwalter will be in charge of the Open Forum meetings. Lester Hostettler will provide our musical needs for the retreat.

We will appreciate any inquiry or correspondence in regard to the Retreat.

The Indiana-Ohio C. E. convention will be held at St. Johns church near Pandora, June 29-30. Their sessions from Saturday noon to Sunday evening in no way conflict with the Retreat program and thus our people can feast on these two meetings.

The Retreat date—June 26-July 3.

The Retreat Committee
Wilmer S. Shelly,
Chairman.

PLANS FOR THE TWENTY-FIFTH SESSION

of the General Conference of the Mennonite Church

Plans for the twenty-fifth session of the General Conference of the Mennonite Church to be held August 20-28 at Hutchinson, Kansas, took more definite form when the committees representing the entertaining churches met at the Fourth Street church of that city to report of the work that had been done since the last meeting. The secretary of the Hutchinson Chamber of Commerce met with the committee members and out lined the plans of the business men of Hutchinson which are to promote the conference project.

Paper announcements will appear from time to time bearing information with reference to transportation, lodging, special rates, etc. The Publicity Committee is whipping into shape a pamphlet filled with all kinds of miscellaneous information pertaining to the conference and containing the programs and topics which are to engage the attention of the delegates. This pamphlet should be out by the middle of June and copies will be mailed to the ministers of the various churches where such information can be disseminated among the church members or delegates who are planning to attend.

The committees in charge are quite busy formulating plans to make the machinery of the Conference work smoothly and harmoniously.

A. J. Graber,
Sec. Publicity Comm.

THE S. S. LESSON

June 30

Review: Prophets and Kings of Judah's Decline

Golden Text: "I have loved thee with an everlasting love; Therefore with loving kindness will I draw thee." Jer. 31:3.

1. The ministry of Isaiah. Here are given the call of Isaiah, his witness that Ethiopia would become the slave of Assyria and the healing of Hezekiah. The call has particular interest. It involved a vision of the holiness of God, a consciousness of his own impurity, a cleansing and a consecration of self to the service of God. The testimony concerning Ethiopia indicates a concern for other nations beside Judah and the healing of Hezekiah shows God's mercy to a worthy servant and the mighty power of prayer.

2. Hezekiah Leads Back to God. A refreshing thing to find a man of God among the kings of Judah. The Passover was reestablished. It had long been neglected and as a result there was great spiritual decline as there always is when the ordinances of God are neglected. Hezekiah generously invited the faithful who remained in the Northern Kingdom to participate which was gladly accepted by some and declined by others. There is in the incident an indication of an appreciation of brotherhood in the service of Jehovah and also a recognition of duty to share the blessings of God's revelation with others who have not the same opportunity.

3. Comfort for God's People. The message is one of comfort because iniquities are to be forgiven. Without forgiveness there is no hope but God has held out the assurances of hope to all who will be his obedient people. There is also the promise of the coming one that applied to the coming of the Messiah to the Jews and brings with it the larger promise of the coming again of our Lord. Isaiah's promise was that he shall be mighty, that he will bring his reward and that he will shepherd his people.

4. Suffering Servant of Jehovah. It would seem as though Isaiah were standing at the foot of the cross when he uttered this mighty word. It tells of his lowliness, of his lack of that that appeals to men, of his sorrows and his grief and particularly of his death and burial and of the atonement that is to be accomplished. Many details in the life and labor of the Lord are graphically revealed.

Lesson 5. What Hilkiah Found in the Temple. The Word had been lost. This was because of a neglect of reading it, a neglect of attending to the service of God in His house, and because of neglect of the teachers and leaders of the nation and because of the hardness of heart of the people. Many a time since has the Word been lost in the same way. Hilkiah found the Word again along the line of his duty as priest. Those who stick close to their duties will find that God has some great and good discoveries waiting for them.

6. Early Ministry of Jeremiah. Jeremiah gives an example of the kind of humility a child of God should show. He calls himself a child. Let us remember in this connection what Jesus said about us becoming as little children. God's answer was: "I shall send thee", Be not afraid", "I am with thee to deliver thee." We note as we read farther, that God did deliver him. Also, we note here as in other places in Scripture that God commands his servants to "be not afraid."

7. Jeremiah's Call to Obedience. The gist of the whole message of the lesson is contained in the passage "Harken unto my voice, and I will be your God and ye shall be my people: and walk ye in all the ways that I command you, so that it may be well with you". These words apply to our generation and to every other generation as well as they did to Israel.

8. God's Law in the Heart. Jeremiah sees a time when the children shall not blame their ancestors for their condition, but each shall realize his own responsibility to God. There comes with this statement the promise of the New Covenant, which shall not be a matter resting in forms and

(Continued on page 7)

THE MENNONITE
A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

The recent decision of the Supreme Court, in the case of Rosika Schwimmer denied citizenship because of the fact that she declared herself a pacifist unwilling to take up arms, is one of considerable interest to Mennonites and other non-resistant peoples. A number of cases of foreign born people seeking naturalization have been refused by local judges because of their non-resistant convictions but this case having been finally acted upon by the Supreme Court, settles the status of foreign born persons conscientiously committed to the doctrine of peace desiring citizenship. Such an applicant will now be refused. The peculiar thing about the decision is that applicant is over fifty years of age and would not be permitted to bear arms even though she would want to do so. It almost appears as though the Supreme Court expects that the defense of our country shall be left in a large portion to women, and we were to breed a race of Amazons.

The decision in part reads: "The record shows that the respondent strongly desires to become a citizen. She is a linguist, lecturer and writer; she is well educated and accustomed to discuss governments and civic affairs. Her testimony should be considered having regard to her interest and discloses ability correctly to express herself.

"Her expressed willingness to be treated as the Government deals with conscientious objectors who refused to take up arms in the recent war indicates that she deemed herself to belong to that class. The fact that she is an uncompromising pacifist with no sense of nationalism, but only a cosmic sense of belonging to the human race justifies belief that she may be opposed to the use of military force as contemplated by our constitution and laws. And her testimony clearly suggests that she is disposed to exert her power to influence others to such opposition.

"A pacifist in the general sense of the word is one who seeks to maintain peace and abolish war. Such purposes are in harmony with the Constitution and policy of our Government. But the word is also used and understood to mean one who refuses or is unwilling for any purpose to bear arms because of conscientious considerations and is disposed to encourage others in such refusal. . . . It is is shown by official records and elsewhere well known that during the recent war there were found among those who described themselves as pacificists and conscientious objectors many citizens although happily a minute part of all who were unwilling to bear arms in that crisis and who refused to bear the laws of the United States and the lawful commands of its officers and encouraged such disobedience in others. Local boards found it necessary to issue a great number of non-combatant certificates, and several thousands who were called to camp made claims because of conscience for exemption of any form of military service.

"Several hundred were convicted and sentenced to imprisonment for offences involving disobedience, desertion, propaganda, and sedition. It is obvious that the acts of such offenders evidence a want of that attachment to the principles of the Constitution of which the applicant is required to give affirmative evidence by the Naturalization Act."

The opinion of the court was not unanimous. There were dissenting opinions registered by Justice Holmes, Justice Brandeis and Justice Sanford. The dissenting opinion was written by Justice Holmes and concluded with this statement: "And recurring to the opinion that bars the applicant's way, I would suggest that the Quakers have done their share to make this country what it is, that many citizens agree with the applicant's belief and that I had not supposed hitherto that we regretted our inability to expel them because they believed more than some of us do in the teachings of the Sermon on the Mount."

It is significant that in denying the application of Madam Schwimmer, the dissenting Justice should refer to her as in the class to which the Quakers belong when the President of the United States, which bars her from citizenship,, is himself a Quaker.

THE CHRISTIAN EXPONENT "CHAT"

LEAVING CALIFORNIA

In the fall of 1927 we arrived in California to take up temporarily the pastorate of the First Mennonite Church of Upland. At this writing we are stopping at an auto camp at Holbrook, Arizona, making the return trip to our former home and pastorate in Ohio. Our eighteen months in California have been a pleasant experience. It has brought us into contact with a different group of Mennonites whose environment in the heart of one of the best citrus districts in the world stands in sharp contrast to anything that we had known in the east. We came to Upland as total strangers but from the very first we felt at home. We were received with the warmth and sympathy of friends and we soon felt that they belong to us and we to them. The loyalty of the people of the First Mennonite Church have added joy to our months of service and it was with real regret that we left there five days ago.

MENNONITE PIONEERS

The church at Upland represents one of many efforts which have been made by pioneer Mennonites to preserve the faith of the fathers. Twenty-six years ago an organization was effected with 18 charter members, who met in private homes for worship. Today the membership totals nearly three hundred with a modern commodious church building. Most of this growth took place during the able leadership of the Rev. M. M. Horsch, who was the first pastor and who rendered over twenty years of faithful service to the congregation. As one remembers the situation in California a quarter of a century ago, one appreciates all the more the faith of the handful of our people who started the church at Upland. The citrus industry was then in its infancy, roads were poor, water was scarce, markets were uncertain. Their principal assets were a favorable climate, a rich soil, a willingness to work, and a faith in the future. The years have justified their belief that more and more Mennonites would come to the coast. The pioneers were interested in more than the bettering of their economic conditions or the enjoyment of favorable climatic conditions. They looked after the interests of the spirit. And for this posterity must forever be grateful.

CHURCH PROBLEMS IN THE WEST

Among the peculiar problems of the church in California is that which arises out of comparative isolation from other Mennonite groups. Mennonites are not well known in the state of California. The number of churches can almost be counted on the fingers of one hand. The well established churches besides Upland are in Los Angeles, Reedley, and Paso Robles. A small group has recently built a new church at Dos Palos where a new settlement is being formed. At several other points churches were formed but economic conditions were apparently against them and the settlements have largely been abandoned. All of this means that the young people find social intercourse with their own people comparatively limited, Sunday School and Church Conventions are comparatively small, and most serious of all is the inaccessibility to our church schools. Between Upland and Bethel College, the nearest of the church schools, is a distance of 1500 miles. In spite of the fact however that only a few of the young people from Upland have been able to attend Bethel, the members of the church last year subscribed the generous sum of $15,000 towards the endowment expenses of that institution. There is considerable interest in the church program, the educational work, the missionary activities, the Young People's work, etc., but this interest is more difficult to foster where the contacts with others of our people are comparatively few, and where the "big things" are held under the auspices of other denominations.

Another problem arises out of the seasonable character of the work by which many make their living. During the packing and canning seasons many of the young people are compelled to work long hours. The week day activities of the church consequently suffer. The exorbitant and many times unreasonable demands which extra high school activities make upon the time of the pupils is a problem everywhere. The day must certainly come when teachers will recognize that pupils have obligations toward the church as well as towards the school.

A third church problem in California arises out of the much advertised opportunities for play and recreation in this part of the country. The sea shore, the lakes and mountains, the desert, all accessible by good roads, are

(Continued on page 7)

PRELIMINARY REPORT OF THE COMMITTEE ON DRAFTING ARTICLES OF FAITH

The proposed articles of faith presented to the last conference were referred back to the committee for revision, and in compliance with the wish of the conference we herewith publish the same in the revised and abbreviated form.

Resolution 72 of the 22nd session of the conference instructs this committee to add to the articles also a plan to examine candidates for the ministry. Our committee has decided to propose the same plan that is used by the foreign mission board for examining candidates regarding their faith, which was accepted by the conference in 1923. This plan consists in submitting to all candidates and also to returning missionaries from furlough the following questions:

1. Do you believe the Scriptures of the Old and New Testament to be the inspired Word of God, the only infallible rule of faith and practice?
2. Do you accept the "Apostolic Creed" in full?
3. Do you believe in the deity of Christ?
4. Do you believe in the Scriptural atonement, "The propitiation through faith in His blood"?
5. Have you any opinion at variance with the doctrines of our church as expressed in the Ris confession and the constitution of the Mennonite General Conference of North America (Article 2)?

We propose the above questions in addition to those given in the "Forms of Service" and the "Handbuch" for our ministers. (Should the conference accept a common confession of faith, this would, of course, take the place of Ris' in the above question.)

Regarding the articles we wish to explain that most of the abbreviations consist in making foot notes of such parts that give lengthy details, which are also given in smaller type. This has reduced the main body of the articles by about one-third. This will also meet the repeated requests by ministers that the length should not exceed that of an ordinary sermon, because many churches read the confession in church instead of a sermon on the Sunday preceding the Sunday when baptismal services are held. Even with the foot notes this does not take more time than an ordinary sermon of 35-45 minutes.

PROPOSED ARTICLES OF FAITH OF THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF N. A.

I. God.

Deut. 6:4.
Matt. 3:16-17.
I Kings 8:27.
Gen. 1:1; 17:1.
Isa. 40:22-26; 11:5.
Rom. 1:19, 20.
John 4:24.
I John 3:20; 4:8.
Ex. 34:6-7.
Ps. 139:7-12.
James 1:17.
Eph. 4:24.
James 5:11.
Rev. 7:11-12.

We believe in a triune God, Father, Son, and Holy Spirit, who is the only God, infinite, incomprehensible, self-existent from eternity, unchangeable, omnipresent, all-sufficient and wholly perfect. In His essence He is Spirit, Life, Love, and Light. In His attributes He is holy, righteous, omnipotent, omniscient, all-wise, merciful, gracious, long-suffering, of absolute goodness and truth. He is the creator, ruler, and preserver of all things, and is worthy to be reverenced, loved, and glorified by all His creatures.

Rom. 15:6.
John 5:26; 1:14.
Ps. 2:7.
I Cor. 8:6.
John 1:11, 12; 1:3.
I John 5:20.
Micha 5:2.

The Father is the first person in the God-head, and is revealed to us in the Scriptures as the author of life and the source of all things through the Word. He is the father of Jesus Christ, His only begotten, eternal, uncreated Son.

John 1:1-4.
Hebr. 1:3.

The Son is the second person in the God-head, being the Father's eternal Wisdom and Word through whom all things are, and who was made flesh,* being the very image of His person and the brightness of His glory.

1. Tim. 6:15.
Hebr. 7:17.

The Son is the fullest expression of God's thought to the world in His threefold office of prophet, priest, and king.

John 15:26.
John 16:8-13.
John 3:3-5.
John 14:16.
Rom. 14:17.
Ephes. 1:13-14.
Rom. 8:26.

The Holy Spirit is the third person in the Godhead, proceeding from both the Father and the Son. His office is to convict the sinner, regenerate him, and dwell within the believer, sanctifying him, filling him with peace, joy, and power for service, and victory over sin, leading him in all truth as the true vicar of Christ during His absence in person, sealing the believer unto the day of the consummation of the redemption at Christ's return. He is also an intercessor for the believer.

As a summary of our belief in the triune God we accept the "Apostolic Creed" in full, in which the whole Christian church is united.

II. God's Word.

II Pet. 1:20, 21.
John 10:35.

We believe that the Old and New Testament, called the Bible, or Sacred Scriptures, is God's word, and although written by men, was inbreathed by the Holy Spirit, and is therefore the infallible record of God's dealing with His creation, particularly with man, and of man's reaction to it. It is the special revelation of God's will and plan of redemption, and of the rule of life for man.*

III. Creation.

Gen. 1:1-27.
John 1:3.
Ps. 33:6.

We believe that the triune God, Father, Son, and Holy Spirit created the universe, the heavens and the earth with all that is therein, and that He continues to have immediate command over it. The visible things were created from that which does not appear. Everything that has life was created after its kind.

Gen. 1:26, 27.
Gen. 2:7; 5:1.
Hebr. 11:3.
Prov. 8:31.
I Cor. 15:39.

As an intelligent and moral being God desired fellowship of such beings, and therefore created man in His own image and to His glory, using the dust of the ground to form his body, and His own breath of life to endow him with a soul. We believe that this crown of creation was physically, mentally, and spiritually perfect, having a free will and a pure spirit from the beginning, able to acquire dominion over the earth and to glorify his Creator in all his doings. We also believe as the Scriptures indicate and science after many years of searching has failed to disprove that man was not evolved from a lower animal.**

IV. Fall and Degeneration of Man.

Gen. 2:17.
Gen. 3:1-6.
II Cor. 11:3.
John 8:44.
Gen. 3:6, 16-19.

We believe that our first parents Adam and Eve did not remain in their original state of innocence and happiness, in which they enjoyed intimate communion with God. Through the subtlety of Satan man was induced to doubt and disobey God, and to believe the tempter, and to eat of the forbidden fruit from the tree of knowledge, which was set before them to test their faith and free will obedience.†

I Tim. 3:16.
Hebr. 10:5-10.
I John 4:3

*This incarnation is of profound significance: It made possible not only the supreme revelation of God's infinite love, but also His death for the redemption from sin. The denial of this "coming in the flesh" (not "of the flesh", which denotes ordinary birth) is an outstanding mark of the anti-christian spirit.

Luke 24:44-47.
II Tim. 3:16.
Matth. 5:17-19.
John 10:35.
Hab. 2:3.

*It is different from all other books, being in a class by itself. All other books, insofar as they might come in conflict with the Scriptures, are to be tested by this standard of truth, which cannot be broken. The fulfillment of many prophecies bears witness to the trust-worthiness of the Scriptures, as does also the best scholarship. We believe that the prophecies that are yet unfulfilled, will be fulfilled when their time comes.

Rom. 8:28.
Matth. 10:29.
Matth. 23:27.
Job 1:12.
Acts 15:18.

**In His wisdom and power God rules the universe, making all things serve together for good to them that love Him. Not even a sparrow, or a hair falls to the ground without His will. But we must distinguish between what He wills in an absolute sense, and what He permits and overrules according to circumstances and the nature of things, giving sufficient room for man's free will to safeguard his personality as a moral being, and for God's foreknowledge.

Gen. 3:10; 6:5.
Rom. 3:10, 19.
Gen. 2:17; 5:12.
Rom. 8:21-23; 6:23.
Ps. 59:2.
Rev. 21:8.

†The consequences of this transgression are: Loss of peace and happiness, estrangement from God, mental and physical suffering, corruption of the whole nature, which is continually inclined toward evil, and a degeneration coursing into death as the wages of sin. This death passed upon Adam and all his posterity as a separation from God spiritually, resulting in a separation of the spirit from the body, and eternal separation of man from God, unless man is reconciled to God through Christ.

John 8:44.
Rom. 8:19-23.

We believe that the whole perspective of man and all creation, of history in nations and nature, of ethical and physical evils is absolutely connected with this fall, and that Satan is the author of all of degeneration.

V. Man's Redemption and Regeneration.

I John 4:9.
I Tim. 2:5, 6.
John 3:16.
I John 4:9, 10.

1. THE MEDIATOR—We believe that the work of regeneration or redemption was and is wrought in the person, words, and work of Jesus Christ, the only begotten Son of God, the only mediator between God and man.

Rom. 5-8.
I Tim. 2:3, 4.
Gal. 1:3, 4.

2. THE SPRING—We believe the source of the cure for sin in man and creation is found in God's love and God's will and God's holiness and justice.

Rom. 1:17, 18.
Rom. 3:23-26.
Gen. 3:15.
Gen. 12:3.
Ex. 20:3-17.
Rom. 3:20.
Gal. 3:24.
Gal. 4:4.

3. THE PREPARATION—We believe that God first revealed His plan of redemption to Adam and Eve as He pronounced the doom upon Satan through the seed of the woman, and promised to Abraham that in his seed should all the families of the earth be blessed. He gave the law to Israel to teach man the knowledge of sin, and train him in righteousness until Christ should come. Through the types, symbols, ceremonies and prophecies in the Old Testament He kept this hope of redemption alive.

John 1:14.
Phil. 2:7.
Heb. 2:14-16.
Gen. 2:17.
Gal. 4:4, 5.
Heb. 9:15.
Isa. 53:4-6.
Gal. 3:13.
II Cor. 5:21.
I Pet. 1:18-19.
Hebr. 2:9.
Rom. 4:25.
Heb. 2:9.
Rom. 4:25.
Heb. 10:12.
I John 2:2.
Ps. 103:12.
Acts 3:20, 21.
Rom. 8:17-23.
I Cor. 5:24-26; 54-57.
Rev. 21:1-4.

4. THE MANIFESTATION—We believe that for our redemption from sin and death, God in the fullness of time gave His Son Jesus Christ, who was made flesh, and assumed the form of a servant, that through death He might destroy him who had the power of death. Because man had transgressed God's law and was under sentence of death, Christ was put under the law to free us from it by fulfilling its requirements, and becoming our substitute. Having lost our righteousness by the Fall, He was made sin for us that we might be made the righteousness of God by Him. Eternal life having been forfeited, Christ made the restoration of it possible by tasting death on the accursed tree, thus ransoming us by His precious blood. The penitent believer's standing before God as a just soul being thus restored, Christ rose again, thereby sealing our justification. He ascended to the right hand of the Father as our merciful and faithful High Priest to atone for our sins, and as our advocate to intercede for us, and remove our sins from us as far as the East is from the West. We also believe, according to the Scripture, in a future consummation or completion of this work of redemption or regeneration, through our Savior Jesus Christ.

Eph. 2:4-9.

5. CONDITIONS—We believe that Christ's redemptive work is applied to the sinner by the Holy Spirit through: grace, faith, repentance, conversion, regeneration, justification, and sanctification.*

VI. The Church (Greek "ekklesia"—called out).

I Cor. 1:2.
John 17:16.
John 5:24.
Gal. 6:14.
I Cor. 15:20.
Luke 24:51.
Acts 1:11.
John 14:17.
John 15:4, 7.
I John 1:7.
Ephes. 5:23.
Eph. 1:22.
Acts 1:5.
I Cor. 12:13.
Ephes. 3:6.

We believe that the church is the body of believers in the Lord Jesus Christ, called saints, that have been called out of the world by a living faith in a crucified, risen, ascended, and returning Christ, who have been partakers of His divine nature, are indwelled by the Holy Spirit, and in living union with Him and with each other. Christ is the head of the church which is the new man in Christ, having been baptized on Pentecost by the Holy Spirit into one body in Christ, including believers of both, Jews and Gentiles.

Acts 2:38.
II Cor. 5:17.
Rom. 10:9, 10.
Acts 2:38-41.

MEMBERSHIP—Only such can be members of the church who have been baptized upon their confession of repentance and faith in the name of the Father, the Son, and the Holy Spirit.*

Col. 1:18.
Rom. 12:4, 5.
I Cor. 12:12-27.
II Cor. 11:2.
John 15:1.
Eph. 5:31, 32.
Eph. 2:19-22.

FIGURES of the Church—1. As Christ's body. The Bible teaches that the true church is the body of Christ, and, therefore, a living organism, and vitally related to Christ as the head, and having the same life, consequently, the members are vitally related to each other. 2. Branches on the vine which is Christ. 3. The Bride of Christ. 4. God's dwelling place. The habitation of God through the Spirit.

Acts 1:8.
Matt. 28:19, 20.
Eph. 4:11-16.
Eph. 2:7.
Eph. 5:18, 19.
Heb. 10:25.

PURPOSE—The mission of the church is to witness for Christ, and bring the Gospel to all mankind, and be a spiritual power in the world. It is her duty to complete herself, and show forth the riches of God's grace. This is effected through the ministry of the Word and the fostering of the Christian life.

Acts 20:28.
Eph. 4:11.
Tit. 1:5.
I Tim. 3:2-7.
Tit. 1:5-9.
I Pet. 5:1-3.
Heb. 13:17.

THE MINISTRY.—To accomplish this purpose with the church, God has appointed the office of the ministry in its diversified duties and departments. It is enjoined upon the church to look for men with proper qualifications. These qualifications and their duties, as well as the duties of the church toward them, are outlined in the Scripture passages connected herewith.

VII. The Ordinances:

Matt. 28:19, 20.
I Pet. 3:21.
I Cor. 12:13.

BAPTISM—Christ has commanded that all who believe in Him and His shed blood and have become children of God, should be baptized in the name of the Father, and the Son, and the Holy Spirit; not as in itself a means of salvation, but as the outward sign of their covenant with God, and their baptism by the Holy Spirit, by which they were incorporated into the body of Christ (the church).

Rom. 6:23.
II Pet. 3:9.
John 1:12.

*a. GRACE—Grace is the merciful attitude of God toward the sinner who has no claims to make and no promise to plead, and who is entirely unable to earn his salvation by works, but must receive it as the gift of God. This grace is extended toward all without respect of person, but subject to our choice and will.

Rom. 5:1.
I Pet. 1:8.
Gal. 5:22.
I John 5:4.

b. FAITH—It is the faith in the Lord Jesus Christ, by which we accept Him as our personal Savior, and receive the right and power to become the children of God, and obtain peace and joy, and are fruitful in good works, and live a victorious life.

II Cor. 7:10.
I John 1:9.
Ps. 32:1, 5.
Isa. 43:25.
Acts 2:38.

c. REPENTANCE—This is a godly sorrow for sin and offences of which we have been convicted by God's Word, His goodness, or His chastening rod, so that we are willing to confess them and forsake them, and do God's will. This secures pardon and forgiveness because our sins have been atoned for, and the indwelling of the Holy Spirit becomes possible.

Rom. 12:2.
Ps. 51:13.

d. CONVERSION—This is a change of mind and attitude toward God, and causes the soul to turn from sin unto Christ. When a soul turns to God with an honest purpose, then the Holy Spirit does His part in:

I Pet. 1:23.
John 3:3-7.
II Pet. 1:3, 4.
II Cor. 5:17.
Eph. 4:24.
I John 3:14.
Gal. 5:22.

e. REGENERATION—This is by the Word of God the new birth, the imparting of the divine nature, a new creature in Christ, receiving eternal life by faith, and the restoration of the image of God. The evidences of this new life are: supreme love to God, love for the brethren and love for our enemies. This constrains us to be obedient to Christ, whereby we know that we know Him, and that His Spirit is in us, and we produce the fruits of the Spirit.

Matt. 5:44-47.
John 14:15.
I John 2:3.
I John 3:24.
Gal. 5:22.
Rom. 3:10.
Rom. 4:5, 6.
Rom. 5:17-21.
Gal. 2:16.
Tit. 3:5.
Rom. 8:1.

f. JUSTIFICATION—We believe and confess that man has no righteousness of his own, but only the righteousness of Christ which, of his free grace, without any merits on man's part, is imputed to man's account by faith, and imparted to the penitent sinner through the Holy Ghost in regeneration, and changes his position before God from guilt and condemnation to acquittal and acceptance when God sees the penitent believer in Christ.

II Cor. 5:15.
I Pet. 1:15, 16.
I Thess. 4:3.
Col. 1:28.
Heb. 12:14.
I Thess. 5:23.
I Pet. 1:2.
Eph. 5:26.

g. SANCTIFICATION—We believe that we can only then have fellowship with a holy God when we are holy in character, freed from the dominion of sin and perfect in Christ, pursuing a life of holiness. This condition is wrought by God through the Holy Spirit, and the daily cleansing by the Word, and only completed at the coming of the Lord.

Eph. 5:26, 27.
Rom. 12:2.
John 13:34, 35.
Acts 2:44.
Eph. 4:3-6, 13.
Rom. 12:1.
Col. 3:11.

*CHARACTER—We believe that according to the Scripture, the character of the church should be holy, not conformed to the world and the spirit of the age, but bound together by the bond of love, therefore, in fellowship with each other, and united in faith and spirit, entirely consecrated to her calling, and possessed of a spirit of absolute equality among her members.

Matt. 28:19, 20.
Mark 16:16.
Acta 8:36, 37.
Acts 2:38.
Acts 8:12, 13.
Acts 8:36-39.
Acts 16:14, 15.
Acts 16:31, 32.
I Sam. 1:24-28.

The conditions for baptism are: previous instruction, faith, repentance and a new life. These conditions make it impossible for infants to be fit subjects for baptism, since in every New Testament record of baptismal services, faith was present, and required. But we believe in the consecration of children.

Matt. 26:26-28.
I Cor. 10:16.
Acts 2:46.
I Cor. 11:24-26.

COMMUNION (THE LORD'S SUPPER)—In the night in which Christ was betrayed He instituted the Holy Communion with bread and wine. The former, the emblem of His broken body, the latter the emblem of His shed blood, and He commanded that this ordinance should be observed.

John 6:29.
Heb. 11:6.
I Cor. 11:28.
Luke 22:19, 20.

The purpose of communion as taught in the Word of God, is a memorial of Christ's suffering and death till He comes, and a token of communion with Christ, and with each other, in unity of faith and spirit. It is to be partaken of with gratitude, and faith, and after a thorough self-examination.

VIII. The Family

Gen. 2:18-24.
Matt. 19:4-6.
Eph. 5:22-32.
Matt. 19:6.
Matt. 5:32.
Matt. 19:8, 9.
I Cor. 7:10, 11.

The family is the first institution ordained of God in the garden of Eden, and confirmed by Christ, and must be regarded and honored as the holiest temporal relation between two persons on earth, because it is typical of the believer's relation to Christ. This union must, therefore, properly originate with God who really joins them together, for marriages are to be "in the Lord". We believe, therefore, that only such that are free from all others, and not too close in blood relationship, and fundamentally of the same faith, should be united in the holy bonds of matrimony. Such a union is to be for life, and divorces are unscriptural.

Eph. 6:1-4.

If children are born into the family it is the duty of parents to bring them up in the nurture and admonition of the Lord, and the children are to obey their parents in the Lord.

IX. The Relation of the Church and the Individual to the Government

Rom. 13:1.
Matt. 16:16-18.
Matt. 5:43-48.
Rom. 12:17-21.
Rom. 13:1-6.
Mark 10:42-43.
Acta 5:29.
Matt. 5:33-37.
James 5:12.
Matt. 22:21.
Rom. 13:6.
Rom. 13:6, 7.
I Pet. 2:13-15.
Acts 5:29.
I Tim. 2:1, 2.

We believe that the office of the worldly government is a necessity and ordained of God. But Church and State, the one a heavenly and the other an earthly institution, are to be organically separate from each other. They are not built on the same foundation, and their principles are often in direct conflict with each other, and Christ's followers are warned against bearing rule according to the manner of the world. It appears, therefore, that the believer's relation to the government should be guided by strict adherence to the plain teachings of the Scriptures wherever there is a conflict of duties. The Bible teaches that it is the duty of those enjoying the blessings of, and protection by the government, to pay their tribute, honor and obey those to whom it belongs, in so far as it does no violence to their conscience, and to pray for those in authority.

X. Swearing of Oaths

Gen. 24:2-9.
Heb. 6:13-17.

The Oath, though devoutly performed by the patriarchs, even spoken by God Himself, according to the Scriptures and history, seems not to have been in the original divine plan, but adopted by, and deeply rooted into the heart of man because of man's inclination to misrepresent a matter and deviate from the truth, and only permitted by God like the divorce, because of the hardness of their heart.

Math. 12:36.
Ex. 20:7.

We, therefore, believe that a Christian should abstain from any and all forms of oath as well as profanity and idle words, and a false affirmation which is justly regarded as perjury. The oath establishes a low standard of truthfulness, and is an insult to a Christian who is supposed to speak the truth always, and who is forbidden to take the name of God in vain.

Besides, the law does not require the oath of us. Those of us who have an office that ordinarily requires the administration of an oath to others, should serve only as a witness instead, and not as a partaker in swearing.*

XI. Non-Conformity to the World.

I John 2:15-17.
John 17:16.
James 4:4.
II Cor. 6:17.
James 1:27.
I Cor. 10:13.

The Scripture and experience have taught us that man's nature is prone to conform to the spirit of the age, and God's Word warns believers against loving the world, because they are not of it. It declares that the believer's friendship to the world is at the expense of the friendship of God, and that they shall be a separate people not unequally yoked together with unbelievers, and keep themselves unspotted from the world, and do all to the glory of God.

Ps. 37:4.
Eph. 2:2.
I Tim. 2:8-10.
I Pet. 3:3, 4.
Ezek. 8:7-16.
Eph. 5:11-14.

We, therefore, believe that this principle should control the believer's conduct in regard to amusements, business methods, bodily adornment, his affiliation with organizations which are hindering his spiritual growth, and oath-bound secret organizations, which under the guise of religion are antagonistic to Christ and the best interests of the church.

XII. Nonresistance.

James 4:1.
Gal. 5:17.

Since the Word of God teaches that all strife and contention and wars originate in carnal lusts, against which the Spirit strives, because the flesh is contrary to the Spirit, Therefore,

We believe, according to the teachings of Christ and the Apostles, and the example of our Lord and Master and the first Christians, that believers cannot take part in any carnal strife or warfare, either domestic, religious, or civil, between individuals, factions or nations, because:

1. Of the believer's nature and relation to Christ.

2. Of what the Bible teaches of the believer's attitude toward his fellowmen.

3. Of what the Bible teaches concerning warfare.**

4. Believers must be true to their God when conflicting demands are made upon them.

Rom. 13:1-2.
Acts 5:29.

We believe that a Christian's duty is to be subject to the higher powers, but when demands are made contrary to our convictions from the Word of God, e. g. military service, we are governed by the word of the apostles: "We ought to obey God rather than man."

XIII. Death, Resurrection and Judgment

Gen. 2:7.
I Cor. 15:47.
I Cor. 15:50.
Rom. 6:23.
Rom. 5:12.
Heb. 9:27.
I Cor. 15:22, 23.
I Cor. 15:51, 52.

DEATH—We believe that as descendants of the first Adam, our bodies are of the earth, earthy, composed of flesh and blood which cannot inherit the kingdom of Heaven, and through the fall of the first Adam, was polluted by sin, the wages of which is death. And death has passed through all, therefore all have to die except those that are His at His coming, who will be changed suddenly to immortality.

II Cor. 5:8.
Luke 23:43.
Luke 16:23-26.

For the believer death is to be absent from the body and present with the Lord. For the ungodly death is to suffer the eternal vengeance of, and separation from God in torment. We believe, therefore, that death is not the annihilation of man but a severing of the right relation.

I Cor. 15:3, 4

RESURRECTION—We believe that the Lord Jesus Christ really died on the Cross, and that He was buried, and on the third day He was bodily raised from the dead according to the Scriptures.*

I Cor. 15:23.
Rev. 20:5, 6.
I Cor. 15:23.
I Thess. 4:16.
I Cor. 15:23-26.

The Bible teaches that there are two resurrections, the first and the last. The first resurrection, or the resurrection of the righteous, will take place at the coming of the Lord. The time of the second resurrection, including the resurrection of the unrighteous, will take place at the end.

Ps. 96:13.
Matt. 13:40-42.
Heb. 9:27.
Acts 17:31.
Acts 10:42.
II Tim. 4:1.
Rom. 2:5, 6.
Matt. 12:36, 37.
I Cor. 4:5.
Rom. 2:16.

JUDGMENT—We believe that the righteousness of God and the sinfulness of man make it necessary for a judgment to come. This is definitely declared, and the resurrection of Christ is the guarantee that it will come. And Jesus Christ will be the Judge, and an account must be given of deeds, words, thoughts, and all the secrets of man.**

XIV. Eternal Life.

Matth. 25:21.
I Cor. 2:9.
Luke 19:16-19.
I Cor. 3:8.
Rev. 5:12.
Rev. 7:12.

We believe that the state of the blessed will be one of perfect joy and happiness and glory, far surpassing our present comprehension. And while there will be different degrees of glory, each one will enjoy a full measure of bliss and perfect satisfaction according to his capacity. Prompted by the realization that all this has come to them through the unsearchable riches of Christ's grace and mercy in redemption, the redeemed will find their greatest joy in praising and adoring their Lord in saying, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." And again: "Blessing, and glory, and wisdom, and thanksgiving, and honor and power, and might be unto our God forever and ever! Amen."

Gen. 14:22-23.
Jer. 34:18-20.
Matt. 5:34-36.
Matt. 26:63.
Matt. 5:33-37.
James 5:12.

*An oath is a religious act, an appeal to God by holding up the hand, or imploring His wrath upon the defaulter by kissing the Bible or laying the hand upon it, and taking God into partnership without His consent, and without any power on the human side to fulfill its obligation. It was inflicted upon Christ by force so as to compel Him to speak, or in case of silence to judge Him guilty of perjury. Therefore, Christ, in order to correct this violation of, and deviation from God's original purpose, entirely prohibits the use of the oath, and the Apostle James covers all the avenues of the subject by saying: "Swear not at all", which indicates that believers are not permitted to go beyond the "Yea and nay" in their affirmation of the truth. The expressions by Christ in John 14:12; and by Paul in Romans 1:9; II Cor. 1:23; and Gal. 1:20; were required by the Jewish custom of establishing a word in the mouth of two or three witnesses.

II Cor. 5:17.
II Pet. 1:4.
Phil. 2:5.
Rom. 8:9.
Gal. 5:22.
I Pet. 2:21-23.
Luke 23:34.

**1. Of the believer's nature and relation to Christ, he is a new creature in Christ Jesus, a partaker of the divine nature, and has the mind of Christ, and the Spirit of Christ, and through the Holy Ghost he produces the fruit of the Spirit. Therefore, as a follower of Christ he shall suffer patiently, even praying for his tormenters.

Matt. 5:39.
Luke 9:54-56.
Rom. 12:18.
Matt. 5:44-48.
I John 3:15.
Rom. 12:20-21

2. Of what the Bible teaches of the believer's attitude toward his fellowmen. The followers of Christ shall not resist the evil done to them. The spirit of retaliation was very emphatically rebuked by the Lord. The believer is admonished to have peace with all men, to love his enemies and pray for them. Hatred, the necessary element in war and strife is condemned, and he is to overcome evil with good.

Matt. 26:52.
John 18:36.
II Cor. 10:4.
Rom. 12:19.
Ex. 20:13.
I Chron. 22:8.

3 Of what the Bible teaches concerning warfare. Christ orders Peter to sheath the sword or perish by it. The disciples of Christ must not fight with carnal weapons, because his kingdom is not of this world. The weapons of the believer's warfare are spiritual, and vengeance belongeth to God only. David is rebuked and not permitted to build the house of God because he shed much blood.

Rom. 4:25.
I Cor. 15:14, 17.
I Cor. 15:20.
Jno. 6:39, 40, 44, 54.
Phil. 3:20, 21.
I Cor. 15:52.
John 5:28, 29.
Acts 24:15.

*Christ's resurrection was: 1. The proof that His work of redemption was fully satisfying and acceptable to God, and, therefore, was for our justification. 2. The ground for our faith and hope. 3. The guarantee of our own resurrection, being the first fruits of them that slept, and, therefore, an assurance of the harvest, and according to His promise, believers will be raised with incorruptible bodies, changed and glorified like His own, in the twinkling of an eye. 4. The assurance of the bodily resurrection from death of all who ever lived.

Rom. 8:22, 23.

The resurrection of the body is absolutely necessary for the complete redemption of all things.

Gal. 3:13.
I Pet. 2:24.
I Cor. 5:5.
I Cor. 3:10-15.
Luke 19:17-19.
Matt. 25:31-46.
Rev. 20:11-15.
II Pet. 2:4.
I Cor. 6:3.
John 5:24.
Matt. 25:46.
Mark 9:45-48.

**In principle, sin and Satan were judged in Christ on the Cross. At the present time sin is judged in the believer by discipline. In the future the saints will be judged for reward or loss, according to their faithfulness or unfaithfulness. The living nations will be judged when Christ shall come in His glory. The dead of the last resurrection shall he judged before the Great White Throne And there is also a judgment of the fallen angels in which the saints will be associated with Christ. The Bible teaches that the judgment sentence for both the just and the unjust shall be eternal.

THE CHRISTIAN EXPONENT "CHAT"

(Continued from page 3)

constantly beckoning people away from the church. The hot months of July and August make a summer vacation a common experience. While this constitutes a problem, one must say in justice to the people of Upland, that they are faithful in church attendance. A good attendance on the part of young and old is the rule, although at times study classes and choirs find themselves handicapped by vacationers.

TRAVELING BY AUTO

Fifteen years ago a party came to California by automobile and afterwards wrote a book on his experiences, so novel was the undertaking considered to be at that time. I was interested in looking through the book in the Upland Public Library. The auto was shipped across the desert by freight. It is not many scores of years since a man was considered a well worn traveler who had been twenty miles away from home with an ox team. When the day of the auto came within the memory of most readers of this column, it was considered an adventure to make a trip of ten miles with it, and to complete it successfully without any motor or tire trouble was considered an achievement. Good roads together with good and cheap autos have revolutionized everything. The highways are full of autos going from coast to coast. The "terrible" desert stretches are no longer feared for one can traverse them on good roads. Service stations are found at convenient intervals along the line and one hears very little of exhorbitant prices being charged for gas or repairs. Equipped with tent, cots, bed rolls, water bags, a gasoline stove, canned goods, a few extra accessories for our '24 model car, we made the trip one way and now part of the return, with pleasure and comparative comfort. Our one-year-old daughter seems to do well on powdered milk and ground vegetables which are put up in tiny cans especially for the purpose. We meet many people who make four hundred and more miles per day. As for us, we seldom drive over 30 miles per hour and do not aim to make over 200 miles per day. Cooking and camping of course requires considerable time each day. But having dismissed the thought of hurry and time schedule from our journey, we feel that we are being compensated in being less wearied from the driving and in being able to enjoy the scenery along the way all the more. Readers of this page (if there be any) will please pardon me if I write more about this trip for another issue or two of the Mennonite.

Lester Hostetler,
Holbrook, Arizona.

THE S. S. LESSON

(Continued from Page 2)

ceremonies, but which shall be in the hearts of the faithful who are conscious of their forgiveness.

9. Later Experiences of Jeremiah. Jeremiah was forced to suffer because he dared to tell the truth. He was in danger of death because he was a true servant of Jehovah. This often has been the experience of God's faithful ones. Indeed, Jesus gave warning of the time when men should persecute his followers believing that they were doing their duty. He also said that when persecutions should come those who suffered them should be blessed. We find that God had provided a brave, and thoughtful friend in the person of Ebed-melech. Often help comes to those who need it most from the most unexpected quarters.

10. The Rechabites. Jeremiah made them an example to the faithless Jews. They were true to the teachings of their fathers. They were a people who recognized the evils of strong drink and kept themselves free from such a curse. Consequently, they were preserved. There is nothing that so certainly brings ruin of body, soul and mind as the use of strong drink. A wise people or a wise man or woman will surely avoid the damning stuff.

11. Judah Captive. The sad end of a people who might have been the happiest and most prosperous. The cause of their misery was disobedience to God's law. They had cast off God and just the time when they most found themselves helpless at needed his presence and protection. There can be no hope of a future of any kind without God.

DEATH

Felber—Ivan Christian Felber, son of Mr. and Mrs. Paul Felber was born in Berne, Indiana, May 21, 1903 and died after a long illness of five years from Brights disease and other ailments, bringing his age to twenty-five years, eleven months and three days. He leaves to mourn his parents, two sisters and one brother. He was baptised and united with this church by Rev. P. R. Schroeder June 24, 1917.

Professor Amos Kreider of Witmarsum Seminary will conduct a week's series of meetings in St. John's church, Pandora, O. The meetings will end June 9.

JOTTINGS

As a result of a Union Meeting held in the San Marcos, Calif., church, six young people made a definite decision for Christ and became members of the church through the rite of baptism.

The Sunday Schools and the Young People's Societies of the Pacific District Conference will hold an Open Door Convention at Ruff, Washington, June 9 and 10. It is expected that a large delegation from all the churches will be in attendance. Following the convention the young people will conduct a Retreat for two days

---

When a number of new members were recently received into the Reedley, Calif., church a dinner reception was held and a short program rendered in their honor. On this occasion loving cups won at the County C. E. Convention were on display. The Juniors had taken the cup for having the largest attendance and the Intermediates were awarded the cup for their Crusade Chart, which had all the seals.

A gift of $50,000 has been made to the University of Idaho to Mr. S. O. Levingson of Chicago to establish "The William Edgar Borah Outlawry of War Foundation" the proceeds of which are to be used for the holding of annual conferences or institutes designed to quicken interest in international affairs at the university and thus to mould the public opinion of the state in the new patriotism of peace which the signing of the Paris Pact made obligatory. This foundation was established in recognition of Senator Borah's contribution to world peace.

In Germany plans are under consideration looking forward toward the calling of a second Mennonite World Conference. Should the plans materialize the conference will probably be held somewhere in West Prussia in 1930.

Rev. Benjamin Ewert, of the Canadian Conference, who is doing home missionary work in that district, visited the churches and brethren at Swift Current, Wymark, Blumenhof and other outlying districts during the month of May.

The report of the treasurer of the (Old) Mennonite Board for Missions and Relief shows that gifts for the months of January, February, March and April for this year have amounted to $15,445.58. Contributions for a like period during 1928 were $18,772.80. In 1927 they were $13,318.17 and in 1926 they amounted to $17,005.22.

The death of Dr. S. S. Haury of Upland, Calif., marks the passing of the pioneer missionary of the General Conference. Dr. Haury prepared for his work in the old Wadsworth school and in Europe and, after circulating among the churches and arousing missionary enthusiasm, located among the Indians of what was then Indian Territory. After severing his connection with the mission work he located in Kansas to practice medicine, later removing to California. Though no more in the active mission work he continued interesting himself with the work of the conference and churches frequently attending meetings of the General Conference.

The Middle-Canadian conference will hold its annual meeting in the North Star church, near Drake, Sask., July 8, 9, and 10 Rev. David Toews is the chairman and Rev. J. Gerbrandt secretary of the conference.

Rev. J. W. Regier of Los Angeles, Calif., who while visiting his son in Elbing, Kansas, celebrated his 80th birthday. In honor of the event a program was given in the Zion church. The family tree of Rev. Regier goes back to 1669, some of his ancestors coming from Holland and others from other countries.

The first retreat of the California Mennonite young people will be held at the beautiful Sequoia Lake, 45 miles east of Reedley in the Sierra Mountains. The date is August 8 to 13. A tentative program includes a course on "The Life of Jesus", "Pauline Epistles," "Methods and Materials for Junior S. S. Workers," "Methods and Materials for Intermediate-Senior Workers," "Missions," "Church History."

Missionary Rev. H. J. Brown, returning from his trip sends the following message to his friends:

With many kind remembrances I now look back upon my trip through the churches of the Pacific Conference. In these months I have met many old friends, and made many new ones too. You dear friends have all been so kind to me, that I hardly know how to return all your love and favors: May the sweet fellowship in the Lord, that we have enjoyed, continue to bear rich fruit into all eternity.

The church in Alsen, N. D., recently added 12 young people to its membership through the rite of baptism.

Rev. and Mrs. Samuel Moyer visited the Springfield Mennonite church, Pleasant Valley, Pa., Sunday, June 1. They spoke on India. It is expected that they will return to their field in fall.

Rev. H. G. Nyce of the East Swamp, Pa., church, preached in the Quakertown Union Baptist (colored) church last Sunday. The choir of the East Swamp church accompanied Rev. Nyce on his visit and contributed a musical feature to the service.

T. R. Glover of England as quoted in The American Friend says: "I can never get away from the knowledge that in all of our churches are people with broken wills, broken hopes, broken hearts, perhaps not young people, but some of the young can be sad enough and despair of life. There are young people battling with beastly temptations, and young and old perplexed as to whether there is any bottom to anything—any real foundation for thought or character. There are people who cannot escape the problem of death. I believe that all these people are craving exactly what Jesus Christ means and I am convinced that Christocentric preaching — preaching that always and from any angle, now this way, now that way, brings the sad, the broken, and the perplexed face to face with the reality of Christ—will fetch people to our churches and keep them there."

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.

Feeding the Hungry
Russia Famine
1919-1925

THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, JUNE 13, 1929 No. 24

NOTES AND COMMENTS

A farm woman in Northern New York State writes that just before and after May Day she heard a great many radio talks on child health. Being an intelligent mother of three children she was intensely interested—and also rather intensely worried. Her children are all in school but the rural school has not the health program and facilities of the city schools. The children's teeth need attention. She wants them to get it and feels that in later years the children will pay a price for her present failure to provide this attention.

"What," she asks, "can the city people do for us rural people? Many of us, including myself take youngsters from the city each summer in order to give them the fresh air and fields which they cannot get in the city. I can't give money. It is too scarce—so scarce that I can't pay for private dental work for my three children. But I can give my hospitality and I love to do it. Now, what can the city do for the country child?"

Here is food for thought and it would seem that some method of reciprocity might easily be worked out.

From June 20th-30th a Conference will be held in Havana, Cuba, of all the Evangelical Christian elements dedicated to the betterment of the moral and spiritual conditions of the nations comprised in the area of the Caribbean Sea, Central America and Mexico. In addition, attention will be given to the Latin interests of the Spanish-speaking sections in the United States. This Havana Congress is a logical sequence of the Panama Congress in 1916 and that in Montevideo in 1926. The following countries will send delegates from the Caribbean Sea area: Cuba, Mexico, Porto Rico, Republic of Domingo, Haiti, Colombia, Venezuela, Panama, Costa Rica, Nicaragua, Honduras, Salvador, Guatemala, also Spanish-speaking churches scattered throughout North America, the United States and Spain. About forty delegates will go from the United States. These will be largely Board secretaries and specialists.

Thirteen papers will be presented for discussion. These come under four major divisions: Evangelical Solidarity, Education, Social Activities, Literature. Very careful attention will be given to the basic subject of Religious Education.

The general sessions of the Congress will be held in Candler College and many of the delegates will be entertained in the dormitories of that institution. Spanish will be the language used. Provision will be made for synopses in English of the leading papers and an English-speaking interpreter will sit with the individual delegates from the United States who do not understand Spanish, to explain all matters as they are developed in the discussions.

At the annual meeting of the Bible Institute Colportage Association, recently held in Chicago, the Secretary and Manager reported that there had been an encouraging increase in the ministry of the Missionary Book Funds. 2,217 more shipments of literature were made than during the year before. The principal advances were made in the Hospital and Mountain Funds. It was estimated that 138,000 hospital patients were given the Messages of Life during the year. Through this Fund there were 97,668 more pieces of Gospel literature distributed than in the previous year. In the Mountain Fund, the increase was 20,498. Besides the adults reached, 35,000 mountain boys and girls were given Bible portions and Gospel books. More than 4,700 of these earned Gospels and Testaments by memorizing choice Scripture passages.

During the year a number of shipments were made to Italy, where there has been a gratifying interest manifested in Mr. Moody's sermons by the Waldensian pastors especially. Other calls have come from Central Europe for Gospel books for distribution among the Russians, Germans and German-speaking Slavs.

Missionaries in nearly all of the Spanish-speaking countries have been urgently calling for large quantities of the Association's Spanish publications. A larger demand is expected from these countries in the near future.

A NEW APPROACH TO THE ANCIENT CHURCHES

One of the most significant pilgrimages that has been made from the western world to the Near East in recent times has just been made by a deputation from the World's Sunday School Association. Five distinguished leaders in religious education of North America made up this deputation.

The immediate objective of the pilgrimage was to help determine the relationship of the World's Sunday School Association with ancient eastern churches in the work of religious education. A very decided opportunity for fellowship in this work is open to the churches of the west. The deputation is reporting a most challenging need and opportunity especially with the Greek Orthodox, the Armenian and the Syrian Orthodox (Jacobite) Churches.

The fifteen thousand mile itinerary of the deputation took them to Athens, Constantinople, Haifa, Alexandria, Cairo, Jerusalem, Damascus, Beirut, Baalbek, Aleppo, Alexandretta, Geneva, Paris and London. In all of these places important conferences were held, public meetings were attended and addressed, prelates and other distinguished representatives of eastern churches were visited and missionary groups were consulted. Cordial reception was everywhere accorded the deputation. The missionaries particularly were most cordial with the approach through religious education to the eastern churches that the deputation proposed. Colleges and seminaries were also keenly attentive and special openings for teachers of religious education have been offered in such institutions as the American University of Beirut, the American University of Cairo, the School of Religion in Athens, the University of Athens, the Greek Orthodox Seminary in Alexandria and a group of educational institutions in Jerusalem.

Two very significant features of the pilgrimage were, first, attendance for a week upon the first indigenous convention of the religious education workers in Syria and Palestine, held by the Bible Lands Sunday School Union at Baalbek, Syria, under the leadership of Rev. George H. Scherer, and secondly, the placing of Levon Zenian, a modern college trained Armenian, loyal to his native church, as the first religious education secretary for the Armenian Apostolic Church with the cordial reception of the prelates of this church.

Thus there may be realized through educational processes within their own life a reformation within these ancient eastern churches comparable to the results attendant upon the revolt which characterized the Protestant reformation.

SOMEWHAT DISAPPOINTING

In February, 1929, I sent out the Statistical Blanks and stamped return envelopes to all General Conference Churches to get the data for the Statistical Report to the next Conference Session. The blanks were sent out then because usually congregations have their Annual meeting around New Year and the required data would then be fresh and easily available, also other duties are usually not so numerous right after the holidays. I requested that returns be made within three weeks. Now it was hardly to be expected that all would or could reply that soon; but now **three months** have passed and still more than one-third of the reports are missing. This is rather disappointing!

Taken by Districts the number of churches that have not reported is: Western District, 21; Eastern District, 9; Middle District, 9; Pacific District, 3; Northern District 5; Canada 4. These figures show that one-half of the Middle District Churches have reported. Of the Western and Eastern Districts about two-thirds have reported. The Pacific District has been most prompt in reporting and is to be congratulated.

It is now less than three months till Conference is to meet at Hutchinson, Kansas, and the busy work-season is coming on. May I therefore not ask that those ministers or leaders, who have not reported, do so at once?

In a few days I hope to send out the blanks for Delegate Credentials. These, too, you are earnestly requested to fill out and return to me as soon as possible, so I may, in accordance with an expressed wish of Conference, have them printed and ready to distribute when Conference opens.

If any church leaders have not received the Statistical Blanks, or have mislaid them, or do not within ten days receive the Delegate Blanks, you are requested to notify me at once and I shall gladly send others.

A goodly number of you were kind enough to send me as requested Kodak snap shops of your church property and of yourselves or families, and I am hoping that others will do likewise, so as to make the contemplated Historical Album more complete and hence valuable.

I am not asking these things on my own account, but for the cause.

Fraternally yours,
C. E. Krehbiel, Sec.-Statistician.
Newton, Kans.
June 5, 1929.

PEACE CONTEST FOR MENNONITES

In an effort to stimulate interest among our young people and urge those of the Middle District Conference to really make themselves familiar on the subject of World Peace, with the basic teachings of the principles of Peace, and with the adherence of our forefathers to those ideals through the hardships of their non-combatant attitudes, a committee composed of J. E. Kauffman, Vivienne Musselman, and Elmer Graber, have planned a conference-wide Peace Declamation contest.

A letter from Miss Musselman and the rules governing this contest are hereby submitted to the Mennonite, so that our readers may become acquainted with the plan.

April 18, 1929.

Dear Friend:

The hatreds and slaughters of the World War aroused many Christian people. In their attempt to find a more Christ-like way of living, they have naturally turned to groups, which, like the Mennonites, have long held a definite view in regard to war. No doubt you are aware of the leadership which is expected of us. Perhaps you have lamented the seeming inactivity and lack of any program to meet this crisis.

The Peace Committee appointed at the Wadsworth Conference has been planning some means whereby we may meet the responsibilities which are rightly ours. The first Conference-wide plan is a Peace Declamation contest. This contest is based on a plan worked out by the American Friends Service Committee, and selections for it are to be taken from the book "Peace Crusaders" which was compiled for that committee by Anna Bassett Griscom. The book contains a number of excellent short selections which are well suited for use by Mennonite young people. We will secure books for you at one and one-half dollars apiece. One book per church will probably be enough, since selections can easily be copied. Each church is asked to hold a contest during the spring or early summer at which time a silver medal will be awarded to the winner. Winners of local contests will compete in a gold medal contest at the Middle District Conference at Wayland, Iowa, in August. Rules are inclosed.

We urge you to take up this matter with your pastor at once. There is no time to lose. It is a chance for us to make a real contribution to the bringing of Christ's Kingdom on earth.

We shall be glad to hear from you and to give you any further information we can.

Sincerely,
Vivienne S. Musselman,
For the Committee.

P. S. The book "Peace Crusaders" will also form a very valuable addition to your church or S. S. library.

Rules for Peace Contest

1. Competitors shall be boys and girls aged twelve to seventeen inclusive.
2. No less than four people shall compete for a medal.
3. The contest shall be sponsored by a committee of three to five persons, of whom the pastor or someone whom he shall appoint shall be one member.
4. The contest shall be held no later than July 21.
5. Names of churches taking part in this contest, with the name of the chairman of the sponsoring committee, and the tentative date for the contest must be in the hands of the committee no later than June 25th. No church may register for the contest thereafter.
6. Judges shall be chosen from the community and shall be either three or five in number.

Suggestions

1. Make this contest important. It should serve as a means of education for your church and community.
2. Select prominent people in the community for your judges.
3. Use the contest as a means of getting the Mennonite view of war before the public.
4. National holidays would be especially appropriate times for this contest.
5. All communications should be addressed to Vivienne Musselman, Bluffton, Ohio.

EASTERN DISTRICT C. E. CONVENTION

The Thirty-Third Annual Convention of the Christian Endeavor Union of the Eastern District Conference was held in Bally, May 30, 1929, with Amos R. Bauman presiding. The weather was fine, the setting ideal, the attendance excellent, and a spirit of Christian fellowship which was profitable to all prevailed throughout the day. The inspiring song services at the beginning of each session led by Russell Boorse of Quakertown left the Endeavorers in an excellent mood for the good things which were to follow. Before the business session, the devotional period was in charge of Rev. Howard J. Nyce. A selection by the Bally Orchestra composed of a number of Juniors was much enjoyed. The first topic of the Convention, "Every Endeavorer a Pledge Keeping Endeavorer", was presented by Rev. L. S. Hoffman, an officer of the Montgomery County C. E. Union. He took up the various phrases of the C. E. Pledge and emphasized the need of keeping the pledge if the society is to be a successful one.

Two simultaneous conferences closed the morning session—one group under the leadership of James Loughead discussed World Peace and Christian Citizenship, while the other, led by Robert Ross took up the question of Evangelism.

The afternoon session was opened with prayer by Dr. Johnson, after which Dr. Irwin Bauman spoke on "Youth and the Life of the Nation." He divided young people into three groups, those who feel that they are of no importance and consequently accomplish nothing, those who have a sense of over-importance and think that the world can not go on without them; the third group which realizes its true value and with a sense of responsibility and in a spirit of sacrifice accomplishes something worthwhile.

The Convention Address—"What It Means to Be a Christian", was given by Prof. E. E. Kresge, Professor of Philosophy at Franklin and Marshall College. He said in part that while conversion, baptism and church loyalty are important in the Christian's life, the essential factor in being a Christian is the believer's personal relationship to God and Jesus. If we can say as Jesus said, "Our Father", then we will live in a manner that wins His approval; we will recognize our duty toward our fellowmen and we will have the all-inclusive love of Jesus which takes in all races and nations.

Nine of the 12 societies in the Union were well represented and responded at Roll Call. The attendance award was won by the East Swamp Society who also held it last year.

A successful innovation this year was a separate afternoon session for the Juniors. About a hundred or more Juniors were present and they conducted their own meeting apart from the Senior session. The various societies participated and Miss Rebecca Hughes, State Junior Superintendent was the speaker. Mrs. Robert Ross of Philadelphia together with the Junior superintendents of the district arranged the Rally.

Mary B. Borneman, Secy.

THE URGENCY OF PRAYER

It is no loss of time to pray. Many think it chiefly or wholly lost time. They are so full of business, they say, and assume that prayer will spoil their business. I tell you that your business, if it be of such sort as ought to be done at all, will go all the better for much prayer. Get time somehow, by almost any imaginable sacrifice, sooner than forego prayer.

Are you studying? It is no loss of time to pray, as I know very well by my own experience. If I am to preach, with only two hours for preparation, I give one hour to prayer.—Charles G. Finney.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

A turn in the politics of Denmark may mark an era in the history of nations for it is evident that the temper of the people has shown a decided turn in the direction of complete disarmament and in favor of only an efficient police force. The statement that created the greatest impression, issued against the conservative and liberal parties, was, "On account of its smallness, Denmark cannot be defended with cannons and guns—its best defense is its culture and its friendship with other nations." The new labor government, headed by Th. Stuning, has as its first object the abolition of the army and navy. This a reaction against the former administration which wanted the introduction of tanks, air bombs and poison gas.

As a labor party comes from the common people of whom there are more than any other class in any country the action of the Danish people may be an indication of what may be expected in other lands when those who toil and who must bear the awful brunt of war have their say.

It is interesting to note that just at the time when the Italian government and the Vatican are concluding a peace and giving one another mutual recognition that the Pope and Mussolini should be getting into difficulties with one another. The recent speech made before the Italian Parliament by Mussolini was not acceptable to the Pope and he in turn declared the utterances of Mussolini to be heretical. It is not for us to attempt to explain the reasons for this break in the very beginning of what promised to be a union of church and state in Italy but the agreement between the Pope and Mussolini states that the Roman Catholic religion shall be the only religion of Italy and, as such, it must soon develop that the Pope will never recede from the claim that he is the head and above governments. One of the things that are bound to complicate matters will be the existence of numbers of organized Protestants in Italy. One wonders what will be the reaction to the ancient Waldensians, or, what will become of the extensive work of the Methodists are carrying on in Italy? If we may judge from the past we may expect that the Roman Church will show in every way possible that she is exceedingly intolerant of any religion that does not bow down to her.

It has been pointed out time and again that the smaller denominations are losing out because their strength is in the country and their young blood is passing into the cities. This movement to cities and towns has resulted in the weakening of the home bases in the country and the loss of the membership that has elected to live in the towns. In the meanwhile the town churches have experienced the great indifference of their membership and have had to depend largely for their substantial members upon those who were bred in the country amid surroundings that are more favorable to church life. For the small denominations the matter of following their people to the cities is a serious problem. The financial side involved in doing so is often far beyond the ability of these churches. An interesting example of this may be shown in the following case: One of the denominations not represented in the northern section of Philadelphia went into a new section and erected a $60,000 church, sending one of its able young ministers to care for it. A handful of people was gathered together and for a time the congregation with its modern plant had good prospects. This did not continue, however, for the neighborhood changed and became almost entirely Jewish, and the modern plant now is hardly functioning. For years it has been the hope that Mennonites in the large cities would get together and establish themselves. But this has been no easy task. We have churches in Chicago and Los Angeles, but they have had to be supported over a long period of years by our Home Mission Board and it is only recently that there have been evidences of their being able to operate as intependent churches. Philadelphia has three churches, but these have been long established and were really in existence long before the problems of today became a reality. What we hope, if we are to keep our place in the sun, is that our people located in numbers in other places will find a way to establish themselves and build up strong congregations. It might not be hard to find at least one hundred Mennonites living in New York, but to attempt to erect a congregation with its own place of worship would be a task beyond our Home Mission Board to undertake. One hundred thousand dollars at least would be needed to begin the work with and then a place sufficiently central would have to be found so that our people could easily reach it. That which would be necessary in this case and in other cases would be the establishing of a group sufficiently enthusiastic and sufficiently loyal to the church to make great sacrifices for this cause and then to keep persistently at the work until it grows to proportions sufficiently large to function properly. Perhaps such groups will come into evidence somewhere and then we may hope for the time when our church will not be regarded as only a rural church.

CORRESPONDENCE

Barrville, Pa., May 31, 1929.—Just a letter from this place. We had our Memorial and Communion service over Sunday, May 26th when Brother Shaw, Brother Graybill and Brother Snyder were with us, as well as Brother Sears from Lewistown.

When our congregation was organized it was decided that we would hold a Memorial service each year the last Sunday of May and also a Bible Conference in the fall of the year. So we have now enjoyed our first Memorial service. Brother Shaw brought us a spiritual, heart-searching message on Saturday evening and again on Sunday morning. On Sunday afternoon Brother Graybill spoke on the theme of "Transfiguration", as a preparatory sermon to the communion. Brother Snyder brought us a memorial message from the text "What mean ye by this service?", after which the congregation gathered in the cemetery adjoining the church and sang familiar songs and closed with the benediction.

Our cemetery has changed appearance. Much work has been done in cleaning up the cemetery and straightening up tombstones and monuments. We have purchased additional ground to the cemetery as we realize we're in need of the same. On Sunday evening we gathered for a two-fold service, when our Elder brought us the message and administered baptism and celebrated communion.

We have many things to be thankful for. Our community has not suffered industrially as some others have. At Lewistown the great Viscose plant has enlarged its capacity and has employed many hundred more men, women, boys and girls. We have been thinking there might be some brother who could give us some ministerial assistance at this place and be located in this community at Lewistown, the great industrial center and capital of Mifflin County, is but seven miles from us and there is steady work at fair wages—a beautiful community where there are good schools and good water. We were wondering whether there might not be those who would want to investigate the conditions as to locating here as we are a little band and are located at the foot of the mountain on what is known as the old Greenwood Furnace Pike. There is no church within four miles, north, east, west or south of us.

So we ask an interest and the prayers of all the readers of the MENNONITE to remember the little flock as well as the Sunday School at Barrville.

Yours, in the Master's Name,
Mrs. Rolland Wagner, Corr.

Bowmansville, Pa., May 31, 1929.—As Elder in charge, the writer, on May 25, 26, had occasion to visit the congregation at Bowmansville, and note the evidence of progress in the time honored church. On a former visit, on April 14th their newly chosen pastor, Raymond V. Stubbs was ordained and installed, his pastor, Rev. G. T. Soldner of Souderton, preaching the ordination sermon. Five young persons, Charles Musser, Eleanor Groff, Anna Klassen, Tina Klassen and Verda Unruh having in the interval received proper catechetical instruction were baptized and received as members on Saturday evening May 25 in connection with preparatory services. On Sunday morning the Lord's Supper was observed. The Sunday School is flourishing.

A. M. Fretz.

Christ is as much needed for this life as for any possible life. Nay, He is more needed; for this life is the beginning and the seedbed of all that is to come.—Marcus Dods.

THE CHRISTIAN EXPONENT "CHAT"

My last column for the Mennonite was written from Holbrook, Arizona. Since that time we have travelled 2,500 miles more by auto and this writing finds us at our home near Sugarcreek, Ohio. We arrived here fifteen days after taking leave from Upland, California, two days of which were spent at the Grand Canyon. Except for a sand storm in New Mexico and a down pour of rain in Nebraska and part of Iowa, we found the weather ideal for travel and camping and the roads throughout were in excellent condition. Coming through Colorado and Nebraska, we heard rumors from different sources to the effect that Iowa roads are muddy and well nigh impassable, that the Lincoln Highway was being rebuilt, that the state is maintaining a fleet of tractors to help autos over the worst parts. We were happily surprised to find none of these things to be true. There is not a foot of mud road over the Lincoln way through Iowa although we passed a number of places where the gravel roads had evidently not held up during the spring thawing and where planks were laid to cover sink holes.

While the transcontinental highways are far from being perfect, the motorist is thankful to find them as good as they are. The time is no doubt not far distant when east and west will be tied together not only with bands of steel railways but also with hard surface roads. The far flung stretches of arid country in the west, with its deserts and mountains were once a terror to the traveller and to negotiate them successfully was an achievement. Today the roads and accommodations along the way are such that no one needs to have many worries in making a trip across the country. Filling stations and water supplies are found at convenient places. We encountered no places where exhorbitant charges were made for gas or oil or repairs, or where any charge was made for water.

The importance of water is impressed upon anyone who crosses the desert. Immense areas of beautiful country lies practically uninhabited because of lack of water. The soil is apparently fertile, the climate is desirable and in some places the scenery is unsurpassed as for instance in New Mexico where one travels over miles of beautiful rolling country with snow capped mountains visible in the distance; but the rainfall is insufficient to grow crops which are necessary to maintain life and consequently the population is exceedingly sparse. After traversing the desert wastes of California, Arizona, and New Mexico, one is impressed with the luxurious vegetation that grows on the fertile and well-watered praries of Nebraska, Iowa and Illinois. The parched hillsides of Palestine where psalmist and prophets thought and dreamed and wrote about creation and the Creator, have a climatic condition similar, I am told, to that of southwestern part of the United States. It is perfectly understandable to me why the soul's longing for God found its analogy in the minds of the Hebrew seers so many times in the physical thirst for water. "As the hart panteth after the water brooks, so thirsteth my soul after thee, O God."

The Grand Canyon is one of the greatest sights in the world. Driving up to the rim and viewing it for the first time with its changing colors as the sun was rapidly sinking, our hearts were thrilled. It is a sublime view which as everyone knows who has seen it, cannot be described with words. It is the greatest example of erosion in the world. How it all came to pass, I do not know. I suppose that it was many thousand of years in the making. But this I know, that its grandeur and sublimity surpass anything that has ever been conceived by man. Here and there at a depth of nearly a mile one gets a glimpse of the swiftly flowing and ever muddy water of the Colorado river which through the ages has been cutting its bed deeper and deeper through strata after strata of rock. The distance across the canyon is from twelve to sixteen miles although to the casual observer it does not appear to be anything near that far. One looks down into a yawning chamn, apparently the very bowels of the earth, and sees spectacles out of which the imagination builds temples and cities. There is a richness of color to be seen which will never be forgotten. Part of it is due I think to the natural color of the different strata of rock and part to the atmospheric condition. Our children were wild with delight with echoes as I shouted their names now in one direction and then in another.

Like many another place of natural scenery, the Grand Canyon is being commercialized. Hotels, souvenir shops, sightseeing agencies, while a convenience to many, are also a blot on the landscape. Not that they are ugly; they create an atmosphere of commercialism which is out of harmony with the sublimity of the Canyon itself. A good road extends for miles along the rim of the canyon and the tourist who has his own auto need not spend a penny for seeing the sights unless of course he wishes to go down into the Canyon on mule back for which he must pay for the services of an animal and a guide. The Grand Canyon National Park is kept up by the government; it belongs to us all and the authorities are doing everything to provide for the needs and comforts of tourists and to encourage the public to visit the place. A free tourist camp is maintained. Water is hauled there by train but it is free to tourists as is also fuel.

If time had permitted we would have enjoyed visiting the Hopi Indian Reservation east of the Grand Canyon, where the General Conference of Mennonites maintains several mission stations. Indian people and Indian villages along the Santa Fe trail through Arizona and New Mexico are a common sight and in some respects a pathetic sight. The Indians have no doubt suffered much at the hands of the whites. They were the first settlers of the country but they have been pushed back from one frontier to another by the invasion of white people. One can imagine the difficulty of mission work among them with their varied languages and dialects, their difference in social habits and religious outlook. Groups of Indian women selling pottery and baskets under improvised booths made from branches were to be seen frequently. We stopped to take a picture of one group. "You buy first" one of them the spokesman for them all, insisted. I made a purchase but after the coin was in their hands they went back on their word insisting that I buy something from each before I take a picture. They attempted to hide their faces from the camera but after several attempts I managed to get a side view and one of the little papoose which its mother was trying to cover with a shawl.

After a year and one-half of absence it is pleasant to meet old friends again. We are grateful to the people of Upland, California who have made our stay with them so pleasant for myself and my family.

Lester Hostettler.
Sugar Creek, Ohio.

ASKING FOR BREAD, GIVEN A STONE

Mrs. H. C. Morrison.

This is a day in which one needs to be a discerner of spirits in order to select that which will be for his good, physically, intellectually and spiritually. Man is a trichotomy, his nature being divided into body, soul and spirit. It is given unto each of us the responsibility of caring for these several parts of our being, and we need to be on our guard that we select the very best mediums through which they are to be developed.

Physically, many of us treat our body as if it were an old worn-out, cast-away machine, good for nothing but the junk pile. Indeed, some of us treat these bodies worse than a machine, for we pour all sorts of food into them, and many are debauched with strong drink, others are mutilated by indulgencies that not only destroy the body, but destroy the mind and soul. We are reminded that our bodies are the "temples of the Holy Ghost," and that they should be used only as the Spirit dictates. What a world of contentment and happiness we should have if everyone would only use their bodies as they were intended, but alas!

It is the duty of every parent to give their children the best opportunities for improving the mind, as one's capacities for doing good and ministering largely to his fellowmen are greatly increased by thorough intellectual training. One of the most interesting experiences that has come to me, has been to watch the unfolding of youthful possibilities as they sought to prepare themselves by diligent application to the courses of study that develop and prepare them for the largest usefulness.

But, by far is it of the utmost importance that the physical and intellectual training be given where the soul will have an equal opportunity to be brought into the full bloom of Christian manhood and womanhood. It is astounding that the large majority neglect the most important part of one's being, indicating how deep-rooted the enemy of all good has planted within us the bent toward an independence that feels it can get along without superhuman assistance. Truly, God is not in all their thoughts, consequently not in all their ways.

But, I started out to caution us against becoming influenced by the new bill of fare that is being served from many of our pulpits today. Yes, there is good and not so good, and we must discriminate between that which will make us more spiritual, and that which would make us more skeptical. To give a concrete case of what I mean, I shall give some excerpts from a letter recently received from a friend who gives her experience in a large city where she recently attended church. She speaks of attending a service in which the preacher lifted her above things earthly, into the heavenlies.

She comments thus: "Oh, what a sermon! The preacher preached on the epistles of Peter and showed us what there was in the man that led to his being able to make the great confession, 'Thou art the Christ.' He said Peter has what every builder of the church must have—loyalty, vision, love. He said Peter's natural capacities were very great, but that human as he was and full of faults, his power for development in the hands of Jesus and through the power of the Holy Spirit was unlimited.

"Last Sunday I was tired and so took the easier course of dropping into the church next door. I heard an address on evolution—very learned—very modern, but absolutely empty. He spent most all the time in ridiculing W. J. Bryan, and citing famous scientists to prove man's descent from the lower forms of animal life. I saw a very intelligent appearing man sound asleep—and no wonder! Dry as dust! And why be a doubter like that? Who is benefitted by this modernist theory? I could find no one who seemed to be inspired by the address—all looked as cold as the grey stone of the walls.

"Today the same man advertised to talk on 'The Truth in the Bible Narrative of Man's Origin.' I wondered what he would say, but really, I could not bring myself to waste another Sunday on him. I could almost believe that such men, in spite of all their wisdom, are closely related to lower forms of life, but I would say, since they are so lacking in spiritual insight, that they were brothers of the mud and stones of earth. For what is man minus spirituality—a handful of dust—no more!

"I hear in the educational world where specialists make intelligence tests, that we are socially burdened with morons, those people who never get to be over twelve years old mentally no matter how old they grow. Well! How about our spiritual morons? That is my question! Are they not a greater menace than the mentally incapacitated? And only God can work the miracle of their salvation—for with these there is hope—for, as Canon Mallett said this morning, 'With God there are no outcasts from salvation.' If a man will, he can be redeemed, and his life made to blossom like the rose, even though mentally, morally and physically, he is a victim of sin—his own or inbred (of course both.)

"Some difference between the sermons of today and that of last Sunday! I thank God for the remnant of the faithful! I bless His name for the long list of ages past, and for men like your dear husband, the standardbearer of our own age."

I have given quotations at length for they serve so concretely to illustrate the difference between asking for bread and receiving bread, and asking for bread and receiving a stone. To any minister of the Word whose eyes may chance to fall upon this, allow me to ask you in all candor, which of the above preachers represents your case? It might be well to remember that, bread nourishes, but stones kill. And who shall be responsible for the killing!—Pentecostal Herald.

CHARACTER A GROWTH, NOT A GIFT

George S. Stoneback.

What is character? The word character originally meant the lines or impressions made by an engraver on a tablet of metal. I think it is a good analogy to compare the life of a man with a metal tablet. When in infancy the tablet is blank; but as he grows, gets knowledge, and comes in contact with his fellowmen, there is being made, upon his life an impression, fashioned after his own choosing and effort. The successes and failures, the joys and sorrows either make a beautiful character upon the tablet or mar it. However, as with an engraving, it is never too late to change a mistake. If the character is too shallow it may be deepened, if something is lacking it may be added, and if something stands in the way it may be removed. Many notable men have overcome great difficulties and mastered weaknesses. For instance: Moses, the violent, became Moses the meek; Isaiah, the man of unclean lips became the glorious prophet; Peter the wavering became Peter the rock; and Demosthenes, who had an impediment in his speech, became the illustrious orator of Greece. How did this transformation come about? By a sudden miraculous gift? No, by ceaseless pain and effort aided and strengthened by the power of God. Character building is a joint enterprise in which we are workers together with God.

What is the importance of character? There are many great men of history who were not brilliant but they stand above the brilliant men of their time because of their character. George Washington was not an especially brilliant person but because of his noble character he will be ever honored by his posterity.

Our characters are not given to us. We must make them by hard labor for "there is no excellence without great labor." In the second chapter of Luke we read, "And Jesus increased in wisdom and stature and in favor with God and man." From this we see that even Jesus and to develop His character which He did in such a way that He is the perfect example. However, He did not do it alone for we frequently read that Jesus "went apart unto a mountain to pray." Since this is true how can we expect to gain a character if we spend our life in ease and pleasure?

Now, since we must develop our own character, how can we do it?

Thought is a great factor in the development of character. "As a man thinketh in his heart, so is he." Most of our deeds, good or bad, are premeditated. If our thoughts are evil, they will soon be expressed in evil deeds; but if we think upon the things which are honest, noble, pure, just, of good report, and virtuous, our actions will necessarily be likewise.

A very valuable aid to the growth of character is the knowledge received by studying the lives of history's best and noblest characters, not to imitate; for imitation is not character, but to be inspired and to learn from their experiences. When we read the biographies of men like Moses, Abraham, Job, Lincoln, Bacon, Ford, and above all Christ, the perfect example, and see what great obstacles they overcame we are given a new inspiration, a new courage to push on harder toward our goal. I like Longfellow's way of expressing this thought.

"Lives of great men, all remind us,
We can make our lives sublime;
And, departing, leave behind us,
Footprints on the sands of time."

Always do the little things right for, after all, it is the little things in life that count. Two men once viewed a famous painting, the one man being a capable judge of art. His friend asked, "What makes a painting a masterpiece?"

He replied, "Over and above other things, the artist who painted it proved his right to mastership by an exquisite handling of the minutest details."

The small mustard seed, smallest of seeds, grows, under proper condition, into a plant so large that birds find shelter among its foliage. Each wrong deed, no matter how small, makes an ugly scratch on the tablet of life, and each good deed, no matter how insignificant is like a jewel in our tablet of life.

The choice of good companions and books is essential to a good character. Lavater once said, "You may depend upon it that he is a good man whose intimate friends are all good."

"There is no time in life when books do not influence a man." Besant.

Our habits are a great factor in the making of a character. Someone has said that a man's character is the sum of his habits.

"Sow an act, and reap a habit;
Sow a habit, and reap a character;
Sow a character, and reap a destiny."

Above all, keep the faith: If all other comfort fails we need not despair; but take it to the Lord in prayer where we will find rest unto our souls. Though things look dark we should not lose courage. "Let us therefore not be weary in well doing, for in due season we shall reap if we faint not," and "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him."

In closing, let us remember that we are not given a character; but that we are, day by day, building a temple unto eternity. What kind of a temple will you build? Shall it be in the valley of darkness on the sand or shall it rear its stately towers above the clouds of life as a guide to other weary wanderers? Again, I say, what kind of a temple are you building?

Read at the Young People's Meeting, Bethany Church, Quakertown, Pa., June 2.

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries and in colleges. Let it be written in primers, spelling books, and in almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars."
—Abraham Lincoln.

THE S. S. LESSON

July 7

The Story of Ezekiel

Ezek. 3:4-11; 24:15-18

Golden Text: As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.—Ezek. 33:11 •

"Ezekiel, the Prophet of the Iron Harp, remarkable for energy of utterance, was a priest by line of descent. He is a pure SEER, who has visions of God. His pen is more conspicuous than his tongue, and his style is vivid and fervid. He sees the glory of the Lord, records its departure from the city and temple because of idolatry and inquity, and, after national judgments, its return in the latter day, and the national restoration of Israel.

The opening vision gradually represents the glory of the Lord, as seen in His works and word; in Creation, Providence, Scripture, Grace. The ring, resting on the earth, its rim, full of eyes, reaching to heaven; the wheel within the wheel; the fourfold faces of the lion, the calf, man, eagle,—may express the grandeur, sublimity, wisdom and power, complication and mystery of all His operations. Isaiah and Jeremiah prophesied in Jerusalem, Ezekiel by the river Chebar, among the captives. Jeremiah sketched the moral condition of God's people from the thirteenth year of Josiah's reign; Ezekiel between the captivities of Jehoiacin and Zedekiah, the last two kings of Judah. He unfolds the moral of the captivity. Law and penalty; God's judgment on idolatry and proud self-confidence; His instrument the Chaldeans.

Ezekiel should be compared with the other three major prophets, but particularly Daniel; and with John in the Apocalypse ever eighty points of contact will be found. The fourfold living creatures, seen in Ezekiel's vision, on earth, appear in John's heaven. Ezekiel sees the church in judgment with temple ritual; John in Revelation, sees the church in purity and victory with no temple.—Pierson.

The particular duty of Ezekiel was to speak to the house of Israel. He was one of them. He knew their shortcomings and understood their character. He knew all that God had done for them and what they had done to merit the disfavor and punishment of God. Nevertheless he was to know that they would probably not hear Him. We wonder who should be called to bear a message from God to a people who would not give it the least attention. Ezeklel did not let such a thought bother him for he was first of all a prophet of God and it was his duty to obey. It is not for men to estimate the possible result of preaching the word to men who will not listen. God in his mercy is always ready to repeat over and over again his promises and messages to a backsliding people. His word is eternal and that which is rejected by one generation may be received and appropriated by another. He has a good purpose in mind when he directs the declaring of his word even to the most hardened. Ezekiel was to go to his own people, those who spoke his language and understood it. He was not to go to the heathens who might probably give heed to him, but to his countrymen who would not heed. Surely God is merciful in continuing His testimony to those who have shown that they preferred to go in their rejection of His goodness and mercy.

It was the mission of Ezekiel to bear a harsh message. "Behold I have made thy face hard against their faces and they forehead against their foreheads", but no prophet of God can expect to be called upon to bring only happy messages. There is so much sin all around, and there are so many who must be rebuked because of their sins that there must be consecrated men and women who fearlessly proclaim the truth without fear or favor. In a later passage we learn from Ezekiel that the watchman upon the walls who does not do his duty and warn when the enemy comes and takes life must pay the penalty for his neglect with his own blood. Ezekiel felt this responsibility, and the blood of his countrymen was upon his conscience and he must do his full duty.

The hardness of heart of the house of Israel is described as adamant, the hardest subtance known. People who have every possible opportunity to know, love and serve God and then steal their hearts against Him are as adamant. They have placed themselves in a position where nothing will make an impress on upon them. Such hardness of heart was not common only among those to whom Ezekiel spoke, there are those like that in every age. Yet, God does not cease to send them message of love after message of love.

There was one important thing that Ezekiel had to do. He had to receive the message of God in his ears and in his heart. The only acceptable preacher or teacher of the word is the one who hears the word and lays it up in his heart.

In the second section of the lesson we have a picture from the personal life of the Prophet. His wife died in the evening, and he, omitting the customary signs appeared before the people with his usual message in the morning. When asked by the people to explain his failure to mourn outwardly, he spoke of a great grief coming to them, the destruction of the Temple at Jerusalem; but they were to bear it in silence for it was the punishment due to their sins. Other passages to be read with this lesson: Ezek. 1:1-3; 2:1-3; 3:27;8:1-4. 11:22-25; 24:15-24; 30:30-33.

CORRESPONDENCE

Beatrice, Nebr., 2nd Mennonite Church, May 31, 1929.—Dear Editor and Readers of the Mennonite: Spring with its glorious beauty is with us and we praise the Creator with the words of Holy Writ: "How wondrous are Thy works, in wisdom hast Thou made them; all the earth is full of Thy riches." As He so mercifully provides our material needs He has also cared for our spiritual welfare and leads us in green pastures of blessing.

A time of real spiritual uplifting was the passion week when we were privileged to have Rev. P. H. Richert in our midst who spoke to us every day. The mornings were devoted to Bible study. On Palm Sunday the special meetings were opened with the introductory message and question "Who Is He?" and the choir answered: "Lift up your heads, Oh ye gates and be ye lifted up, ye everlasting doors and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, He is the King of Glory."

In spirit we were led back to the day of Christ's entry into Jerusalem and in our hearts and songs we echoed the hosannas of old. In the evening the sermon dealt with the story of the fig tree comparing the same with the Jewish nation. Rev. Richert dwelt in part on the living root which was sprouting now in the form of the Jews coming back to spiritual life and finding Christ.

Monday evening the topic was, "The Thorns on Jesus' Way," emphasizing unbelief, perversity of then and today. Text: Matt. 17:17,18.

On Tuesday evening we were led to the banquet of Simon the Leper, witnessed the anointing of Jesus' feet by Mary and how this feat became a balm to Jesus' heart as roses are in the sick room.

Wed. eve. the text was found in John 7: 37, 38 and Jesus was pictured as the Rock of our Salvation, the smitten Rock on the Cross of Calvary with the promise: if any man thirst let him come unto me and drink, etc.

Thurs. eve. we dwelt with Christ at the Institution of Holy Communion. The speaker stressed especially Jesus' words, "This do in remembrance of me" naming as some of the Christian's greatest sins, forgetfulness and ingratitude.

The services on Good Friday were especially impressive. The sufferings and atonement were so vividly portrayed that in spirit we beheld the Lamb of God, bruised and wounded, writhing in agony for our souls. After the pastor addressed the church in a few well chosen words to keep in mind that which had been spoken to us and surrender our lives to Jesus, the choir closed the meetings with the touching hymn:

"Is it nothing to you that Jesus came
From His Father's home above
To live below that you might know
The pow'r of His wondrous love?
Is it nothing to you that He hung upon the tree,
That His life He gave your soul to save
And from sin to set you free?
Is it nothing to you His love to share,
Precious love so full and free,
And hear Him say, "I am the Way,
Oh, come, and abide with me?"
Is it nothing to you, oh weary soul,
Where you spend eternity?
He welcomes you, what will you do?
Oh, what will your answer be?

The Holy Passion Week was one of real preparation for Easter. As a special feature after S. S. there was an Easter recitation by Elsie Wiebe and a number by the little Junior Male Quartette. The German sermon by Rev. Jacob Wiebe was on the greatest meeting, speaking of Christ meeting the women near the grave in their line of duty. Rev. Horsch then followed with the baptismal sermon: "The Living Proof of Christ's Resurrection, naming six young candidates for baptism. The baptismal service was very solemn and sacred. May God's blessing rest on each and all who partook of these privileges and may everlasting fruits be reaped thereof.

Easter Sunday evening the choir gave a musical program.

Communion services were held on April 14th. During Pentecostal days Rev. Horsch conducted services at Wisner, Nebr.

Mother's Day was observed by special sermons, recitations and songs and the young women's S. S. class who gave a fine program during the C. E. hour.

Children's day exercises were held on the 26th of May followed by a talk to the children and grown-up children by the pastor and a German sermon by Rev. Reimer.

Next Sunday the All-Mennonite S. S. Convention of Nebr. will be held at the Chautauqua Park sponsored by both the Mennonite churches here.

Vacation Bible Schools will again be held for the children of the congregation. This correspondence has grown somewhat lengthy but the report of the special meeting, though somewhat belated was written by request and we hope that others will also receive a blessing therefrom. With kindest greetings to the sister churches,

Mrs. J. D. Goertz, Corr.

DEATHS

Fretz—On May 27, 1929, at her home at Bedminsterville, Pa., Mary Fretz, aged 68 years and 6 months. Funeral services and interment at Deep Run Old Mennonite church on the 30th by Rev. W. Overholt, E. Wismer, J. Rush and A. M. Fretz.

Herr—Alice Louise Herr, daughter of Elvin and Ida Herr, was born Feb. 21, 1915, near Silverton, Oregon.

She was blessed with a Christian home where she was taught and influenced to know and love Jesus the Saviour.

A year ago she surrendered her life to the Lord Jesus Christ, and on the 8th of July, 1928, she confessed her faith by being baptized and received into the fellowship of the Emmanuel Mennonite church near Pratum Oregon.

She loved the Saviour and the work of the church. With her cheerful disposition she has made many friends upon whose lives she has made a lasting impression.

On Friday, May 3, she returned from school at noon and became seriously ill. For nine and one half days she suffered great pains. Sunday morning she was taken to the hospital at Salem where the final hour of her life came at 1:30 p. m. when she fell asleep in the Lord.

She was 14 years, 2 months and 21 days and leaves to mourn her early departure: her beloved parents, 3 brothers, 2 sisters, the grandparents of both her father's and mother's side, and many other relatives and friesds.

Moser—Harvey Hugo Moser, son of Levi and Judith Winteregg Moser, was born in Berne, Indiana, Feb. 26, 1889. On Friday night, May 10th he met with an automobile accident, along the farm where he grew to manhood. This accident proved fatal to him passing from this world May 13, 1929, thus bringing his age to 40 years, 2 months and 17 days.

On June 5, 1904 he was baptized and taken into the First Mennonite Church of Berne, Ind., by Rev. J. W. Kliewer.

The deceased united in marriage with Miss Elda Lehman, daughter of David C. Lehman on November 10, 1910, who remains a sorrowing widow with two small daughters, Maxine Romaine, 6, and Willa Mae, age 3 years. All but the first of their 19 years of wedded companionship was spent in their present home on West Franklin St. Surviving beside the widow and children are the sorrowing parents and seven brothers and sisters. Many other relatives and friends mourn his early departure.

Mr. Moser was well known as a local business man having been associated with the Berne Meat Market and a former member of the Berne Live Stock Co He was industrious and honest with his fellow men.

During his illness he suffered intense pain during which he confessed his Savior and expressed his readiness and desire to meet Him.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR MAY, 1929

China Famine Relief:

Tabea Sew. Soc., Tampa, Kans., $50.00; Bethel Mission Soc., Mt. Lake, Minn., $50.00; Alexanderwohl Ch. Soc., Goessel, Kan., $13.28; 8 Sisters, First Menn. Ch., Hillsboro, Kans., $9.50; Menn. Ladies Aid, Butterfield, Minn., $24 35; Eden Sew. Soc., Inola, Okla., $25.00; Bethesda Sew. Soc., Marion, S. D., $50.00; Sew. Soc., Arlington, Kans., $22.50.

Miscellaneous:

Bethel Sew. Soc., Mt. Lake, Minn., Evangelist, China, $60 00; Bethel Sew. Soc., Mt. Lake, Minn., Orphan, India, $30.00; Bethesda Sew. Soc., Marion, S. D., Evangelist, China, $80.00; Menn. Ladies Aid, Butterfield, Minn., Bible Woman, China, $40.00; Beacon Light S S. Class, Gotebo, Okla., Orphan, India, $25.00; Jr. Mission Band, Berne, Ind., Duki, India, $30.00; Jr. Mission Band, Berne, Ind., Los Angeles Mission, Library Books, $10.00; Jr. Mission Band, Berne, Ind., Medical Ward, Basna Station, India, $15.00; Sew. Soc., Berne, Ind., Medical Ward, Basna Station, India, $100.00; Sew. Soc., Upland, Calif., Medical Ward, Basna Station, India, $10.00; East Alexanderwohl Sew. Soc., Goessel, Kans., Hospital, India, $25.00; Eden Sew Soc., Inola, Okla., Hospital, India, $25.00; Bethel Mission Soc., Mt. Lake, Minn., Hospital, India, $50.00; Bethel Mission Soc., Mt. Lake, Minn., Rev. J. H. Janzen, Canada, for sick, $15.00; Bethel Mission Soc., Mt. Lake, Minn., Girls Home, Winnipeg, $25 00; Bethel Mission Soc., Mt. Lake, Minn., Home Missions, $50; Collection, Program of Sew. Societies,, Okla.. Convention, Home Missions, $17.50; Collection, Program of Sew. Societies, Okla. Convention, Foreign Missions, $17.50; Nord Alexanderwohl Sew. Soc., Goessel, Kans., P. J. Wiens, India, $5.00; Menn. Ladies Aid, Butterfield, Minn., Rev. G. A. Linscheid Station, Okla., $25.00; Menn. Ladies Aid, Butterfield, Minn., Rev. H. J. Brown, Station, China, $25.00; Menn. Ladies Aid, Butterfield, Minn., Rev. H. C. Bartel's work, China, $20.00.

Total $944.63.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

RECEIPTS OF THE EMERGENCY RELIEF COMMISSION FOR THE MONTH OF MAY, 1929

For Russia and Siberia: Christian Ch., Moundridge, Kan., $35.00; Emmaus Ch., Whitewater, Kan, $253.67; Brudertal Ch., Hillsboro, Kan., $82.85; Mr. and Mrs. A. C. Goering, Moundridge, Kan., $50.00; H. K. Janzen, Hydro, Okla., $25.00; J. A. Richert, Burrton, Kan., $11 00; Bergthal Ch., Pawnee Rock, Kan., $30.24; Bethel S. S., Inman, Kan., $28.12; Abraham Dirks, Buhler, Kansas, $52.00; Menn. S. S. Class, No. 33, Berne, Ind., $28.40; Sister Hillegonda van der Smissen, Newton, Kan., $10.00.

For Germany: Anonymous, Newton, Kan, $25.00.

For General Fund: Greenfield Ch., Ft. Cobb, Okla., $15.53; First Menn. Ch., Upland, Calif., $39.34; Buhler Menn. Ch., Kan., $18.33; Zion Menn. Ch., Elbing, Kan., $216.55; Bethany Ch., Freeman, S. Dak., $13.25; West Zion Menn. Ch., Moundridge, Kan., $20.00; Buhler Menn. Ch., Buhler, Kan., $24.02; First Menn. Ch., and S. S., Philadelphia, Pa., $14.84; First Menn. Ch., Lostwood, N Dak., $42.48.

For Canada: Ladies' Aid Soc., Monroe, Wash., $20.00; Christian Ch., Moundridge, Kan., $78.00; Brudertal Ch., Hillsboro, Kan., $31.41; Emanuels Ch., Aberdeen, Idaho, $18.11; San Marcos Ch., Paso Robles, Calif., $18.73; The Bethel Christian Endeavor Soc., Mt Lake, Minn., $49.25.

For China: A member of 2nd Menn. Ch., Beatrice, Nebr., $1.50; Emmaus Ch., Whitewater, Kan., $253.66; Menn. Ch., near Beatrice, Nebr., $320.30; Women's Bible Class, Bethel College Menn. Ch., Newton, Kan., $15.00; Ella M. Wiebe, Wichita, Kan, $50.00; H. D. Schmidt, Cordell, Okla., $5.00; Norman K. Berky, Allentown, Pa., $25.00; Brudertal Ch., Hillsboro, Kan., $50.83; First Menn. Ch., Newton, Kan., $139.81.

For Flood Sufferers: Dorcas Soc., Alsen, N. Dak., $37.45.

May 1st, Balance	$ 36.43
Received for:	
Russia and Siberia	606.28
Germany	25.00
General Fund	404.34
Canada	215.50
China	861.10
Flood Sufferers	37.45
Total	$2186.10
Paid out during month	2,173.35
June 1st, Balance	$ 12.75

Gratefully acknowledged,

C. F. Claassen, Treas.

FOREIGN MISSION RECEIPTS FOR MAY, 1929

Herold Ch., Bessie, Okla., $21.03; Ch., Greensburg, Kans., $6.75; Ch., Escondido, Calif., $21.10; Canton Ch., Galva, Kans., $39.10; Sew. Soc., Beatrice, Nebr., $120.00; Ch. near Beatrice, Nebr., 450 99; Emerg. Relief Com., 794.45; Herman Lepp, Reesor, Ont., $0.25; Christian Ch., Moundridge, Kans., $32.03; Missionary Refund, $250.00: Ch., Inman, Kans., $28.50; Eden Ch., Moundridge, Kans., $220.00; S S., Upland, Calif., $25.00; Ch. near Manitou, Man., $3.00; Gnadenberg Ch., Whitewater, Kans., $28.00; First Ch., Halstead, Kans., $36.90; P. A. Flickner, Legacy, Moundridge, Kans., $100.00; Grace Ch., Pandora, O., $48.26; A. M. Ch., Milford, Nebr., $20.46; Johannestal S. S., Hillsboro, Kan., $56.23; Bethel Ch., Lustre, Mont., $25.25; First Ch., Geary, Okla., $16.32; H. H. and Mrs. Baumgartner, Berne, Ind., $30 00; First Ch., Mt. Lake, Minn., $29.33; Bartel Ch., Alsen, N. Dak., $9.77; West Zion Ch., Moundridge, Kans., $21.00; First Ch., Newton, Kans., 445.02; Eden Ch., Inola, Okla., $24.00; First Ch., Upland, Calif, $49.75; Ch. and S. S., Pratum, Ore., $45.00; New Hopedale Ch., Meno, Okla., $54.00; Ch., Deer Creek, Okla., $15.00; C. A. & Mrs. Lehman, Chicago, Ill., $10.00; Eigenheim C. E. Soc., Rosthern, Sask., $100 00; Two S. S. Classes, Hillsboro, Kans., $30.00; Anna Andreas, Beatrice, Nebr., $30.00; Brudertal S. S., Hillsboro, Kans., $63.00; Ch., Ft. Cobb, Okla., $12 63; Salem Ch., Dalton, O., $47.00; Ch., Buhler, Kans., $20.84; Salem Ch., Wisner, Nebr., $34.20; Ch., Wadsworth, O., $23.00; B. J. Schellenberg, Blumenhof, Sask., $5.00; Bethesda Ch., Henderson, Nebr., $113.95; Friend, Newton, Kans., $25 00; First Ch., Lostwood, N. Dak., $45.43; Ruff Salem Ch., Ruff, Wash., $11.91; Brudertal Ch., Hillsboro, Kans., $150.92; Aletta & Mattie Krehbiel, Clarence Center, N. Y., $40.00; David Jantzen, Plymouth, Nebr, $100.00; Emmanuels Ch., Aberdeen, Idaho, $24.79; Hoffnungsau Ch., Inman, Kans., $25.83; Bethany Hospital, American Falls, Idaho, $18.75; Bethel C. E. Soc., Mt. Lake, Minn., $100.00; K. A. & Mrs. Richert, Newton, Kans., $25.00; S S., Second Ch., Beatrice, Nebr., $250.00; First Ch., Aberdeen, Idaho., $24.84; Tabor Ch., Goessel, Kans., $78.39; First Ch., Berne, Ind., $655.05; B. P. Jantz, Meno, Okla., $5.00; Hebron Ch., Buhler, Kans, $23.30; Alexanderwohl Ch., Goessel, Kans., $225.95; Bethel Ch., Inman, Kans., $40.00; Bethesda Ch., Marion, S. Dak., $23.00; West Zion S. S., Moundridge, Kans., $71 89; Bethany Y. P. Soc., Quakertown, Pa., $15.00; Bethel Hosp. Al. Assn., Newton, Kans., $200.00; First Ch., Philadelphia, Pa., $55.24; S. S. First Ch., Philadelphia, Pa., $17.02; Swiss Ch., Whitewater, Kans., $117.83; Bergtal Ch., Pawnee Rock, Kans, $83.34; P. P. Quiring, Goessel, Kans., $40.00; C. E. Soc., Second Ch., Beatrice, Nebr., 30.00; Intermed. C. E. Soc., First Ch., Upland, Calif, $25.00; Friend, Halstead, Kans., $1.00; Bergtal Ch., Altona, Man., $57.84; Ex. Com. of Mission Soc. (Receipted by Mrs. J. G. R.) $345.00.

Total $6,508.43.

Bal. in Bank, May 1, 1929	$ 1,436.92
Gifts for	
General Fund	$ 4,239.78
Orphans, Teachers, etc.	715 00
India Station	309.38
China Station	9.37
China Relief	979.65
Sundries	255.25
Balance and Total Receipts	$ 7,945.35
Money borrowed during month	8,000.00
	$15,945.35
Paid on	
Orders during month	$12,615.43
Debt during month	3,000.00
	$15,615 43
Bal. in Bank, June 1, 1929	$ 329.92

Gratefully Acknowledged,

J. G. Regier, Treasurer.
J. E. Regier, Asst. Treas.
Newton Kans.

JOTTINGS

Rev. P. P. Wedel, of Moundridge, Kan., and president of the General Conference is in Berne, Ind., conducting a week's special service.

The thirty-sixth annual commencement of Bethel College, Newton, Kan., was held June 5. The commencement address was given by Dr. E. G. Kaufman.

Six young people were received into membership of the Gnadenberg, Kan., church, Rev. G. N. Harms, pastor, through the rite of baptism. Rev. H. R. Voth was guest of the congregation and delivered the message for the occasion.

At its annual commencement Bluffton College graduated 31. The address given was by Dr. Lloyd C. Douglas of Los Angeles. Dr. Mosiman announced that to date $265,474.93 was subscribed to the Endowment fund. Dean Byers will go to Palmer Lake, Col., where he will be an instructor in the Rocky Mountain summer school. Among the new instructors engaged by the Trustees of the college are Dr. Edmund G. Kaufman and Dr. Irvin Bauman, both graduates of the college.

The Berne, Ind., Mennonite church, of which Rev. C. H. Suckau is pastor, reports for the year that the income for the church was $7,662.31, the amount paid out was $5,410.20. $11,000 was contributed for foreign missions, $1,441.71 for worthy causes, $3,215.14 for home missions. The membership of the congregation numbers 1027. The Sunday School has 1370 pupils. The Senior Christian Endeavor society has a membership of 527, the Intermediate C. E. 159. There is a Women's Mission Society with 505 members. There are two Girl's Mission societies one for older and the other for younger girls, the former has 30 and the latter 50 members. The choral society numbers 77.

Rev. A. J. Neuenschwander of Philadelphia, has resigned the pastorate of the First church, Philadelphia, to accept a call from the Mennonite church of Upland, Calif. He will continue his relation with the Philadelphia church until after the meeting of the General Conference.

The Home Mission committee of the Eastern District Conference will open a community church and Sunday school work at Soudersburg, Lancaster county, Pa. The initial service will be held Saturday evening, June 15. Regular church and Sunday school services will then be held every Sunday. Soudersburg is located on the Lincoln Highway near Paradise and not far from the city of Lancaster.

Robert Frazier, the celebrated blind evangelist and singer, conducted services in the East Swamp, Pa church Sunday, June 9. The Musical, which is an annual affair in the East Swamp church, offered an excellent program. It was in charge of Lewis Rosenberger and Mrs. Earl Hallman. The evening service of June 23 is to be a Young People's service and will be in charge of the Sunday School Superintendent Wallace Markley. Six new members were received into the membership of the church at its recent communion service.

At the Deep Run, Pa., communion service held May 12, two new members were received into church membership by the right hand of fellowship.

A mother and daughter banquet was held in the Hoffnungsau church, Buhler, Kan., on the evening of May 22. The affair was sponsored by the young ladies' class of the Sunday School. Sixty-two were in attendance. Martha Unruh was chairman and the program consisted of talks, readings and musical numbers. A two course dinner was served.

The Roaring Spring, Pa., church had special exercises on Sunday, June 2nd, and received a class of candidates into membership through baptism. On the previous Sunday another member was received through baptism.

Miss Niswander of the Portland, Oregon, mission which was established some time ago, reports that a Sunday School of more than thirty-four has been established and a Woman's Missionary Society of twelve members has been organized. There is also a Girls' Club which is just now devoting itself to the study of the Book of Acts.

Rev S. M. Rosenberger, of Quakertown, Pa., pastor of the West Swamp district who has been confined to the house for the past two months and in bed nearly all of the time, is improving and it is expected that he is now well on the way to recovery. The congregation has given him a leave of absence for three months, and Dr. Irvin Bauman is acting for the pastor in the meanwhile.

The Sunday School of Aberdeen, Idaho, has adopted a unique method for welcoming visitors. The Secretary of the school gets the names of the visitors and hands them to the Superintendent before the closing of the session, at which time he makes a few remarks and the school sings a welcome song. These names are then given to some other member of the Sunday School who invites the visitors for the following Sunday. He reports the results to the Secretary who keeps a record of them.

DEATHS

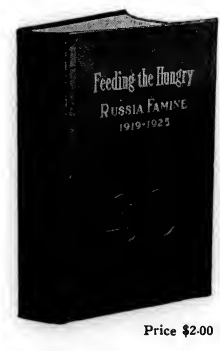
Kratz—Near Plumsteadville, Pa., on May 13, 1929, Curtis B. Kratz, aged 65 years, 8 months and 20 days. Funeral services were held on May 16, at the home and was conducted by Revs. S. M. Grubb, Enos Wismer and A. M. Fretz. Interment in Doylestown cemetery.

Moyer—On May 1, 1929, at her home near Passer, Pa., Elizabeth Smetzer Moyer, widow of the late Reuben B. Moyer, aged 83 years and 9 months. Services and interment were held on May 6th at the Springfield Mennonite church where the deceased was a member. A. M. Fretz, the pastor, was assisted by Rev. Koehler of the Reformed church where the deceased was formerly a member.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author
TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith
The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race
with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED
from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.
60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches
Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite
"Other foundation can no man lay than that is laid which is Jesus Christ."
VOL. XLIV BERNE, INDIANA, JUNE 20, 1929 No. 25

A FIFTIETH ANNIVERSARY ARTICLE

"Let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal. 6:9.

In attempting to produce a few thoughts suitable for a fiftieth anniversary, it seems the mind insists on turning to the years long gone by rather than to more recent times. I cannot think back quite fifty years (being only 34 years old) but at least the happenings of a quarter of a century ago are vivid to me.

Long winding trails leading across rolling prairies and low hills, through scrub oak woods and along sandy river bottoms to some Indian camp or to the distant railroad town, these I can still follow as if it were but yesterday. Some of these trips seemed very long, especially as our team was slow and it was often hot and dusty. But many were sources of keen enjoyment in the "great outdoors" of western Oklahoma.

I often accompanied my mother when she went out to visit the Indians in their camps. (My father could not always go along as he was busy with language work, translating, and sermon making.) I would do the driving for her and tie up the horses when we got to a camp. Sometimes I would go in the tents with her, but more often I played outside. However, I remember particularly a young man who was dying of consumption. My mother visited him a number of times and read God's Word to him that he would never see heaven or be delivered of his sins if he continued to trust in the "peyote". This young man was baptized before he died.

Once my mother brought to our home a filthy little Indian boy. His clothes were ragged and dirty, his skin was sticky and his hair was matted. Water was heated on the kitchen stove and a tub was prepared to receive the little heathen. I can still see him sitting in that tub rubbing soap out of his eyes and almost crying. When my mother was through with him he had new clothes on, his hair was cut and neatly combed, and his brown skin almost glittered. Then we took him back to his tipi. His parents were both drunkards, but they attended church. One cold winter day, his mother came to church with her dress frozen stiff—she had forded the river and the icy wind had quickly frozen her clothes.

For a number of years we used to drive to Fonda, an out-station, every two weeks. Usually we went on Thursday or Friday and stayed until Sunday. That was always like a picnic to me. School books were usually left behind and a gun taken along instead. Evenings, if we did not show stereopticon slides, the Indians would come together for a song service. My mother used an autoharp to furnish the music. Some of the older Indians could not read a word, but they insisted on holding a song book—often upside down. But they sang from memory anyway, so it did not matter how the book was held. The singing would continue until after bed-time. Then, as a final hymn, "Müde Bin Ich Geh Zur Ruh" (translated into Cheyenne) was sung and the Indians went home and we went to our bedding spread on the floor.

In 1910, that old hymn was eternally fulfilled for my mother. Her weary human body was laid aside and she went to rest with Jesus—the Saviour whom she had loved and served so faithfully. In mourning for her the Indians said, "It is our mother who has left us". And that is just what she had been to them; a Christian mother. She spoke to them of Jesus and the Cross just as she did to her own children, and she ministered to their needs and ills as to her own flesh and blood. No missionary, however great he or she may be in the annals of Missions, can do more than that.

And now, in 1929, the Indians are still hearing of the Saviour who shed His precious Blood for them on Calvary. A goodly number have been saved, especially at the older stations. Ashland, Montana, where we are, is the youngest station and still the most backward. There is yet no story to tell of many souls rescued from the awful power of Satan and hell. But God's Word will not return unto Him void. Therefore we pray and believe that soon there will be a great ingathering of redeemed souls at Ashland. Some of you have been praying much for us and the work here. We earnestly desire that you may continue your intercessions, and that some day you will rejoice with us when they are answered.

Yours in the Love of Christ,
Laura and Valdo Petter.
Ashland, Montana,
May 16, 1929.

OUR FOREIGN MISSIONS IN THE UNITED STATES

Topic Written for the Bethel College C. E. Society.

Our General Conference is doing mission work in three states and among three different tribes, namely the Araphoes and Cheyennes of Oklahoma, the Cheyennes of Montana and the Hopis of Arizona.

In the time allotted for a short C. E. topic it will merely be possible to give a sort of synopsis of the work without going into detail.

It was in 1880 (50 years next year) that the first venture in missions was made by our General Conference at Darlington, Okla. (then Indian Territory) with Dr. and Mrs. S. S. Haury as the first missionaries. A mission boarding school was started, since the Government at that time furnished clothing, meals and books for the pupils, so that the mission was responsible only for the buildings and employees. This first venture was among the Arapaho tribe. The Friends had started work among this tribe a few years earlier but wished to turn it over to our mission board at this time.

In 1883 another mission school was started at Cantonment also among the Arapahos and Dr. Haury's were sent to Cantonment while H. R. Voth's were stationed at Darlington. But it would take too long to enumerate all the changes and developments in the work during the 49 years it has been in progress, suffice it to say that as time went on 5 stations among the Arapahos, namely Darlington, Cantonment, Shelly, Red Hills and Dyke were started, but on account of the unsettled state of the Indians at the time and other reasons entering in, all but one of these, namely Cantonment, were discontinued. Shelly, Dyke and Red Hills were discontinued in 1896. The mission school at Darlington was closed in 1898 and with it also the mission there, as there were very few Arapahos living in that vicinity at that time. In 1901 the mission school at Cantonment was also closed but the mission there continued. The reason that mission boarding schools, which had done such splendid work, were closed, was that the Government had established boarding schools at these places and withdrew its support of the mission schools.

The Arapaho church at Cantonment was moved about 8 miles to the southeast in 1907 near to the town of Canton, and a station established there, which is the only station we now have among the Arapahos. In 1897 a church was organized among the Arapahos with 5 baptized Christians which continued to grow. According to the latest statistic it now has 70 living members with Willie Meeks as an efficient native helper. There are about 1000 Arapahos in Oklahoma of which number a few more than 200 are under the care of the Canton station, the rest are cared for by other denominations.

Active missionary work among the Cheyennes in Oklahoma was taken up in 1891 when Rev. and Mrs. Petter entered the work. Previous to this time, since about 1884, Cheyenne children had been taken into the mission schools, together with the Arapahos, and so administered unto religiously by the missionaries. But when Mr. and Mrs. Petter entered the work, he, at once, began the study of the language reducing it to writing and preaching to the older Indians, for a time using interpreters. They were stationed at Cantonment, so this was our first station among the Cheyenne tribe and is now the oldest station we still have in operation. Other stations started among the Southern Cheyennes were Clinton (first called Haoenaom, a Cheyenne word meaning House of Prayer), by M. M. Horsch in 1894, who was followed in 1900 by G. A. Linscheid who had served as teacher in the mission school at Cantonment from 1895 to 1898, and Hammon among the Red Moon band of Cheyennes by H. J. Kliewer in 1898. In 1907 the outstation Fonda, about 9 miles northwest of Cantonment was opened and in 1924 the Deer Creek field near Thomas was taken up by J. B. Ediger from Clinton. All of these stations among the Cheyennes, 5 in all, are still cared for by our missionaries. Upon our return to the field we will again have the care of Cantonment and Fonda as heretofore, the Edigers will have charge of Clinton and Hammon and the Kliewers will have the supervision of the Arapaho work at Canton and the care of the Deer Creek field, living in Thomas. There are approximately 2000 Cheyennes in Oklahoma and of these about 1000 are in the territory covered by our missionaries, the others are cared for by the Baptists and Dutch Reformed churches. The Cantonment church was organized in 1897 with 5 Cheyenne members and now has 91 living members which number includes those at Fonda. Clinton according to the latest statistics has 56 members, Hammon 32 and Deer Creek 10. Of course these numbers do not include the many members that have passed into the beyond. Death rate among the Indians is very high on account of the many diseases prevalent, among which tuberculosis is foremost.

The missionaries that have served a shorter or longer period of time in our Oklahoma field are Mr. and Mrs. S. S. Haury, Mr. and Mrs. H. R. Voth, Mr. and Mrs. J. J. Kliewer, Mr. and Mrs. D. B. Hirschler, Mr. and Mrs. R. Petter, Mr. and Mrs. J. A. Funk, Mr. and Mrs. A. S. Voth, Mr. and Mrs. J. S. Krehbiel, Mr. and Mrs. M. M. Horsch, Mr. and Mrs. H. J. Kliewer, Mr. and Mrs. G. A. Linscheid, Miss Bertha Kinsinger, Miss Agnes Williams, Mr. and Mrs. J. H. Epp, Mr. and Mrs. J. B. Ediger, Mr. and Mrs. Albert Claassen, and Mr. and Mrs. H. T. Neufeld.

The next field taken up by our General Conference was the one in Arizona among the Hopi tribe. It was in 1893 when Mr. and Mrs. H. R. Voth were sent there as the pioneers in that field. There are three mesas on the Hopi reservation. The Baptists are active on two of these and our General Conference claims the third one, which includes the villages Oraibi, Hotevilla, Paqavi and Kiqotsmovi. Then we also have a station at Moencopi, which is on a mesa 50 miles west in the Navajo reservation just beyond the Hopi boundary.

Missionaries that have served in this field are Mr. and Mrs. H. R. Voth, Mr. and Mrs. J. B. Epp, Mr. and Mrs. J. B. Frey, Mr. and Mrs. C. J. Frey, Mr. and Mrs. J. R. Duerksen, Mr. and Mrs. Carl Friesen, Miss Mary Schirmer, Miss Caroline Burkhalter and Miss Elizabeth Schmidt. At present only two mission families are on this field, namely the J. B. Freys and the J. R. Duerksens, employing also some natives who assist in the work. The Hopis are as a whole not friendly towards missions and the work among them is very hard. There are 31 members at Oraibi and two at Tuba according to the 1928 statistics.

The last of our mission fields in America, taken up by our General Conference is the one among the Northern Cheyennes in Montana. In May, 1904, just 25 years ago, we arrived as the pioneers on that field, total strangers, with the difficult task of getting established. Busby was the first station opened there, located near a Government boarding school which was then in the process of erection. In 1908 a station was started at Lame Deer, in 1910 one at Birney, in 1910 also an outstation on the upper Rosebud supplied from Busby, and in 1917 another station near Ashland. We stayed at Busby till 1920 and since then have been stationed at Cantonment with the Southern Cheyennes. Missionaries that have served on the Montana field besides ourselves are Miss Agnes Williams, Mr. and Mrs. P. A. Kliewer, Mr. and Mrs. Alfred Wiebe, Mr. and Mrs. H. T. Neufeld, Mr. and Mrs. R. Petter, Mr. and Mrs. Alfred Habegger, Mr. and Mrs. Otto Pankratz, and Mr. and Mrs. Valdo Petter. At the present time the Habeggers have charge of Busby, with the outstation on the upper Rosebud; R. Petter's are at Lame Deer, also supplying Birney with the help of native helpers, and the Valdo Petter's are at Ashland. There are about 1400 Cheyennes on this them were under our influence, as the Catholics had but one station at Ashland really off of the reservation. But lately the Catholics have become very active and are crowding in where we have churches and congregations, also erecting churches at these same places, thus confusing the Indians and hindering the up to now steady progress of the work. According to the latest statistics Lame Deer and Birney had 163 members, Busby and Upper Rosebud 100, and Ashland 2.

In closing I would like to quote a paragraph out of the Mission Study Course of the Oklahoma and Montana fields compiled by Miss Anna G. Stauffer. Speaking of membership Miss Stauffer says: "In proportion to the total number of Indians within the reach of these Mission stations and in view of the language difficulties, the unfavorable attitude of the Indians, and the detrimental influences of many white people, and especially in view of the fact that the Southern Cheyenne and Arapaho Indians have had the gospel hardly for two generations and the Northern Cheyennes only for one generation, the membership of their churches is a grand testimony to the power of God unto salvation.

Anna S. H. Linscheid.

REPORT OF ANNUAL OREGON MENNONITE S. S. AND C. E. CONVENTION

Held at Dallas, June 2, 1929.

The convention opened by singing "Sweeter as the Years Go By", with Mr. A. Rempel as song leader. Psalm 100 was read and prayer offered by Mr. A. Rempel.

In the morning session Mr. Homer Leisy presided as chairman.

1. Recitation by Helen Kliewer of Dallas.

2. Topic: Suggest Some Methods of Teaching a Sunday School Class, by Justine Thiessen, Dallas. 1). Have opening exercises suitable for children. 2). Illustrated blackboard talks. 3). Have separate room for children. 4). Have pictures on wall. 5). Have sand table.

3. Special song: "There Is a Place for Everyone, by Pratum.

4. Recitation: "Pray, Give, Go", Ruth Welty, Pratum.

Topic: How Can We Break Down the Barriers Which Are in Many Ways Hampering the Work?" Rev. Bartell, Salem. A.) Barriers: How to break them down. 1) Drifting away. Appoint someone of class to seek after such that drift away. 2) Desecration of the Lord's Day. a). Caused by lack of religious training of young people. b). Educate children as to the responsibility of the day. 3). Denominational friction. Can be solved by studying other denominational principles. 4). Lack of room. Shows Sunday school is growing, so make room. 5). Indifference. a) Caused by lack of interest in young people. b). Impress parents with their duties toward the children.

6. Recitation, "As I Go on My Way", Carl Esplin, Salem.

7. Special Song "Enter the Temple Gladly", Dallas.

8. Topic: The Value and Importance of a Teachers' Training Class, by Rev. J. M. Franz, Pratum. A). Importance of a Sunday School. 1). Future church will be built from present Sunday School. 2) If Sunday school activities would be broken off the church of Christ would not exist long. 3). Not armies or navies of country will save our country but the Sunday school. 4). Seldom is a boy or girl brought in juvenile courts that comes from a Sunday school. B). Purpose of a Sunday School. 1). Win souls for Christ. 2). Building of a Christian character. 3). Training of Christian workers. C). Value of a Teachers' Training class. 1). Everyone receives a general view of the Bible. 2). It teaches them how to study and prepare for a Sunday school class. 3). It gives unity of thought and method of work. 4). Mission of Sunday school can better be accomplished with trained teachers. D). Importance of a Teachers' Training Class. 1). Bible trained teachers are in great demand. Sunday School must train them. 2). God's word teaches us to have trained workers. 2. Tim. 2:15. 3). Sunday school demands Christian workers that are approved.

9. Duet: "I'm a Pilgrim and I'm a Stranger", Rev. and Mrs. Bartell, Salem.

10. Topic: Greatest Needs of the Sunday School, by our Field Secretary, Emma Ruth, Reedley. A). More consecration to the task —to the cause of Christ. B). Need more organization. C). Better records of pupils. D). Need to worship in every part of services.

11. Morning session was closed by singing "Launch Out", and prayer, by Rev. John Roth, Salem.

The afternoon session was opened by singing led by D. J. Steiner, of Pratum.

Devotional service led by Rev. Bartell.

Ernest Roth of Pratum was chairman.

1. Sunday school reports. A). Pratum, by Rufus Franz. B). Dallas, by John Neufeld.

2. Song by Miss Niswander, Portland.

3. Recitation: "Building Fair Mansions", by Lucille Roth, Pratum.

4. Topic: The Advisability to Further the Interest of Singing,

(Continued on page 7)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

A statistician's job is a thankless one. He is expected to gather reliable information from sources that are correct and available. He is expected to complete his work within a specified time and if it is not satisfactorily done, he is subjected to criticism, and that frequently from those who have done little or nothing toward helping him to do his work. To collect information means a great deal of time, labor and writing before the final results may be announced and it generally turns out that data is so slow in coming in that the time when a final analysis is to be made is too short to allow for its proper study and for the getting the final report to the Conference. Our General Conference statistician announces that all the churches of the Pacific District have turned in their reports. They are to be congratulated for their promptness. But there are other districts, mostly the larger ones, that have to go a far way to duplicate the work of the Pacific District. Would it not be a splendid thing if the statician would be able to announce that the other districts had done what the Pacific District has done? To be able to give a complete report when General Conference meets all the ministers and church boards should get on the job immediately and do their part. Statistics are not just the reading off of dry figures. They are the signs of life in a church. Are we to conclude that the church that does not report in time is a dead one?

The passing of Dr. Haury in Upland, Calif., who was the first to be sent out by the General Conference as missionary to the heathens brings one to think how much wider our field has become during the past 50 years and how many more men and women are today needed to represent the churches of the General Conference on the Mission field. It was the aim of the fathers who were responsible for the organization of the General Conference to do three things principally; they wanted to establish a closer relationship between widely scattered Mennonite churches, they proposed to establish an institution of learning for Mennonite young people, and they wanted to take up a responsible part in the work of bringing the Gospel to the heathens. In all these three endeavors we have seen a large measure of growth. We now have a great Conference that assembles to consider the problem of churches scattered from the Atlantic to the Pacific, we have our well established institutions of higher education of which we may be justly proud and we have our missions. All three are important and impose responsibilities but our missionary undertakings, we believe, are the most outstanding. Considering the size of our church it is remarkable that we should have missionary interests among three tribes of American Indians and in India and China. Now, after fifty years of steadfast endeavor, we have not only the satisfaction of knowing that we are doing our bit in a large way, but we are seeing visions of larger things ahead. In missions as in other things that have life there must be healthy growth if there is to be continued life. We cannot bring ourselves to say that we must stop here and conserve what we have and so keep up our missionary interests. What we must do is to see visions of larger things and then set out making our visions come true It is no mere display of rhetoric for us to say that in the fifty years that are to follow the past half a century we should be more than doubling the missionary work for which our people and our churches will be responsible.

AVENUES TO THE TREASURES OF THE BIBLE

By Rev. Gerhard J. Toews.

"Receive with meekness the word planted in you, which is able to save your souls." James 1:21.

Shall we pray that we may receive the word of the Lord and permit it to effect our soul's salvation.

Perhaps if our minds could grip the tremendous importance of the word of God in our individual, family and national lives we would be more alert to its message. When Israel heard the words of Jesus and saw their power they "were amazed and said, what a word is this." Men today who hear and see the power of the word say with them "what a wonderful word is this."

If it is a book of power how can we get some of it? If it brings comfort how may we obtain it in time of need? If it contains the secret of peace how may we realize it?

A star is usually pictured as having five points. The stars in the heavens, however, reveal no such points. They are round in appearance. But the star which the artist drew presents to us a beautiful whole; it speaks of completeness. It suggests a finished glory with its five projected points.

In a similar way, by adjusting five points into the proper place of importance, we may enter into the fulness of the Word of God. The bright five-pointed star with the center of light as the Bible shall become the guiding star to lead without detour along the highway of faith to the prepared home of the Savior. Unless we duly consider the five points of this guiding star we shall never know its meaning and never see its beauty.

When the star appeared over the little stable in Bethlehem only the wise men of the East had seen it besides the shepherds and they were told by the angels. Why only the wise men of the East? Was it visible to them and not to others? They had duly considered the five avenues of its meaning. Unless we, like they, learn by these five mediums we shall never know the power and glory of the Bible. To many the Bible seems only a book. It is no guiding star to them to lead them to find the Savior of Bethlehem. The wise men went at it by looking for it. They searched the heavens for it. The first avenue to the treasure of the Bible is to

Search It.

Jesus says to the scribes and Pharisees who were supposed to know the Scriptures better than others in Israel, "Search the Scriptures, for in them you find the way to eternal life."'

While Paul preached in Berea the people "searched the Scriptures daily, whether those things were so." People too often depend upon their Bible knowledge from sermons and Sunday school lessons. As good as they are, and we ought to be grateful to our heavenly Father for them, they will not suffice. Solomon says, "it is the honor of Kings to search out a matter." Searching the Scriptures leads to the second avenue of approach.

Meditation.

David says "Oh how love I thy law. It is my meditation all the day." David had many things to look after. He was the king of a great and unruly people, yet he found plenty time and great pleasure to "delight himself in the law of the Lord, and to meditate in it day and night."

To enter into the treasures of the holy Scriptures it is necessary to use the key of prayerful meditation. It is through this method God may speak to us. Consider the promise made to Joshua, "if thou wilt meditate therein night and day, it shall make thy way prosperous, and thou shalt have good success."

Compare It.

". . the Holy Ghost teaches comparing spiritual things with spiritual." Compare the Bible with anything imagination can conceive. Is there anything that will solve the problem of the sinful human race as does the Bible? What in all creation will give one ray of hope to a man in the last moments of his life besides the Bible? Think of the precious confidence in the shepherd psalm, "Though I go through death thou art with me." By comparison we may open another door which leads to the sanctuaries of God's holy Word.

Illumination.

"In thy light shall we see light." (Ps. 36, 9.) Difficulties in understanding the Bible may be conquered by permitting the Holy Spirit to illuminate it in His own way. "If any man lack wisdom let him ask of God—"

The fifth avenue to the treasure of the Bible is

Obedience.

"If any man will do his will—he shall know God's word." Obedience brought sight to the man who was born blind, and it will open the treasures of God's word.

Here we have the beautiful five-pointed star which may lead us to a fuller knowledge of the Scriptures. Faithfully approach the Bible through these avenues and it will become greater and more important to our individual, family and national lives.

MARRIAGES

Pope-Zeigler—Clayton Zeigler of Detroit, Mich., to Clara Mae Pope of Sproul, Pa., June 1, 1929, at Roaring Spring, Rev. Jacob Snyder officiating.

Landes-Myers—On April 27, 1929, by Rev. A. M. Fretz of Perkasie, Pa., Walter T. Landes and Ida Myers.

The Christian Exponent "Chat"

QUESTIONS

Why did Jesus choose Judas?

Can those be saved who died without knowing Christ? Is there a chance after death?

Why does God allow the devil to tempt people?

Why did God harden the heart of Pharaoh? Why does the Bible say that God loved Jacob and hated Esau? Wasn't Jacob a greater sinner than Esau?

Why don't people get well when we pray for them? Isn't our faith great enough?

Are there miracles today? Do people still have visions? Do people hear voices today? How can you tell whether it is God's voice or only your own desire?

The above questions are of the kind that any group of American young people might raise in a Sunday school class or in a Bible study group. As a matter of fact the questions did not originate among American young people but among a group of Chinese girls at one of our missions in China who meet every morning for a period of discussion and devotion. One of our missionaries sent me a copy of these questions. The Chinese mind is apparently not so different from the American. In a lecture at Pomona College last year, Dr. T. T. Lew insisted that the differences between Chinese and Americans are superficial and can be explained by differences in environment. Their food and clothes and many of their social customs are different and consequently appear odd to us. But inwardly and fundamentally we are strikingly like the Chinese. We laugh at the same jokes, we are grieved by the same circumstances, we are offended by the same provocations; our loves, our hates, our hopes and fears are very much alike. The shape of the eye brows and the color of the skin are different but the heart is the same. Our intellectual problems are similar, as the above set of questions well illustrates. God "hath made of one blood all nations of men."

The following interesting answers to religious questions reveal the distinctive bent of the Chinese mind.

Question: Why does Jesus always speak of himself as the son of man when he was in reality the son of God?

Answers: 1. Because he was so humble. Just as the Chinese speak of themselves as younger brother when really they are older so Jesus spoke of himself as son of man instead of son of God.

2. He said that as a comfort to those who have no sons. He will be a son to them.

Question: Why not let the left hand know what the right hand does?

Answer: If you would, more people would ask you for help than what you could take care of.

Question: What is the meaning of the two swords which the disciples had on the night of Jesus' betrayal?

Answer: One stands for the authority of the foreigners and one for the authority of the Chinese.

The group of girls mentioned above are said to be active, very inquisitive, and they like allegorical interpretations of the Bible. It must be a great joy to our missionaries to lead such minds into the knowledge of the truth.

IS THERE A BETTER WAY?

In Turkey it is against the law to teach religion. This law was enacted in recent years long after the establishment of missions and Christian colleges in Turkey. Should colleges be kept running and should the home church support institutions which are prohibited from teaching religion? Dr. James L. Barton discussed this question recently. The new law, he said, set missionaries and Christian educators to thinking whether there is a better way of spreading the religion of Christ than by formal teaching and preaching. Without depreciating the value of formal teaching and preaching, he said that the Christian colleges in Turkey are still able to accomplish what they set out to do. For there is no law in Turkey against being a Christian. They may not teach the Sermon on the Mount in the class room but they are at liberty to return good for evil, to love without respect of persons, to exercise kindness, and mercy and forgiveness, in short to reflect in their own lives the life and spirit of the Master. And to do this he says is a better way.

Here is food for thought. The example of Christian living is always more effective than talk about religion. The preacher who fails to pay his honest debts undoes all his beautiful sermons on honesty. The teacher who takes a revengeful attitude towards his neighbor and his brethern in the church makes his teaching on Sunday morning sound like clanging cymbals.

Two young men once decided to go to the mision field. They determined to say nothing about religion to anyone but in everything to live the Christian life. It was not long until many inquirers came to find out the secret of their lives. "And I, if be lifted up, will draw all men unto me."

A friend of mine told me of a preacher who felt called upon to inquire generally from the people he met in town regarding the condition of their souls. The result was that people scorned him. Business men did not welcome him into their stores. A better way, I think, is for earnest Christians to meet the people of the world without persistently trying to dissect their spiritual state; but to take a Christian attitude in all his relations with them and only when it can be done naturally and to advantage to lead them into the deep and holy things of life. It is said that Phillips Brooks emanated a beneficent influence which made its way secretly with those with whom he came in contact. But he was not a "goody goody" who buttonholed every man he met and asked if he was saved. The gifts of teaching and preaching are good and much needed. But the greatest gift is that of love.

The enclosed clipping has been in my files for some time. I pass it on for the benefit of fellow preachers. Laymen will please not read it.

HOW TO PREACH

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy.

Leave self out of the pulpit, and take Jesus in. Defend the gospel and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Do not grumble about your pay. If you want more money, go to work and earn it. Throw away your cravat. If you don't want to "break down," make your shirt collar an inch larger, and give your blood a chance to flow back to your heart. Do not get excited too soon. Do not run away from your hearers. Engine drive-wheels whirl fast on icy tracks, but when they draw anything they go slower. It takes a cold hammer to bend hot iron. Heat up the people, but keep your hammer wet and cool. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless. Lightning kills. If you have lightning, you can afford to thunder.

Do not scold the people. Do not abuse the people who come to meeting rainy days because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and got all Sychar out to hear him next time. Ventilate your meeting room. Sleeping in church is due oftener to bad air than to bad manners. Do not repeat sentences, saying, "As I said before." If you said it before, don't say it again. Do not end sentences, passages of Scripture, or quotations with "and so forth"; say what you mean and stop. Leave out all words you cannot define. Stop preaching and talk to folks. Come down from your stilted ways and sacred tones, and become "as a little child." Tell stories; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt is worth a bushel of moldy ideas dug out of moldier books. Change the subject if it goes hard. Do not tire yourself out and every one else. Do not preach until the middle of your sermon buries the beginning and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins devotion ends. Look people in the face, and live so that you are not afraid to do it.

Take long breaths. Fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Then you will not finish each sentenceah with a terrible gaspah, as if you were dying for want of airah, as some good people doah, and so strain their lungsah, and never find it outah, because their friends dare not tell themah, and so leave them to make sport for the Philistinesah.

Inflate your lungs. Take deep breaths. It is easier to run a sawmill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way. When you are half through raise it more. When you are nearly done, put on the full head of water.

Aim at a mark; hit it! Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise. A pound of feathers is as heavy as a pound of lead, but it will not kill as quickly. An ounce bullet will kill quicker than a sack of wool. If your talk is narrow and shallow, do make it short. If it is deep and strong, the stream may run longer. Do

not think every brook is deep because you can not see the bottom of it, nor call a man a deep river because he always brings up mud.

Have a clear head, and your words will be clear. Know what you are talking about; then you will make others understand you. Stand for God if you stand alone. Keep out of the clutches of party hacks and religious politicians. Preach a straight gospel and live up to it. Be in earnest, but not wild. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels and foot his bills. Do not feed bones to babies. Do not abuse people for believing what things you once believed yourself. Respect honest convictions. Judge no man. Be patient toward all. Make friends with the children. Keep clear of gluttony, dyspepsia, and pious grumbling. Remember each sermon may be the last you will preach or your hearers shall listen to. Keep the judgment in view. Please God, and you will please Christians. Let others praise you. Live for Christ. Preach the Word.—H. L. Hastings in the Armory, Boston, October, 1899. Reprinted from The Gospel Messenger.

THE FAMILY ALTAR

Isabel Binford.

What is the keystone of the town? the county? the state? the nation? the world? It can be answered in one word, the family. If it were not for the family or the home, where would our nation and state be today? If this is true of national affairs and civic life, it most certainly is true of spiritual life. The life of our churches is the family worship.

But how sadly is the family worship neglected. I never realized how much it was neglected until this winter when our young people in the Christian Endeavor work took up the Crusade with Christ. The trouble, and the seemingly unsurpassable barrier was the family worship. Many had been converted out of unchristian homes and the family altar would not be started, although the individual kept the Quiet Hour. A sad part though is that professed Christian homes do not have the family altar.

What are some of the advantages of the family altar? First, let us consider the benefit to the child or children. What mother or father is there that does not desire to see the child grow up to become a clean, pure, upright man or woman? Then what better standard of these things do we have than the Bible? The family worship is the natural way for them as children to learn the Bible, when the father reads it daily and they see the parents' devotion and dependence upon God. It is the most impressionable age of the child and you have the child every day, while the Sunday School has it only one hour a week. Some object on the ground that it becomes a form to the child, just a mere habit. The spiritual needs food as much as the natural. As to it being a form, that depends upon the attitude of the parents. If it is lip service only with them, it is bound to be with the child. If it is a living matter with the parents, it will be to the child. There is a great spiritual responsibility resting on the shoulders of the parents to their children, as well as natural responsibilities. The family worship is the easiest and most thorough way of meeting the spiritual responsibility.

The family altar brings greater unity to the family than any other one thing. What family can go to its knees every day and read the Word of God, and talk to him as a friend, and still have any serious disagreements among themselves. At the first word conviction rests, and the hard feelings will be erased before the communion with God is over, for only the hypocrite can pray when his heart is full of anger. There would be no divorces and fewer broken homes and disinherited children, if God were given the first place in our homes and at our tables. Oh people, save your own happiness and glorify God at the same time.

Every one of us desires to bring someone closer to the kingdom of God and to the right, and how better can one do this than live and show to others his devotion to God? The family altar is effective in touching the heart of the visitor or stranger, who drops into the home for over night. He may sneer at your preacher and his sermons; he may make fun of your Sunday school and church; he may laugh at your testimony and call you a hypocrite or religious fanatic, but take him into your family worship and he will have nothing to say because the power of God is felt and your own sincerity and meekness is shown to him. It may be somewhat difficult to do this before the scoffer, but if you have made it the practice of your life, it will be easier to do it than to do without the family altar even for one night.

The family altar draws the individual closer to God and to the earnest church worker it becomes a real life-saving station to those for whom you are burdened. The family, united for the salvation of certain souls, is sure to get the victory and see the results; for there you are given the ammunition to fight the Lord's battles and he sees your family altar is not a selfish affair.

The family altar may also become a training school to others as well as your own family. Young people, especially young converts, will drop in at the hour of family worship, if they know they are welcome. They probably will be a little backward at first, but will soon take part. This applies, of course, more particularly to those who do not have the family altar in their own homes. Although one place where I lived the young people began to drop in every evening to the Christian Endeavor president's home for family worship. Perhaps it wasn't just wholly worship, but he was doing a wonderful work and taught many to lead prayer meeting. Of course, this benefits not only the individual, but the local church and the general church, for it develops real leaders who are sincere and humble. It makes better citizens for the state and nation.

As to the time and method of family altar, that differs with different homes. Some have it in the morning just before breakfast, the leader alone offering comment or prayer; others have this exercise immediately after breakfast and some have it just before bedtime and all present taking part. Some have family worship when the pastor calls to lead it. I believe the ideal way would be to have it once in the morning to thank God for the night's rest and ask for guidance during the day; then also in the evening when there is more time and all can take part. But that, of course, depends upon hours and the habits of the family. The necessary thing is to have it at some time. Do not leave God out of your daily life. This does not, however, take the place of private devotions.

The family altar is the greatest essential of the family life. Are you leaving the gold nugget out of your existence? Are you forgetting prayer together? Are you feeding only on the husks and not the real grain of the Christian life? If so, don't do it any longer, but say, "As for me and my house, we will serve the Lord."—Christian Conservator

CHURCH VISUALIZATION PROGRAM

Whenever human life is at stake in a dramatic way a nation, yes at times the world, holds its breath to see if life triumphs. There is, however, an amazing indifference to suffering and death in the mass. The toll which modern industry takes of life is startling in its size. Society has been slow, very slow, in demanding that industry be interested, first, in Life and second, in Profit. When the machine age came cheap labor was demanded and unprotected childhood was sacrificed to the God of Profit. Poorhouses and the asylums for the insane and the orphaned were emptied. In 1840 children were still working as high as twenty hours a day in lace mills. A society for the prevention of cruelty to animals was organized in 1823 but it was 1874 before a society for the preventation of cruelty to children was constituted.

Slowly the public conscience has been stirred. That it is awakening is evident on all sides. An English writer tells us that "The most precious possession of a nation consists in the productive power of the people." Where the masses labor early and late for a mere existence civilization must of necessity be low. The church, the school and leaders of thought everywhere are demanding that the ideal of industry must be to furnish release from the bondage of killing labor and to create a surplus above the needs of the immediate hour so that MEN may have greater comforts and opportunities for education, culture and refinement of spirit.

The old world idea that a few are to be endowed by the toil of many for the building of those spiritual forces which give color and body to civilization such as literature, art, music, science, diplomacy and statecraft is giving place to a new conception. Some say that it is extremely materialistic for it seems to exalt material welfare and gain to the neglect of the spiritual. It need not be so. Industry may, yes, it must be spiritualized by the ideal of service. Man, every growing man, is the goal of life on this planet. Profit for the few at the sacrifice of man is suicide. It is a law of the abiding realities that "he profits most who serves best." If industry would endure it must exalt man and his development in all of its considerations.—Selected.

THE S. S. LESSON

July 14

Ezekiel Teaches Personal Responsibility. Ezek. 33:7-16. Other passages Ezek. 18:1-32; 33: 1-7.

Golden Text: "Each one of us shall give an account of himself to God." Rom. 14:12.

The figure of a watchman as used by Ezekiel is effective. Says Scott: The watchmen were stationed to keep a complete lookout that they might see the enemies or dangers at a distance and warn the people to avoid or repel them; but if the watchmen neglected to watch or give warning they were chargeable of murder of such as perished through negligence. But if the watchmen gave notice of the approaching danger and the people neglected to profit by the warning they might indeed be cut off, but the watchmen would be guiltless Thus the Lord had appointed the Prophet to report to his people the dangers to which their sins exposed them; this he was required to do by hearing the word of the Lord and "warning them from him."

As watchman the servant of God speaks for him. It is his business to warn continually. There is sin and sin is deadly. To be guilty of the neglect that permits sin to destroy the souls of fellow men is to be guilty of their eternal death. Time and again we are admonished not only to pray, but to watch. This watching and warning belongs to those who preside in the homes, preach and teach in the house of God and also to all who make a profession of their consecration to God.

The message of the Christian watchman is not his own, but God's; he is God's mouthpiece for God is continually watching and ordering his under watchers to give warning in no ucertain tones. There are two classes who are to benefit by the warnings of the watchmen, the wicked and the righteous. The wicked are to be warned of the certain doom that will overtake thim if they do not hear and the rightous are to be warned of those forces that would make havoc of the faith. Like a lighthouse on a dangerous shore the Christian is to keep his light continually shining so that none need be subjected to the hidden and open dangers that continually exist.

Nothing so much insures the safety of the community as the watchmen. Suppose the firemen, the police and the health authorities neglected their duty what would be the result? Life would certainly not be safe at any time and for its own safety the community must insist that they have reliable watchers. Now, unreliable watchmen in the church, in the Sunday School, in the ministry, and in the Kingdom of God generally not only indicates a decline, but, a total failure of the whole Christian community and the loss of precious souls who otherwise might be safe from Satan's attacks.

How different is the community that has reliable watchmen! Then there is always opportunity to repent before it is too late. God has provided deliverance for his saints, but it must be through the faithfulness of those to whom he has entrusted the keeping of their safety. There must be a Gospel that has the ring of true sincerity. Those who bring it must seriously realize the destruction that is certain if they fall down on the job. The warnings of the watchmen are directed to both the wicked and the righteous. The wicked that they may turn from the evil of their ways and be saved and the righteous that they may not for a moment relax their vigilance. Remember that the soul that repents will be forgiven. It is one of the chief duties of the watchman to call upon those who are not right with God to turn to him and receive the assurances of forgiveness before it is too late.

The message of the lesson today is one that is intensely personal. God deals with men as individuals more than he deals with them in masses. The sins of the community are personal as well as the sins of the individual. There can be no community sins if the individuals of that community keep themselves free from sin. Punishment is always personal. When any one must bear punishment for sin it is because that one has entered willingly into that sin. God sits in judgment upon the sinner.

The things particularly to remember are: We are appointed watchmen by God; Responsibility is laid upon us; We are under command; We must watch and the eternal welfare of others is in our keeping.

PEACE

Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee.

"I struggled and wrestled to win
it;
The blessing that setteth me
free;
But when I had ceased from the
struggles,
His peace Jesus gave unto me."
—From "The Evangel Christian."

Peace hath been promised. Luke 11:13.

It is a fruit of the Holy Spirit. Gal. 5:22.

He who gives peace will sustain it!

—C. Z.

IN THE INTERESTS OF THE GENERAL CONFERENCE

C. E. Krehbiel, Secretary,
Newton, Kan.

1.

In a short time the General Conference is to meet. The business committee has already published the program. Various local committees that have ben appointed by the churches, that invited the Conference to meet at Hutchinson, Kansas, August 20-28, are at work and will doubtless soon announce plans for the entertainment and personal comfort of delegates as well as for the inspirational evening and Sunday meetings. It does not devolve upon the secretary to report on these things.

But in order that the Conference may be spiritually blessed and constructive something more is required than a good program and physical comforts. The delegates, too, must prepare themselves. And their preparation should be twofold; spiritual and factual. The first is a matter of the heart, the other, of the head. The first is conditioned on spiritual willingness, the other on practical information. The latter requires a certain familiarity with the history and work of the Conference, and here it may be possible for me to refresh the memories of some and to supply the background for others who for the first time are delegates by citing from the Records things Conference has done.

The provocation for my doing this is found in Resolution 90 of the last (1926) session, which reads: "That the secretary or some one named by the Executive Committee codify and classify the important resolutions of the last conference sessions, excepting the formal ones, and submit a report at the opening of the next Conference."

The Executive Committee has delegated this work to me. But I have gone a little farther than the resolution stipulated. Instead of going back three terms I have gone back 30 years so as to make the picture more complete. You will find that it is one thing to pass resolutions, and another, to carry them out. Conference reslutions are frequently the grave-clothes in which pious hopes are gently laid to rest. Those of you who will read carefully as they run. will occasionally find that Conference has reversed itself. But that need not be disquieting. For the body that can pass resolutions can also annul or reverse them. And sometimes a reversal is prima facia evidence that on second thought matters appeared differently.

The resolution quoted above calls for a report at the beginning of the next conference session. But in view of the time covered this does not seem practical. It would be confusing. I have therefore grouped the resolutions accordingly as they are to be carried out by Conference officers, boards, committees, etc., and have made topical subdivisions under these groups and am publishing them in the official organs of the Conference so you may read them at your leisure and possibly clip and preserve them. So that you may refer to the original I give the number and year of the resolutions, viz. "No. 17, 1889" means, Resolution number 17 of the year or session of 1899.

Note: Two meetings of the Conference were held in recent times from Sunday to Sunday, but when the question was raised. the majority favored setting the dates so that the ministers need not be away from their home posts more than one Sunday. (Pg. 35, 1926.)

Joining Conference

No. 17, 1899—Resolved, that the Form for application for membership of the General Conference, which the secretary has presented, be adopted. It reads: "The . . . Church at . . . herewith expresses the desire to become a member of The General Conference of the Mennonite Church of N A., and declares itself to be in agreement with the Constitution of said Conference.

By order of and in the name of the Church" (To be signed by the Pastor and Board of Deacons).

No. 18, 1899—Resolved, that the application form for membership of the General Conference shall be published in our church organs in connection with the invitation to the Conference.

No. 57, 18, 1923,—That in the future churches which join the General Conference be given a brief but hearty public welcome.

No. 65, 1926—Resolved, that if the last mentioned three congregations (in the report of the Committee on New Churches) mean by their letters to make application for admission, we receive them into the Conference. (The church in Mexico seems to have dissolved. Lost River, Sask., and Blumenort, Man., have been received.)

Two Meals 25c

No. 46, 1908—Resolved, that at the next session of the General Conference a charge of twenty-five cents per two meals be made for meals served on the grounds.

Delegates and Voting

No. 69, 1905—Resolved, that all delegates, in the future, if they must return home before adjournment of Conference, so notify the officers.

No. 46, 1908—Resolved, that henceforth the delegates send in their names to the secretary of the Conference one month before the session of the General Conference, so that he may be able to arrange them in order in their respective district conferences and have them printed with their addresses for distribution among the delegates.

No. 85, 1920—Resolved, that we request the churches to instruct their delegates to the next session of the General Conference to remain until the close of the session.

No. 3, 1920—Resolved, that we limit the right to vote to delegates and missionaries of the General Conference.

No. 8, 1920—Resolved, that the proposed amendment to IV B, 1, d of the Constitution be amended to read: "But no delegate shall be entitled to more than ten votes at conference sessions, unless they be of his own church."

No. 11, 1920—Resolved, that our rules be set aside and a vote be granted to NN with the right of participation in discussions on the floor of Conference.

No. 8, 1905—Resolved, that our missionaries shall have the same delegate and voting rights, when they are present at conferences, as church delegates have.

No. 23, 1917—Resolved, that the female missionaries shall have the right to vote the same as male missionaries do.

Officers

No. 60, 1905—Resolved, that the respecive Conference boards are authorized to give traveling ministers of our Conference such credentials as will make it easier to present evidence of their position as ministers to our churches and the railroad companies.

No. 35, 1911—Resolved. that the officers shall also have the right to fill vacancies in the Board of Trustees.

No. 86, 1926—Resolved, that we recommend to the President of our Conference that the Committee on Resolutions be appointed at least three months before conference session, so that it may be able to give expression of the stand of our Conference on vital questions confronting the church in general, and that this committee may be called upon each day to recommend resolutions growing out of the papers and discussions of the previous day.

No. 14, 1905—Resolved, that at the opening of each morning session the minutes of the previous day be read.

No. 1, 1920—Resolved, that the official records of our Conference for this session be kept in the English language.

No. 51, 1920—Resolved, that the Conference Secretary be instructed to so co-ordinate the minutes of the Conference with the various reports and recommendations of committees as to make a complete record.

No. 95, 1926—Resolved, to instruct the Conference Secretary to head the papers read at this Conference with the explanation that they are not the official views of the Conference, but only the opinions of the respective writers.

(To be continued)

REPORT OF OREGON MENNONITE S. S. AND C. E. CONVENTION

(Continued from Page 2)

etc., with the View of Drawing Young People to the Church. How Can This Be Done? By D. J. Steiner, Pratum. A). Sing songs that are soul winning. B). Characteristics of a choir leader: 1). Have humor. 2). Good common sense. 3). Tact. 4).Devoted to church music. 5). Must have dignified manner. 6). Happy. C). Music committee. 1). Assist choir leader. 2). Help render sacred song service in neighboring churches.

5. Song: "Praise Jehovah", Dallas.

6. Topic: The Life of the C. E. On What Does It Depend? Marie Kliewer, Dallas. A). Depends upon program, which must include: 1). Evangelism; personal work. 2). Teaching. Must act as supplement to Sunday school and church service. 3). Training. For leadership—service. 4). Service. Each one is responsible. One's regular presence is a testimony for Christ. 5). Offers opportunity to be led into the deep truths of God's Word.

7. Ladies' quartet by Pratum.

8. Topic: Mission Work in Sunday School and How to Do It. Miss Niswander, Portland. A). Beginning a Sunday school mission in a city. 1). Go from house to house to gather them in. 2). Teach them the word of God. 3).Interpretation of God's word must be given. 4). Sacred literature must be given to child. 5). Teach boys and girls to pray. 6). Teach them to give for missions.

9. Recitation: "Life's Pathway", by Beulah Gerig, Pratum.

10. An interesting round table discussion was led by Mr. A. Rempel of Dallas.

11. Special song, "Wonderful Grace of Jesus", by Pratum.

12. Talk by Miss Kuehny, returned missionary to India. A). Needs of India. 1). Physical. Almost everything. 2). Intellectual. Almost everything. 3). Spiritual. Everything.

13. Offering taken for Portland mission, amounted to $29.38.

14. Talk by Miss Emma Ruth, Field Secretary. A). Young people should consider the following: 1). How to make programs more spiritual. 2). Social committee. Is necessary as a C. E. social includes all. 3). Lookout committee. 4). Missionary committee.

15. Closing remarks and benediction by Rev. S. S. Baumgartner, Portland.

16. The following resolutions were adopted: A). Be it resolved to cordially extend our gratitude as a gathered assembly and visitors:

1). To the promoters of this gathering on whom this gathering has at least to some extent depended.

2). To those who labored to deliver their talks, recitations, etc.

3). To those who partook in rendering musical selections.

4. To Miss Emma Ruth as a visitor from a neighboring state as a Sunday school and C. E. worker, for her encouraging talks. May God speed her way.

5.) To Sister Kuehny for her greetings from India and her talk.

6). To the home church for the providance of the meeting place and for their hospitality to the visitors.

7). Be it further resolved to put forth a special effort to extend the progress of the Sunday school and C. E. work today and in the future, centering especially in the establishing of Teachers' Training courses.

Alma Stauffer,
Secretary.

Pratum, Oregon.

DEATHS

Penner—Elizabeth Unruh Penner was the daughter of Jacob and Anna Unruh. She married John J. Penner Jan. 16, 1924. She died June 7, 1929, at the age of 31 years, 7 months and 1 day. She leaves to mourn her early departure the husband and three small children, two daughters and an infant son, six brothers and three sisters as well as a host of friends to whom she was a spiritual counsellor. The body was taken from Roaring Spring where she was a member of the Mennonite church, to Quarryville Lancaster Co., where a brief funeral service was held on June 11 after which the funeral cortage moved to Bowmansville where services were held and interment made. Sister Penner was a graduate of Moody Bible Institute and did mission work at various places and worked under the Home Mission Board of the General Conference in Altoona before her marriage. Text: Song of Solomon 11:17, Rev. Jacob Snyder officiating.

Prieheim—Myrtle Josephine Wittrig was born in Decatur County, Kansas, on April 7, 1892.

At the age of about 5 years her parents Mr. Joseph G. and Mrs. Elizabeth Wilmer Wittrig moved from Kansas to Noble, Iowa, where she grew up to womanhood.

In her early years she consecrated her life to the Lord and was baptised at the age of 15 years and taken into the membership of the Emanuels Mennonite church of Noble, Iowa.

On Dec. 21, 1910 she was married to Mr. P. P. Prieheim and came with him to Marion, So. Dak where they established their home. She also joined the Salem Mennonite church here and lived in this fellowship and in a happy married life about eighteen and one-half years.

Sunday, May 19, she took sick suddenly. When she was operated on Thursday morning, the doctor said immediately they could not save her life. Indeed many prayers also were made in her behalf, but seemingly in this case God did not grant our wish.

When she was told of her possible death she was willing to go and meet her Master Jesus Christ, whom she loved and served more and more in these later years.

She died peacefully on Friday, May 24, 1929 at 4:00 p. m. in the Methodist hospital at Mitchell, So. Dak., at the age of 37 years, 1 month and 17 days.

Five children were born into her home. Her heart-broken husband, her aged father and seven sisters and a host of close relatives living in the Northern States and Canada remain to mourn her early death. We think she has left us too early in life but we are sure that God makes no mistake in dealing with His children on earth and therefore we want to be reconciled to the onchangeable fact, and we hope for a joyful and glorious meeting at the great resurrection day of all God-redeemed children. Funeral services took place on Sunday afternoon, the 26th day of May in the home, in the Salem church and at the Salem cemetery. Rev. W. G. Gottschall her present pastor, conducted the services and preached on Isa. 26: 3 and 4. He was assisted by Rev. A. P. Waltner and Rev. John J. A. Schrag who preached on Matth. 14:22-33. A very large concourse of Christian friends attended the services and showed their deep sympathy with the bereaved family.

JOTTINGS

Rev. A. R. Keiser, one of the leaders in charge of the Dalton, O., Community Vacation Bible School, reports that the attendance is large and the interest fine.

The grove at the East Swamp, Pa., church will be the scene of a happy gathering on July 6 when the Sunday School will hold its annual outing. A family supper is to be held in the evening.

Sister Elizabeth Unruh Penner, for a time one of the workers at our Mennonite Mission, Altoona, Pa., was suddenly called out of this world June 7, at Roaring Spring, Pa. She was buried at Bowmansville, Lancaster Co., Pa., June 11.

All the General Conference churches of the Pacific District have sent in their statistical reports to the Conference statistician, Rev. C. E Krehbiel, Newton, Kansas. Churches that have not made returns are urged to do so immediately.

An All Day Service will be held in the East Swamp, Pa., church, July 7. Rev. William Grubb, of Cobden Ill., will be present and preach at the morning service when the Ladies' Aid Society, organized under his pastorate when he was minister at East Swamp will celebrate its anniversary. In the afternoon a program will be given by the Young People's Society, also organized during his pastorate. The Young People's Society will observe its 18th anniversary at which Rev. Grubb will be the principal speaker. Some of the Union officers are expected to attend. Members of Rev. Grubb's former charges are cordially invited to be present. All services will be on Day Light Saving Time.

The Saucon, Pa., church, Rev. Linford Foulke, pastor, has recently been remodeled and supplied with new pews. A re-dedication service will be held some time during the month of July. Last Sunday Rev. Young, of Dayton, Ohio, preached in the Saucon church.

Kiel University in Germany founded 260 years ago, has established a "Chair of Peace" to promote peace at home and abroad. Dr. William Schucking, judge of the Hague Court, one of the five German delegates at Versailles, and one of the world's greatest authorities on international law, was chairman of the German section of the Inter-Parliamentary Union when it met in Washington.

The Congo Missionary Messenger will be the name of a new missionary paper to appear shortly. It will represent the interests of the Congo Inland Mission and is to appear monthly. It will contain correspondence from the field, information of missionary activities in the homeland, summary reports of work and plans, a section for boys and girls and several pages in German for the benefit of the German supporters of the work. An interesting feature will be the report of the Field Secretary's findings on his recent trip to Congo. Three Mennonite conferences now having representation on the Congo Inland Mission Board are represented on the Publication Board by Rev. J. K. Gerig, Rev. G. P. Schultz and Rev. W. B. Weaver.

At an all-day meeting of the Sewing Society of the Berne, Ind., church over fifty quilts and comforters were completed.

Flatland, Pa., Sunday School will observe Children's Day, June 23, when Russel S. Weiss, superintendent of the West Swamp school will deliver the address. Last Sunday Dr. Erwin Bauman preached at Flatland.

The readers of The Mennonite should keep in mind the Bluffton Retreat, to be held at Bluffton, O., June 26-July 3. The leaders of the courses will be: Rev. A. R. Keiser, pastor of the Salem church, Dalton, O., chairman of the Young People's department of the General Conference; Rev. P. E. Whitmer, dean of Witmarsum Seminary and pastor of Grace church, Pandora, O.; Lester Hostetler, contributing editor to the Mennonite; Rev. J. E. Hartzler, Ph. D., president of Witmarsum Seminary; Rev. A. H. Leaman, D. D., instructor in Moody Bible Institute; John Warye, former missionary to India; Rev. E. S. Mullet, pastor of the Nappance Indiana, Mennonite church; Rev. J. E. Langenwalter, secretary of the Board of Education of the General Conference; Rev. John Thiessen, missionary to India, and others. Courses to be offered are: Christianity in Foreign Lands; Old Testament Prophecy; Pauline Teaching; Mennonite History and Principles; Young People's Tasks: Christian Fundamentals; Personal Evangelism and Making My Calling Sure. This retreat offers opportunity for a vacation combined with Christian fellowship.

The late Mrs. Ben Sprunger of Berne, Ind., kept an inspiring prayer list which her sister, Mrs. C. Zook. has been kind enough to submit for the editor's inspection. In this list, which is carefully arranged under 9 heads, Mrs. Sprunger has a place for 1. Missions of the Mennonite General Conference. 2. Faith Missions of interdenominational boards. 3. The Tibet Mission. 4. The John 3:16 Mission for Mexicans. 5. The Peru Mission. 6. The Protestant Missions in Europe. 7. Missions in the Orient. 8. Societies for the distribution of Bibles. 9. City Rescue Missions. Under these general heads are given the names of missions, societies, workers, and organizations. The list would be a helpful guide to any praying Christian who would want not only to enlarge his own list but also to such who might want to familiarize themselves with the various agencies that need the earnest prayers of all Christian people.

---

1. "May every thought I think today,
And everything I do and say,
Be worthy of the folks I love,
And worthy of my God above."

2. "Dear God, another day has gone,
Forgive what I have done that's wrong
Tomorrow I will try and see,
How very nearly perfect I can be."

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

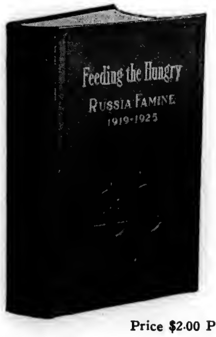
The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite
"Other foundation can no man lay than that is laid which is Jesus Christ."
VOL. XLIV BERNE, INDIANA, JUNE 27, 1929 No. 26

STREAMS OF BLESSINGS AT JANJGIR, C. P., INDIA

Not always the same atmosphere prevails on the mission station, this is the case in all vocations. The Christian missions by the name "Christian" suggest that there is a controversy on between light and darkness; an undisturbed activity belongs on the long run to the impossible things. Recently the Janjgir church has again experienced such uplifting occasions that it is difficult to remain quiet.

Less than a month ago a young couple, married only a little more than a year, was torn apart. The husband contracted smallpox not many days hence the inside of the throat, nose, mouth, the entire outside of the body was overcast with this disease, an exceedingly unpleasant sight to behold; he passed away leaving a less than three-months-old child and a sorrowing widow behind. Both are members of the Janjgir congregation. While the horror of the disease displayed its tragedy, death claimed its prey, another family, Bro. and Sister J. Walters, here at the station planned the celebration of their silver wedding.

The Walters family during the school year was pretty much scattered, but now during the summer vacation all could enjoy the family circle at home. All was made ready for that important day to come off on May 17th. The heat was intense. Other friends had come. On the above day at 5:30 the congregation and several friends from other places. a large number of non-Christian people almost filled the large church to the last seat. The father occupied with his sons and the nearest relatives the very front pew, while the mother with those of her sex the front pew on the women side. The family and friends had seen to it that a nice program was compiled. After a sermon on Psalm 34:8 the father and mother rose to their feet and gave most splendid testimonies how the Lord had protected them, helped them over various difficulties, kept them in His fold, blessed them with a healthy, strong family, viz., three sons and three daughters to witness this solemn occasion. From the services most of the people were invited to their home for some refreshments and another informal program to come to pass. The young people of the church surprised them with different selections, etc., presents were also given to show appreciation. Again the parents and children in testimonies expressed their inward feelings. It was all so appropriate. With this happy thought we separated.

Danger generally lurks about and is ready to cause disturbance. Not more than five minutes after all had departed, the clothes of the oldest daughter caught fire, she was terribly burnt on one side, only a trifle more, she could not have been saved. Quickly forgetting more or less the happy experiences, every one had to be busy getting the patient into more comfort. She was attended to immediately, the same night sent to the Champa hospital for treatment. Under the excellent attention of Miss Lehman, the hospital nurse, and Dr. Caroline Banwar the suffering one improves rapidly. Praise the Lord again for His tender care in this distress.

The next day everybody was busy to prepare for the Pentecost Sunday. More than a year ago the Janigir church voted one brother out of their midst to be the pastor. Bro. M. Rufus Asna, the father of Nellie, received by far the majority of votes. For some months the church repeatedly asked him to yield to the ordination, but he asked for some time to think and pray about this very solemn step. Finally he received the full joy and requested to have Pentecost Sunday set aside for this ceremony. His children, being away to school other time, could now be present, except two.

Three of the Champa missionaries came over, Bro. P. A. Penner preached an appropriate ordination sermon, touching upon the mutual duties of the pastor and the church, after which the brother deeply moved accepted the ordination. The program committee had arranged it so, that immediately after this part of the ceremony the church should rise to their feet and three short prayers be offered; then the Asna family in a body stepped before the brother rendered a Bengali song; read in that language appropriate passages. The paper was handed to him, all shook hands with him to welcome him in the pastor capacity. This followed the farmer group of the church. According to the families with the children stood now in front of Bro Rufus. In their simple way they rendered an impressive song, then one representative of each family read portions of Scripture, shaking hands, wishing him God's speed, then the next family until the entire group had had its turn. How touching it was when a sister who only a few years ago came out of utter heathendom, illiterate, now stood with the paper in her hand and read to her new pastor encouraging words from the Bible, wishing him God's assistance. That is what the Gospel can do. Before the assembly was dismissed everyone passed by and with a handshake and a few words of encouragement welcomed the new pastor of this church.

Bro. Rufus has been more than 25 years in the mission as evangelist and is the first one to be privileged to celebrate his 25th anniversary of service in our mission; the first one upon whom was conferred the office of a deacon; now the first one to be ordained as a pastor in our mission. He is known by all the missionaries, by all the Indian workers, I may say here as far as can be expected, he is unanimously thought fit to assume this important office. Would all those who shall read these lines remember this dearly beloved brother in their daily supplications. Bro. Rufus has no easy task before him, he needs our prayers constantly. Let's put his name on the prayer list and never delete it again.

That afternoon another very happy service followed, viz., a young man from a distant village had been asking for baptism since January. He has left his home where comforts could be enjoyed, his brothers have been after him, trying to dissuade him taking this step, he has clung to his wish, works hard as a carpenter in spite of being a member of a village owner family; such families generally do refrain from strenuous manual labor. He is happy in the Lord, one might say like of the Eunuch, he goes rejoicing on the way. The Lord keep and bless him. It is true, we all wish that scores and hundreds would come, nevertheless it is to be much elated about that souls are snatched out of Satan's net. Would each reader, thinking of this brother Parasram as his brother and fellow-heir in Christ, pray for him sincerely.

This encouraging and blessed day was ended by a love-feast under the blue sky in the bright moonlight on the mission compound in company with the many friends, etc. What a blessed day it was! The Lord be much praised indeed!

Yours for service,
P. W. and Mathilde Penner.
Janjgir, C. P., India, May 23, 1929.

CHINA RELIEF WORK REPORT

Tamingfu-Nanlo District

April 24, 1929.

Members of the Mission Board,
Dear Brethren:

Much can be said along the relief line, and we have hardly time to say it. Praise God that some funds have come into our hands to dispense to needy people. There are so many more that have not been reached that it is difficult for us to see them in their need while we have what we need. It may be necessary to explain to home friends that even though there are many thousands who are starving around here, and some actually dying of starvation, there is grain for sale on the streets of the cities and towns, but at high prices. The prices are at least twice that of the normal price, and we can also say with the friend of the China Inland Mission (quoted lately in one of the Mennonite numbers) that millet costs $4.00 a bushel. So as far as the price of grain is concerned the famine condition here is as bad as in western China where much more relief work is being carried on.

Nevertheless our northern end of our mission field is officially recognized by the China International Famine Relief Commission as a famine area.

Would like to write much, but must get ready for the Tienstin and Peking trip, and so will briefly state some things and then give the statement of accounts for money which has passed through my hands in the interest of relief work by the mission at this end.

The conditions are worse than ever now for up to this time we have had no rain, and four weeks or more of heavy dust and sand storms instead. It is awful to behold, and oh, how these people must suffer! How thankful we are that the friends at home have taken pity on starving Chinese and have thus made our living among needy people possible, and our Gospel more presentable, not more so because it is weak in itself, but because Christianity holds that the Gospel satisfies; and unsaved people cannot see how the Gospel saves unless some real tangible results are forthcoming in helping those who are needy. We Christians say that we are merciful as Jesus is, but how can we prove this when we do not help the hungry in their need? We already find that they see that we do what we can, and we thank God that our neighbors and others have had ,all the proofs they need that the Gospel saves and helps. And surely we cannot preach the Gospel with sufficient power if we as Christians with the means at our disposal do not aid the suffering people as much as we can.

May say that it just now has rained a shower while I left the typewriter to see some Chinese friends and while we ate our dinner. Thank God for the rain, and that the dust is settled some. It has rained just a little, we must understand, and unless it rains more there will be little hope for the spring crops to come out of the ground. One thing is also very saddening, and that is that many nice wheat fields further south toward Kaichow and southeast have been blown so full of sand that some is killed and other fields may not yield on that account. Lately I saw a good road, which had been built in 1921 with famine funds, blown shut for about a mile, and that stretch was about four feet deep in some places. Now the Relief Committee has again built that road with famine funds and has simply had the sand covered with soil and so it is a high road now.

Ever since we returned from the coast city we were interested in helping the many needy people about us, and soon we were in the midst of relief work. We had known of some funds having been sent to the treasurer, and after an executive committee meeting in December, 1928, we were allowed our first $1,000.00 for labor relief. With this we helped a few hundred men for a few weeks and around 100 for over a month. All the old houses lining the street front of our new church compound in Tamingfu City were torn down, and much earth and broken bricks of the debris from tearing down the many old houses, were carried on the street of the south suburb, and at least a short stretch of substantial street was built by these relief laborers. Some earth was carried from a nearby lot to fill up the road near the mission dwelling compound in the south suburb, and one old house torn down and another one built out of the material (together with the material from other torn down old houses). This newly built house is next to the gatehouse of our compound and serves as a small preaching hall and schoolhouse, as the need may be. Mrs. Boehr has ever since that structure was completed, held regular women's meetings in that house built with relief funds, and workmen sit in this place daily for their regular Gospel service at a certain hour of the day when they quit work to listen to the Gospel. In fact from the beginning of the relief work here we have held Gospel services with the poor men each day they worked, and they have memorized many precious Bible verses. Of course, Chinese Christians help and preach to these groups. At times there were 170 men at work in two places, and services were held at the two places daily, and opportunity for prayer given. It is gratifying to notice that a number of these men were really touched by the Gospel message. A dozen or more Pocket Testaments have been given out to such who asked for them, and they make much of Bible reading. It is so good to see a number of these poor workmen come around with their Pocket Testaments in their hands. So you know that with the physical relief there is also administered spiritual relief.

Of course, some poor people were helped right out, either by our own hand or through the local church committees, of which there are six now (at each one of the country and town church groups).

Beside the relief work for men, we were able also to start relief schools with a larger amount than that allotted for the relief labor for men. We had worked for some time on a scheme to conduct relief schools in which people of nearly all ages could study Bible singing, etc., and also work part of the time. These schools were finally opened at seven different places with an enrollment of nearly 500 people, both young and old. The schools were opened after the middle of March, and three continued for 30 days, while four had only 20 days of schooling. The enrollment was almost entirely composed of women and the work done besides study was straw braiding. Thus the women got more than their regular allowance per day of from 25 to 40 coppers (equal to from 3 to 5 cents U. S. per day) by selling the straw braid after they had bought the straw to braid with and then braided the same. Thus a half dozen or so more of coppers per day came into their hands. Since the people are opposed to repairing roads at the expense of their land, the men in these schools could do little; some straw hats were made anyway, and in one town a nice stretch of street was repaired in good shape.

One more project was undertaken with relief funds, and temporarily at least $100 of the relief money was used to purchase and register a large plot of ground (a big lot without buildings) near our dwelling compound where much labor can be done in erecting a mudwall around the open space, after which all the broken bricks and loose tiles and lumber from the new church can be carried, and a useful building or two put up with relief labor. In time the $100.00 can come out of the place when another property is sold that is not so badly needed in the future. Already the high mud wall is completed around half of that newly bought lot by relief labor.

Then I must not forget to state plainly the work done on the new church compound with the funds sent me for relief labor. The whole street front at the new church compound has been built with these relief funds. The bell tower is included, and the bell is to be hung in a few days. There are standing nearly completed 70 feet of good buildings, including gatehouse, reading room, auto shed and store room, sanitary toilet and bell-tower.

I will here simply make a simple statement of accounts. The work is still going on in building, and in Nanlo City we can (and should) do some tearing down of old buildings which began to cave in. We hope to start work in these two places with poor inquirers and church members and give them half-day Bible classes and half-day work, giving them food while they are there.

By cash from treasurer (for labor, etc.)	$1000.00
By treasurer for relief schools	1750.00
By treasurer for relief schools	250.00
By treasurer for relief labor and schools (New place in so. suburb)	250.00
	$3250.00

To labor	$ 871.25
To individual poor people	71.00
To relief labor in Nanlo.	30.00
To Tamingfu, Nanlo, Lungwangmiao, Pientsun, Schwangching, Kaotsun, and Peich'ingku relief schools	$1036.48
To extra help in investigation work	18.84
To 6 relief schools for children	132.00
To aid for poor pupils in regular schools	34.00
Paid on new property bought (lot) (in so. suburb)	88.00
Credit balance	968.43
	$3250.00

Gratefully and respectfully submitted,
P. J. Boehr.

Aud. committee
C. L. Pannabecker
Sam J. Goering

Note: There are a few large payments not in the above, and we will use money fast now again, when 150 workmen go to work on buildings and cleaning up work. P. J. Boehr.

REV. PETTER'S REPLY TO SECRETARY WILBUR

Lame Deer, Mont.,
June 8, 1929.

To the Hon. Ray Lyman Wilbur,
Secretary of the Interior,
Washington, D. C.

Dear Sir:

In reading your article on "Uncle Sam's New Indian Policy" in the last Saturday Evening Post, I told myself how good it were, would the average white man care to mix with the Indians.

I have been with the Cheyenne for the past 38 years of my life

(Continued on Page 3.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

In this issue of The Mennonite the reader will notice that there are articles representing our three missionary fields, namely, China, India and the camps of the American Indians. Considering the size of the Conference we represent this is a very pretentious missionary effort. It means that we must have workers prepared to do work in several languages and under a variety of climates in different parts of the world. It also means that the cost of our missionary administration is considerably larger than it would be had we confined our undertakings to one distinctive field. It also means that the work of the foreign mission board is greatly complicated and that it is impossible to transfer workers from field to field as they might be needed. However, we do not complain of this complex situation. It is what Providence has thrust upon us and we feel that there is nothing else for us to do but take up our tasks where God has opened the way for us. Sometimes people wonder why there should be so many missionary boards doing service in so many fields when one big board might in many ways be more efficient and more effective. Surely the little differences that exist among us, largely the inheritances from other generations, are not matters of such importance that we must impose them upon the heathen, where the important thing is to sow the seed that a native church may grow up to do the work of evangelizing of its own countrymen. No missionary effort is expected to keep in hand the spiritual destiny of the converts indefinitely and all must look forward to the time when it will be possible to leave the work in native hands and move on to other fields that have not yet had the gospel. The time may not yet be ripe for anything that aims at an immediate consolidation of Mennonite missionary efforts, but that does not mean that we should not be thinking in that direction. At any rate anything that aims at a better and more efficient work should be sympathetically considered.

The ministry is not an autocracy. It is an order of service. One who is called to the sacred office must of course be a person of unquestioned life who consecrates his life and talents to the service of the Lord. Yet the notion that a minister must be a better person than his people is wrong. There is nothing required in the life of the minister of the gospel that is not also required of the laymen who come under his leadership. He surely is not entrusted with the sacred responsibility as something that gives him license to lord over his brethren. In fact he is, or at least should be, one who aspires to nothing higher than being a first among equals. The great scandal of the Christian history is the superiority that the ministry has claimed for itself. This led to all kinds of abuses and continues to do so. Special privileges of any kind in the ministry are a menace to the democracy of the church and its peace and honor.

In many ways, even though it may be thoughtlessness, ministers sometimes give the impression that they have a certain domineering privilege in the service they give to their flocks. They impress their personality so strongly upon the church that it would seem that the rights of the layman may be ignored with impunity. One cannot expect anything but a grating sensation when one hears the minister speak of My church, My members, My deacons, My trustees, etc. If it be true that the minister is one among his people he surely has no right to speak of them as though his personal claim upon them should be recognized and as though they were merely creatures of his choice. Recently we heard one say: "I am building a new church and I am going to have the kind of a church that I want." We wonder whether the people who labored and sacrificed and gave did not have something to do with the building of that church. This minister would lose nothing and would find himself a great deal closer to the hearts of his people were he to say: "We are building a new church and we propose to have it one that will be satisfactory to us." No church is created for its minister but the minister is called by the church to be one among its membership who shall devote himself to its Christian service. If a church were but a monument to the pastor who served it we feel that the whole purpose of its building and service would be missed. Mennonites, particularly, are not committed to a clerical class, and to permit even the suggestion of the development of such a class would be unfortunate and in contradiction to our whole past history.

REV. PETTER'S REPLY TO SECRETARY WILBUR

(Continued from Page 2)

and my experience has been that in the South, North and West, the average white man, while interested in the Indian, will not associate with him and the latter knows and feels it. Indians know too well the kind of remarks made about them on the streets of our western towns.

I have taken Indians, men and women, to Washington State to work during the apple season and they did very well. But I found out that in general white people kept aloof from them, and not a few of the first grumbled because Indians and not white were hired. Many growers did not want them at all, even such Indians who live in their own vicinity.

I also found out that the average hotel refuses Indians. When I asked at the Y. W. C. A. in Spokane for a room in their house for three clean and Christian Indian women, I was told to rather go to a certain hotel. That hotel referred the Indians to a common rooming house with none too clean rooms. On trains and auto stages I noticed how the conductors invariably relegated the Indians to the smoker or poorer seats. Thus the Indians who leave the reservation for work seldom can mix with a good class of white people, but become easily influenced by the worst element, then return home lower in morals than when they left.

Work for wages in beet fields and other places, while it gives fair wages to the Indians, does not lead to economy. They spend the money as soon as they get it and having nothing when they come home in the fall, and live on those who stayed at home and tended their little farms.

I know of no Indian working for wages who actually comes ahead economically. Such who get from $75 to $100 a month save as much as those who earn $30, that is, nothing. In our home we have an elderly Indian woman, a Wyandotte, whose people in Oklahoma have long lived "between" whites. She speaks only English, had a fine practical schooling in a Quaker school in Indiana, and is an efficient woman. She is now nearing her sixtieth year, has had many good governmental positions, but has saved not a cent. Yea, she sold her own land and has no home place. Her deceased husband was a bright Indian and worked for many years as school teacher with good salary, but spent all his money.

There are few, very few exceptions. The first step for the Indians is not to learn to make money but to save it, and the thrift beginning should be taught them on their own places, not farming on a large scale but with vegetable gardens, small corn and wheat field, having a good milch cow and many chickens. When General Sheridan met our Cheyennes near Cantonment, Okla., they asked him what to do to make a living. He answered them: "I will tell you one saviour, it is chickens. Raise many of them, and you will never hunger neither will your children."

Until the Indians learn thrift at home, there is no economic salvation for them, notwithstanding all other help.

Speaking their own language, I have access to things not usually divulged to a white man, and can say that the baneful influence of the Shamans has been, and still is, one great block in the way of all educational and civilizing efforts of the Government.

This not only is the case here among the rather backward Northern Cheyennes, but also in many other tribes. The educated Cheyenne youth of Oklahoma holds stronger to the tenets of medicine men than their unschooled brothers of the North. Many days, yea weeks of the summer are spent not in working but in holding old heathen ceremonials for which the Indians give most of what they have and harvest growing poverty.

The contention that this will pass with the older generation is a fallacy. Thirty, forty years ago the Southern Cheyennes had far less sundances and such doings than they hold now. Oftentimes a long time would elapse between the ceremonials, now they are held every summer and sometimes twice in a season. Besides this, not a few of the younger men, even the schooled ones, become medicine men. For the lucrative benefit derived they are jealous to nurture the "old ways". Here on this reservation there are over 150 medicine men among 1400 Indians and that in spite of a good Government doctor and a hospital.

Yours respectfully,
(Signed) **Rodolphe Petter.**

HAOENAOM

M. M. Horsch.

Do you know the meaning of the above word or name? Just read carefully to the end of this article and you will find out. It is connected with our Cheyenne field along the upper Washita river in Oklahoma.

The early beginnings of Christian work among the Cheyennes of the upper Washita river, dates back to the year 1892. Our devoted missionaries, Rev. and Mrs R. Petter, led and started their blessed work among the Cheyennes about Cantonment in the fall of 1891. Occasional missionary journeys were made to the Washita to get acquainted with the Cheyennes of the upper Washita region and bring to them God's Word. These journeys were not made per auto over fairly good roads, but per covered wagon, a team of faithful mules, along winding prairie trails.

The first step toward permanent work was taken in connection with such a journey on which the writer accompanied Rev. and Mrs. Petter. The large Whirlwind camp was then located in the bottom of the Washita river, near the present site of the Clinton station and the town of Clinton. Whirlwind, the old chief, was very friendly to the visiting missionaries. He indicated a very favorable place where we could pitch our tent. This was right by the large tepee village, a place nicely protected by large trees. Here the writer received his first practical lessons in camp work and in dealing with the camp Cheyennes. The first night a terrific thunderstorm with a deluge of rain disturbed us. We gratefully recognized the protecting hand of our dear Lord. Without it our tent would surely have been torn to pieces by the gale and one of our faithful mule teams drowned in the flood. The day following gave opportunities to observe the manner in which Rev. and Mrs. Petter dealt with the Cheyennes. They rendered help medicinally, materially and withal spiritually. The center of attraction was little Olga, the baby daughter of Rev. and Mrs. Petter. The little one and her mother just crept into the hearts of these heathen women. The quiet influence, her love and devotion to the Cheyennes and her Master's cause made the so early sainted Mrs. Petter a remarkable missionary The lessons thus learned were not forgotten, but proved of great value in the work during later years.

Toward evening of that first day among the Whirlwind Indians, we wended our way up a good sized hill not far from the camp. A beautiful panorama greeted our eyes after reaching the crest of the hill. To the west the Washita with its wide bottom studded with splendid trees and bushes. To the south rolling, practically untouched prairie and to the north and east wooded creeks and hilly prairie. As we gazed about us, Rev. Petter remarked: "Here is the ideal place for a new station." His words were prophetic, for in fall of 1897 the station was built upon that very hill.

It was in the summer of 1894 when the Mission Board asked the writer and his beloved companion to move to the upper Washita district and begin regular work among the Whirlwind Cheyennes. In the county seat of G. County (it had no name then) a small and tough cowboy village called Arapahoe, we secured a very small house which could hardly be called by that dignified name and a dugout for a kitchen. This, however, proved so unsatisfactory, that in spring of 1895 we built a little home out of our own means, in which we could at least keep house as it becomes missionaries and Christians and as right and good examples to heathen people.

Arapahoe was rather too far away from the camps, still we soon established lively contact with the Cheyennes by means of a faithful mule-team and very frequent visits of Cheyennes in our home. Sunday services we conducted in the various camps under a bush shade in the open if weather permitted. Otherwise in tents and tepees of Indians. A folding organ and Rev. Petter's early translations of chapters and verses of God's Word and a number of hymns and songs. were a very great help in these services.

Thus the work continued till fall of 1897. Then the Board had received a special donation for the purpose of building a station in our field. We were overjoyed when instructions were given to build. Just $600.00 were donated for the station. With this sum we built a home for ourselves and a barn for the mules. They were the missionaries' indispensable helpers these early pioneer days. Soon another dear mission friend donated $500.00 for a church. This church was built with the help of the Cheyennes who hauled the lumber from Geary 50 miles away and also effective help of a few Mennonite pioneers who had just settled further down the Washita. This church is still in service. It is the spiritual home of Rev. Ediger's Indian congregation. The bell in the church tower with its clear far reaching tone, still calls the Cheyennes to worship Sunday after Sunday. This bell filled a great need and has a story of its own. We believe it came as a definite answer to our prayers. To relate this story would make this article too long. So it must be postponed till some other time. The house was destroyed by fire and a larger and more comfortable home was erected for the mission family. The barn also was remodeled as needs required.

The original name for the station was "Haoenaom," the Cheyenne name for "A Place of Prayer." When the town of Clinton was built close by and the missionaries' address also changed to Clinton, it was deemed advisable to change the name of the station and also call it Clinton. Moreover, the Cheyenne name "Havenaom" proved quite unpronounceable for mission friends not being familiar with the Cheyenne language. This was another reason for changing the name. To the writer this name will always be dear, for it recalls many, yes very many and various mission memories and experiences.

Because of the completely broken down health of the writer's dear companion we had to leave the field. Many a sacred tie of love and friendship had outwardly to be severed by our leaving the field and this was not easy. It was in the year 1906. It was the Board's wish that we move to Darlington. Here the writer had begun his missionary career of ten years and here it was terminated. It was our lot to close the Darlington chapter of the General Conference mission history in Oklahoma. God in heaven only knows the full extent of spiritual and lasting good the Cheyennes and Arapahoes received from this station. In the fall of 1902 we completely severed our connection with the Oklahoma mission as workers and moved to California.

In conclusion it may be of interest to note, that February 19, 1899, a small Cheyenne congregation was organized at Havenaom. The field was hard and this was but a small beginning. But we were grateful for this small beginning. Many precious souls have since been won for Christ's Kingdom of this Haoenaom field and were added to the congregation. After our removal from the field, it was cared for by a number of laborers till Rev. and Mrs. Ediger took charge of it. They are still occupying the field, doing blessed work among these Cheyenne Indians. May it please the Lord that many more may be won for his Kingdom.

WOMAN'S WORK

To the Readers of the Women's Page: Greetings with II Tim. 2:15. Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.

Another year has passed by and we have been able to do some work for the Lord through our society which we hope will be a help to those for whom it was done.

I shall mention some of the things we have done. We always sew clothing for India but since the list is getting somewhat smaller we also sewed less than usually. We sent four comforters to Missionary and Mrs. Suckau. Since they are on furlough we sent them to Berne, Indiana, instead to India. Three comforters were sent to Mrs. Wiens' sister in Canada. Since those peope are poor they appreciate such help so she asked for some for her daughter but since the duty on things shipped across the border is so high we thought it would be better to send her twenty-five dollars ($25.00) so she could buy them herself.

Last June when Rev. A. H. Leaman from Chicago (Moody Bible Institute) was here he mentioned the Girls' Home that he oversees there. This institution is doing a great work in giving the poor girls a home when out of work or in sickness, but of course, takes money and work since it is not completed. We furnished one room which consists of two pillows and slips, blankets, sheets, and spreads, since they use single beds, curtains, dresser scarf and table runner. This was all trimmed with light yellow Peter Pan gingham on unbeached muslin.

We sent Christmas presents to the missionaries among the Indians in America and ten dollars ($10.00) for Christmas presents for the Indians.

We hope we can do more in the future as there always is much more that can be done.

Correspondent,
Missionary Society, Salem Ch.,
Freeman, S. D.

CORRESPONDENCE

Henderson, Nebr., June 12, 1929—Dear Editor and Readers: Since we were privileged to have the Northern Dist. Conference in our midst, the first part of this week, we feel it almost to be our duty to send a brief report to the Mennonite of what took place at this conference. Now as we really have nothing to boast of we feel to some extent to extol the guests we were privileged to have in our homes, and entertain in our humble way. In case it should have happened that one or the other. was overlooked, we would kindly ask you to excuse us, for it was not done intentionally.

Our Conference is geographically very large in proportion to its membership and the distance that the most of the visitors came was far. The weather had been quite gloomy up to the Conference, but even on the first day for the Conference the sun came out from behind the clouds and seemed to greet the Conference and its visitors with smiling and glorious rays, so that we may rightly shout: The Lord had done great things unto us in these days. But the Conference did not only begin with a glorious day from God, for as soon as it was opened, the working of the Holy Spirit was felt in the meetings. In all the sermons the true God and the saving power of the blood of Jesus Christ was proclaimed in a way that gave evidence that it was their hearts' desire to confer unto their hearers that the Bible is a divinely inspired book of the living God and that the name of Jesus Christ includes or is the only Saviour of the world and is not just an ideal man to whom we may look up as an example and only to live as he did without regeneration, but to confess Jesus Christ means to believe in his divine birth, and atonement of his blood, justification through faith in him as the son of the living God, his crucifixion and resurrection and ascension and now sitting at the right hand of God and intercedes for us. All discussions were carried on in a harmonious manner. The different reports indicated that God had richly blessed the work of the Conference and crowned it with success. As a whole all seemed to be satisfactory and all that was achieved was attributed directly to God. So it would also be appropriate here to say, the last day was most glorious, as the resolutions were presented for consideration and acceptance. Never before had this conference passed a resolution on Modernism and its stand on the lodge question, which is to be presented to the General Conference at its next meeting. A request was made to all those that had been at the last General Conference to stand. About 20 rose. Then the question was asked, how many of you were satisfied with the way and manner that the lodge qestion was treated at the last General Conference, to remain standing, and they all sat down, not one remained standing.

It was also announced that Freeman College openly takes a stand against modernism in its catalogue, and so was warmly recommended to the youth of the land by the Conference. So as far as we know at least two of our Mennonite colleges have come out openly on religious doctrine.

Our church choirs with their uplifting songs contributed much to the success of the meeting in which they so spendidly and willingly rendered their parts of the program.

On Sunday evening between 7 and 8 the Henderson Band, consisting, so to say, entirely of Mennonites of this community, gave a sacred concert which was well attended and seemed to be greatly enjoyed by all

Wishing hereby to express our heartfelt thanks to all our visitors and hoping that the time may again come when we can all meet again as a Conference.

Sincerely,
J. J. Friesen.

WORK OF THE AMERICAN BIBLE SOCIETY

New York, N. Y., May 28.—In the circulation of the Scriptures during 1928 the American Bible Society by going beyond the 11,000,000 mark in its issues of Scriptures surpassed all previous records of distribution. The distribution was made in 182 languages. This achievement, announced in the Society's 113th annual report just made public, marks the fourth year in succession in which the Bible circulation of each preceding year was been exceeded.

In China, just emerging from the throes of a significant revolution, the American Bible Society distributed over 4,500,000 volumes, the largest circulation in the history of the Society's work in China. The new Bible House in Peking, the gift to the American Bible Society from the Maryland Bible Society, was formally dedicated "to the circulation of the Holy Scriptures among the people of China." This finely equipped modern building will facilitate a more efficient Bible distribution in the area which Peking serves.

The Society also reports multiplying opportunities for larger Scripture distribution in the republics of Latin America. In the West Indies Agency demands for Scriptures were largely from those who were not affiliated with the churches, a definite campaign resulting in the greatest circulation in ten years. Bible coaches are being used increasingly by the Society's agency in the Argentine to reach remote places in Uruguay and Paraguay, that the Bible may be made available to those not yet reached by the Bible workers. In Mexico the demond for Bibles is greater than the supply. Many requests received by the Society's agency in Mexico City were from the rural districts, in part the result of the Goverment's establishment of an unprecedented number of schools attended day and night by children and grown people.

In the work of publication the American Bible Society continues to publish Bibles, Testaments and Portions. It reports the completion of its so-called "Penny Portion" series of the books of the New Testament. The entire New Testament may now be secured in eleven small volumes, each having an artistic colored cover and selling at one cent apiece. The Society also issues Scriptures in more than thirty languages in the so-called "diglot" form in which the foreign language and the English appear in parallel columns happily bridging for the foreign-born the gap between the language of his fatherland and the language of his adopted country, as well as serving English-speaking persons who seek to master other languages.

In the Arabic Levant agency, with headquarters at Cairo, publication was increased 250% over that of the previous year. So great was the demand for the Scriptures that not a single copy of the Gospel could be procured in Cairo for four or five months. The plates of the Turkish Bible owned by the American Bible Society have recently been rendered obsolete by the Turkish ruling on the alphabet, whereby the Arabic script must be replaced by Latin characters. Not a vestige of the Arabic script is allowed in the grade schools. Drummers have gone through the streets and villages all over the Republic of Turkey calling upon everyone between the ages of sixteen and forty, to attend the special classes opened for them. Thus, millions of people will soon be able to read the Scriptures who could not have done so twelve months ago. The American Bible Society plans to replace as promptly as possible the Turkish Scriptures in a new and approved text in the new script.

According to reports received from the Society's ten agencies working in the United States there are still many homes with no knowledge of the Bible. Throughout the northwest Bible workers found grown children who had never seen a Bible and had never been inside of a church. In the middle west, men visited over 22,000 families and found 3,000 Bibleless homes. These were supplied with the Scriptures. In the southern states many young people were reached in sections of the country largely destitute as regards religious and educational opportunities. Reading classes have been formed with the chief text book a large print Testament supplied by the Society. The pupils range in age from 20 to 80 years. During the year systematic effort was made by the Society's agency working in the southwest to place a Bible in every home and church where copies had been lost or destroyed by the water and mud of the Mississippi flood.

Publication, for the first time, of the following translations will be made soon by the Society: the four Gospels in Kuskokwim, a dialect spoken by an Eskimo tribe in southwestern Alaska; the four Gospels in Hopi, for use among the Indians of that name in Arizona; and the Psalm in Bolivian Quechua, the tongue of one of the native peoples of Bolivia. Other translations and revisions of the Scriptures are in process.

The American Bible Society began its ministry of providing embossed Scriptures for the blind in 1853. During the subsequent years approximately 75,000 volumes of the Scriptures in Braille and other systems have been issued to persons deprived of sight. During 1928 the Society was able to reduce the selling price of embossed Scriptures by exactly one-half.

THE S. S. LESSON

July 21.

Ezekiel's Vision of Hope.

Ezek. 47: 1-9.

Golden Text: "Of the increase of his government and of peace there shall be no end." Isa. 9:7.

The picture that Ezekiel draws is that of a spring of water rising by the south side of the altar in the temple at Jerusalem and flowing eastward gradually growing deeper and wider until it becomes a mighty river that furnishes living in its waters as well as on its banks. Now the east side toward which the river flows is barren country. By the prophet's wisdom we are to learn that the time is to come when this barren waste is to become a fertile place fit for the people of God to live in and make their living. The presence of this mighty water is to cause the trees to grow and make things generally livable. We may say that the whole is a picture of Eden restored but not made perfect. The perfect Eden is described in Rev. 22:1-5. The whole is a beautiful suggestion of how the gospel is to proceed in the ages following the times of the prophet Ezekiel. The river has its source in the sanctuary, at the altar, it flows eastward to the country where, in the prophet's time, the people of God were sitting in the desolation of captivity. The gospel comes from the holiest place we may know, even the great loving heart of God. Its giving is through the altar of the cross on which not a creature but the living son of God was offered. As a stream beginning little grows and grows into a mighty river that enters the ocean so the gospel began small, in a small country, preached by a small hand full of insignificant men, but it has always been spreading and spreading and becoming larger and larger in its influences. The river in the desolate country changed the country and its inhabitants for the better. Where there was death and desolation there came life. We, in our time, see this process working out in the desert portions of our land where irrigation has been introduced. The desert then blossoms as the rose. We may even see in this figure a suggestion of how in the dead barren heart of the sinner the flow of the gospel truth makes mighty changes. He who once was in misery and barrenness is changed by the water of life. He brings forth fruit unto repentance. His spiritual life becomes deeper and deeper. It has its beginning at the altar, the holy place where God meets with his people, and gives to them the blessing of life.

The progress of spiritual life is portrayed in the gradual increase of the depth of the water. Water to the ankles suggests the Christian walk. A walk by faith and a circumspectual walk. Water to the knees suggests that in the spiritual life there is worship. We amount to nothing as Christians if our Christianity has not gotten to our knees. Water to the loins suggests work. Nothing of blessing is accomplished unless there is work as God directs work. Water to swim. In the spiritual life, as in the life of the swimmer, there is trust and confidence. Then too, with water everywhere there is a suggestion of the abounding goodness of God. He surrounds us with more than by any of our wildest stretches of our imaginations we can need or use for ourselves.

The great thing about this vision is that it says so much about fruitfulness. The desert, the sea and the trees are to become fruitful. We remember what our Lord has to say about fruitfulness. "By their fruits ye shall know them." And again we are shown that the tree that does not bring forth good fruit is to be destroyed. God in his love surrounds us with all the things that encourage and make possible fruit bearing. If in our lives there are no evidences of good fruit bearing we become like the dead sea—barren things that only speak of desolation and death.

We note too that wherever the river cometh everything shall live. Can we not here see the importance of the water of life? Did not Jesus speak of it to the Samaritan woman as well as to others? The living water that flows from the throne of God and goes over all the earth blessing it with fruitfulness brings life. There are vast sections of the world that once blossomed like the rose and then changed into places of desolation because the water failed. Nothing can in the lives of any of us or in the life of any nation take the place of the water of salvation that brings life and God freely gives.

BE NOT ANXIOUS

In a poor but thrifty peasant's home sat a young mother plying her needle in the autumn twilight for the wee Willie, whose ringing laughter from the little garden told its sweet tale. The husband sat near his wife. "How shall we ever get on when winter comes, George?" "Mary, my lass, what art making there?" "A warm winter coat for Willie, George." "I guessed as much. Does the young rogue know about it?" "Not he, dear lamb!" "Won't you tell him, to hinder his worrying about the winter?" "He worry? Why, hearken to him, George; he's as happy as the day is long, and even if he had the sense to think about winter, he'd trust mother to keep him warm." "Aye, lass, and I vow the boy is wiser than his mother." Mary's eyes filled as she caught her husband's upward look, and the cloud of distrust was rolled from her heart by their child's trustfulness.—Rev. Stanley W. Bergen, in "The Wonderful Word."

IN THE INTERESTS OF THE GENERAL CONFERENCE

C. E. Krehbiel, Secretary,
Newton, Kan.

2.

Efforts Toward Union

No. 61, 1905—Resolved, that the officers of the Conference be hereby instructed to put themselves into touch with the different branches of Mennonites in our own and other countries, in order, if possible, to arrange for a General Assembly for the purpose of closer acquaintance. To attain this end the officers may call upon other brethren for assistance.

No. 41, 1908—The officers of the Conference reported that they have not been able thus far to carry out Resolution 61 of the last conference, in regard to convening a General Assembly of the Mennonites of the world; hence resolved, that the instruction according to Resolution 61 of last conference is renewed.

1911, page 231 of the conference record we read: "Resolution 41 of the previous (18) conference (Res. 61, 1905) was discussed. The officers reported, that they had not done anything in an official way. The opinion seems to prevail generally that nothing can be done officially to bring about a union of Mennonites. Possibly slowly and without coercion many preliminary things may be done now.

No. 59, 1905—Resolved, that General Conference be represented at the announced Inter-Church conference of all Protestant churches to be held in New York city November 15-20, by A. B. Shelly and A. S. Shelly, but that other brethren also may receive credentials from the Conference officers so they may be admitted to those conference sessions.

No. 59, 1917—Resolved, that we recommend to all of our conference churches that as much as possible they send representatives to the All-Mennonite convention.

No. 90, 12, 1920—That our Conference heartily endorse the aim and work of the All-Mennonite convention looking toward better cooperation and closer fellowship in the work of the various Mennonite bodies.

No. 57, 9, 1923—That we heartily endorse the aim and work of the All-Mennonite convention and encourage attendance at its meetings.

No. 60, 1926—Resolved, that we encourage our people to contribute money toward the fund to be used by the organization for mergency relief formed in coöperation with other Mennonite bodies.

Also see No. 57, 1923 and No. 76, 1920, and No. 90, 11), 1920, and No. 9, 1926 under Executive Committee and No. 36, 1920 under "Our Youth".

Executive Committee.

No. 23, 1920—Resolved, the adoption of amendment (b) to IV B, 2 b of the constitution as amended: "The conference officers and the chairmen of the boards of foreign missions, home missions, publication, education, emergency relief, and trustees, shall constitute an Executive Committee which shall represent the Conference between conference meetings and shall coordinate the work of the boards. The Conference may determine how extensive the authority of this committee shall be."

No. 30, 1920—Resolved, that we accept the report of the Committee of Five as read: "This (Executive) Committee shall have the right to call special meetings of conference, to accept resignations of officers or members of boards or committees; to fill vacancies and to appoint or employ field workers as deemed necessary for the various phases of the conference activities and it shall prepare a budget of the needs of the boards, and publish the same."

The Conference By-laws under "Standing Boards, Committees, etc." provide under n) "Vacancies in the standing committees occurring between conference meetings shall be filled for the interim by appointment by the Conference officers. At the following meeting Conference shall, besides the regular elections, fill also these vacancies for the balance of the unexpired terms.

No. 69, 1920—Resolved, that the Committee of Seven be dismissed with thanks and that the matter for the future be referred to the Executive Committee.

No. 74, 1920—Whereas, certain obligations have heretofore been incurred by particular boards or individuals for the purpose of securing money necessary for some of the activities of the Conference, and whereas, it will probably be necessary to procure money in like manner in the future, now therefore, be it resolved, that all such existing obligations of boards or individuals, subject to the approval thereof by the Executive Committee, be and they hereby are assumed by the Conference and the Conference does hereby agree to pay all of said obligations and to relieve the boards or individuals from liability, therefore, resolved further, that the Executive Committee be and it hereby is authorized to approve the borrowing of money in aforesaid manner for any of the activities of Conference, the total of such liabilities together with such existing liabilities not to exceed $35,000.00 and that upon such approval by the Executive Committee the liability so incurred by boards or individuals shall become the obligation of Conference as stated in the foregoing resolution.

No. 76, 1920—Resolved, that in matters of our faith in the principles of peace and non-resistance, the Executive Committee be instructed to get in touch with like committees of the Mennonite conferences and thus in a body be ready to represent us at Washington.

No. 90, 11) 1920—That the Executive Committee be authorized to send fraternal delegates from our Conference to conferences of other Mennonite bodies.

No. 93, 1920—Resolved, to refer the matter of the Mennonitische Lexikon to the Executive Committee.

No. 10a, 1923—Resolved, that we allow Bro. H. P. Krehbiel to continue his work in behalf of the Mennonite Lexicon in the future as he has in the past. No. 10c, 1923—Resolved, that the chairman appoint a committee of three brethren who shall assist the editors of the Lexicon in the compilation of the American part of the Lexicon.

No. 6, 1923—Resolved, that the Executive Committee may meet annually.

No. 47, 1923—Resolved, that the recommendation of the Executive Committee to re-engage a Field Secretary, and also employ an Executive Secretary for the Foreign and Home Mission Boards, be adopted.

No. 57, 10), 1923—That we not only authorize our Executive Committee to send fraternal delegates to conferences of other Mennonite bodies, but that we also encourage our District Conferences to do likewise

No. 3, 1926—Resolved, that we accept recommendation No. 2 of the Executive Committee. It reads: Since there are a good many matters in the Constitution proper that really should be in the By-laws and since other changes are necessary, we recommend that the Conference instruct the new Executive Committee to make provision for the revision of the Constitution.

No. 9, 1926—Resolved, that we adopt the fourth recommendation of the Executive Committee. It reads: "That the new Executive Committee be instructed to appoint a committee of two to cooperate with other pacifist churches and with other peace organizations whose working methods conform to our principles.

No. 51, 1926—Resolved, that the question of the printing of the reports of this conference be referred to the Committee on Resolutions with the understanding that this committee prepare a resolution and submit it to this Conference for consideration. It reads (No. 91, 7) Par. 2 "The Executive Committee shall determine the number of copies to be published and shall order the distribution of them among the conference churches according to membership. The churches shall then dispose of them as they best see fit, and be requested then to send to the General Conference Treasurer an amount large enough to cover their share of the cost.

No. 78, 1926—Resolved, that the Conference instruct the Executive Committee to place our Treasurers under Bond in such amounts as they may deem advisable.

No. 10, 1926—Resolved, that we adopt Par. 5 of the recommendations of the Executive Committee. It reads: We appreciate very much the work that has been done by our Field Secretary and believe it would be very profitable to continue this work. However, in view of our depleted treasuries we recommend that the Conference does not employ a Field Secretary for the present.

No. 79, 1926—Resolved, that we request the Executive Committee to bring about, if possible, the combination in one person of the work of recording secretary of Conference, Field Secretary, and Statistician, and give such person proper salary.

No. 85, 1), 1926—Resolved, that we recommend to the Executive Committee the consideration of holding delegate sessions, if thought desirable, during a conference session, and that the Executive Committee submit its decision in regard to this matter at the opening of the next conference to be acted on as the first order of business.

No. 90, 6), 1926—Resolved, that the secretary or some one named by the Executive Committee codify and classify the important resolutions of the last three conference sessions, excepting the formal ones, and submit a report at the opening of the next conference.

1926 pg. 24: The question was raised: If the chairman of a standing board cannot be at a conference Executive Committee meeting, whether a board may name another member for that purpose? The chair ruled that it may.

(To be continued.)

IN MEMORIAM

God, in His almighty wisdom, saw fit to remove from our midst our beloved co-worker, Mrs. P. P. Preheim. Her pleasing personality, her ever ready smile, and her faithfulness in the work, will be greatly missed by each and every member of the Ladies Missionary Society of the Salem Church, of Freeman, So. Dakota.

MARRIED

Wiens-Thimm: Ernest J. Wiens and Helen Doris Thimm, June 6th, in the home of the bride, near Beatrice. Nebr., Rev. M. Horsch officiating. Text: II Cor. 13:11.

DEATH

Haury—Samuel S. Haury was born November 21, 1847, near Ingolstadt, Bavaria, Germany. In 1856 he came with his parents to America and settled on a farm four and one half miles east of Summerfield, Illinois. When 16 years of age he was baptized on confession of faith by Rev. Daniel Hege and joined the Mennonite church of which he was a faithful member until his death.

When Wadsworth Seminary opened its doors in 1868, he entered this school and graduated in 1871. In the fall of that year he went to Barmen, Germany, to take a theological course there, as he felt the call to become a missionary, and graduated in 1875. Upon his return to this country he entered Jefferson Medical College, and after one term fell ill with brain fever and spinal meningitis, but regained his health within a few years.

In November, 1879, he was married to Susie L. Hirschler, daughter of Rev. Daniel and Mary Hirschler of Summerfield, Illinois. To this union seven children were born four daughters and three sons, of which two sons died in infancy, and the third, T. Walter, grew up to young manhood, having been called home in 1903.

In May, 1880, Dr. Haury entered the mission work among the Arapahoe Indians in Indian Territory, he being the first missionary sent out by the General Conference of Mennonites of North America. He labored there seven years. Thereupon he entered St. Louis Medical College (now Washington medical) and received his degree in 1889. He settled in Moundridge, Kansas, in the same year, practicing there until 1894. He then moved to Newton, Kansas, where he practiced until 1913, when he came to Upland, California, and resided there with his family until his death.

His health gradually failed since last fall, he becoming seriously ill on April 17th. On May 4th he was taken to San Antonio Community hospital, where he was called home Sunday, May 19th, at 5 p. m., his age being 81 years, 5 months, and 28 days.

He is survived by his widow, four daughters—Mrs. J. Quiring of Bluffton, Ohio, Elsa M. of Newton, Kansas, Sue H. of Granville, Ohio, and Mrs. L. C. Boynton of Rochester, New York,—three grandchildren: Dorothy, Hildegard and Helene Quiring, one brother, Daniel Haury, of Halstead, Kansas, and many other relatives.

Funeral services were held at the First Mennonite church of Upland, California, on Friday afternoon, May 24th, and were in charge of Rev. Albert Claassen of Los Angeles, and Rev. J. C. Mehl of Upland, the former choosing as his text, Ps. 31:5. Interment was made in the Bellevue Cemetery of Ontario, California.

CONTRIBUTIONS

HOME MISSION REPORT FOR MAY

General Fund

Ex. Com. of Mission Societies, $50: First Menn. S. S., Bluffton, O., $34.99; Herold Ch., Bessie, Okla., $7.65; Grace Ch., Pandora, O., $16.09; Bethel Ch., Fortuna Mo., $38.37; First Menn. S. S. Class, No. 33, Berne, Ind., $27.86; First Menn. Ch., Upland, Calif., $47.33; Pratum, Ore., Ch. and S. S., $21.00; Goessel, Kans., Ch., $36.00; Grace S. S., Pandora, O., $54.06; Anonymous, Bluffton, O., $1.50; Lehigh, Kan., Ch., $12.30; First Menn. Ch. and S. S., Phila., Pa., $43.89; Salem Ch., Munich, N. D., $45.00; First Menn. Ch., Berne, Ind., $238.68; Salem Ch. Dalton, O., $23.00; Zion Ch., Elbing, Kan., $48.45; Tabor Ch., Goessel, Kan., $17.60; Burrton, Kan., Ch., $8.65; Ulen, Minn., group, $5.85; Bethel Ch., Langdon, N. D., $9.80; Deer Creek, Okla., Ch., $10.00; Mrs. C. A. Krehbiel, Donnellson, Ia., $25.00; Bethesda Ch., Henderson, Neb., $76.46.

Special Gifts

Ex. Com. of Mission societies, (Winnipeg) $25.00; Canton Ch., Galva, Kan., (Girls' Homes in Canada) $11.72; Eastern District S. S. Union for Saskatoon as follows: Deep Run S. S., Pa., $50.00; Bethany S. S., Quakertown, Pa., $100.00; Hereford S. S., Bally Pa., $55.00; Zion S. S., Souderton, Pa., $36.82; East Swamp S. S., Pa., $25.00. Tabor C. E. Society, Goessel, Kan., (Saskatoon) $30.00; Adult C. E. Society, Upland, Calif., (Concordia Hospital, Winnipeg.) $10.86.

Total Receipts	$1243.33
Proceeds of loan on Kansas farm	6756.42
Bank balance, May 1	593.86
Total	$8593.61
Disbursements, Expenses	$1840.90
Paid off notes with Interest	5846.77
Total	$7687.67
Bank Balance, June 1	$ 905.94
Total Indebtedness	$8802.61

Gratefully acknowledged.

J. E. Amstutz, Treasurer,
Trenton, Ohio.

JOTTINGS

Sunday morning, June 23, Rev. Elmer Basinger, pastor of the Wayland, Iowa, church, officiated at the ordination of Carl J. Landes in the Donnellson, Iowa, church.

Last Sunday, June 23, special services were held in the Eden church, Schwenksville, Pa. The occasion was Rededication and Rally day. The church has been greatly beautified by recent improvements.

At the 10th Open Door S. S. and C. E. convention held at Ruff, Washington, there was held an interesting convention song contest which was won by the Menno society with 263 points; Onecho came in second with 239 points; Ruff was third with 233 points; and Monroe followed with 199 points. The convention throughout was marked with the best interest. The general theme of the convention was "What shall I do with Jesus?"

For some years past the Home Mission Board of the Eastern District Conference has been planning to extend its work to Lancaster county, Pa., but did not find an opening that gave promise of effective work. Recently, however, an abandoned Methodist church was located at Soudersberg, about eight miles outside of the city of Lancaster. The building is of stone and was erected in 1810 and rebuilt in 1872. It is in fairly good condition though services have not been held in it for 15 years. The first meeting was held Saturday evening, June 15, when 45 persons were present and expressed great appreciation of the service. Rev. V. B. Boyer preached the sermon. Sunday morning, June 16, Rev. Simon Landis delivered a very impressive sermon to a good sized audience. Sunday afternoon a Sunday School session was held which was in charge of Mr. Norman Bechtel, president of the Sunday School Association of the East Dist. Conf. An interested attendant was Mr. Simons of Souderton, Pa., who spoke on the lesson and recalled that he had attended Sunday School in the building when a boy. Bro. Daniel Landis of Philadelphia and Brother Jacob Fretz of Lansdale also addressed the school. The evening services were in charge of Rev. Simon Landis, who had been secured from Elizabethtown to come and take charge of the work. Rev. Landis is a man of wide experience, having been a teacher in the public school work for 37 years and for the past seven years an instructor in the Brethren College at Elizabethtown, Pa. The many interested friends of this work ask that the prayers of the brethren everywhere shall be for God's blessing on this work.

A Ministers and Deacons Conference is booked to be held in the Souderton, Pa., church, Monday, July 15, afternoon and evening. The program will include the following subjects: A Minister and His Bible Study—Rev. A. T. Moyer; The Place of Church History in Preaching—Rev. Irwin Bauman, Ph. D.; Present Day Tendencies in Religious Education—Rev. E. E. S. Johnson, D. D.; The Eastern District Conference During the Last Eight Years—Rev. A. J. Neuenschwander.

Mrs. Suckau of Berne, Ind., was the guest of the Women's Missionary Society of the Grace church, Pandora, Ohio, where she gave a missionary address.

The Girls' Missionary Society of the Bluffton, Ohio, church gave a pageant called "An Important Question" on the evening of June 23. The story of the pageant presented very vividly the claims of the missionary endeavorers.

Rev. E. J. Neuenschwander, who until recently served as pastor of the Ebenezer church, Bluffton, Ohio, has accepted a call to a church near Moundridge, Kansas. Mr. and Mrs. Neuenschwander will shortly go to Kansas to make arrangements for locating a home.

Figures made public by the United States Bureau of Education indicate a growth in high school attendance that is one of the most striking features in the educational development of the generation. These figures show that in 1910 the attendance in public high schools was 915,000, but that by 1926 the figure hod grown to 3,,757,00. It had, in fact, multiplied itself by more than four in a brief sixteen years. In addition to this growth in standard high schools there has come into the field a new agency, the junior high school which has devoloped to the point where its attendance is above a million, of which number more than 300,000 are of high school rank, the report states. Another strikink feature of this situation is the fact that, of those who graduate from these schools, about fifty per cent. go on to higher institutions of learning.

The building of a new U. S. highway through the town of Berne, Ind., dooms a unique feature of the church plant, the church garage. As the garage is in line between the church and the parsonage over which the road had been surveyed the garage must come down. Originally this building was erected to serve the purpose of a barn and had a capacity of about one hundred teams. With the passing of the carriage the building naturally became a garage.

HOTELS NOW PROVIDE CHAPELS FOR CHRISTIAN SERVICES, OR DEVOTIONS

The Stevens Hotel (largest in the world), Chicago, began on Jan. 6, 1929, a regular church service at 11 a. m., to continue each Lord's Day. Rev. Paul Rader, of the Chicago Gospel Tabernacle, will conduct same in the ball room.

A chapel for meditation and prayer has recently been opened in the Biltmore Hotel, New York City. It is for the use of hotel guests and employes and "its doors will never be closed".

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

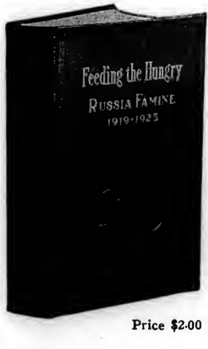
The Coming of the RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, JULY 11, 1929 No. 27

REGARDING THE NEXT CONFERENCE

When our church papers announced that the next General Conference of the Mennonite Church of North America should meet in Hutchinson, Kansas, it may have caused surprise to those of our members who know that we have only a small mission church in Hutchinson that a town of such a small church was chosen for the conference. The practice in the past has been to take the conference sessions to one of our larger church centers. A word of explanation of this step should have reached our churches long before this time.

At the conference session at Berne, Indiana, a group of churches about Newton, Kansas, invited the conference to hold its session of 1929 in their midst. Presumably Newton was considered the logical place for the meeting, because in many ways it is the center of the large Mennonite settlement in Kansas. When a committee was later appointed to work out detailed plans for the entertainment of the conference and to report to the representatives of the entertaining churches the thought was expressed that perhaps some other city in Central Kansas would prove more suitable than Newton. Hutchinson was mentioned.

A careful investigation of prevailing conditions brought out a number of facts. The largest auditorium in Newton seats only 1250 persons, whereas the sessions of the Western District Conference alone are sometimes attended by 3,000 persons. Holding the conference session in Newton would therefore necessitate the erection of a tent or a tabernacle. Past experiences proves that neither of these would be satisfactory. On sunny days they are both excessively hot. On rainy days the roofs of both are prone to leak. Besides, the patter of rain on a low tabernacle roof would make it impossible to hear a discussion during the rain. A temporary building would presuppose temporary seating arrangements. To meet three times a day for a whole week and be compelled to sit in uncomfortable seats would tire the body so much that alertness of mind, necessary for good work, could scarcely be expected. Temporary sanitary arrangements in the heat of summer might prove an offense to the community and a menace to health. Our usual method of providing a temporary conference kitchen would also prove unsatisfactory, because that time of year food has to be iced, the flies must be kept away and garbage must be disposed of in accordance with health regulations. Of course, by strict organization and cooperation the restaurants of Newton could have managed the feeding of the conference visitors.

The committee found that Hutchinson's Convention Hall has a seating capacity of 3500 with opera chairs and a blower ventilating system. The restaurants, hotels and various women's organizations are used to providing meals for 4,000 to 6,000 teachers as they meet in Hutchinson in their fall conventions. Annually the State Fair brings tens of thousands of visitors to the city, and they find lodging in hotels and homes and meals in the various eating places.

After receiving this information the representatives of the churches voted for Hutchinson as the place for the next conference session. This makes it necessary to lodge the conference visitors mostly in homes not belonging to Mennonites, since our Mennonite group in Hutchinson is but small. This, of course, means that the custom of giving free entertainment to the conference visitors will not fit into present conditions. All conferences attendants will be asked to come prepared to pay for their lodging as well as their meals. There was a time when all meals as well as lodging were given free to all who came to attend the conference sessions. Changing circumstances made it desirable to change the inherited practice and begin charging for the noon and evening meals, giving only breakfast and lodging free. At the coming conference circumstances seem to demand a further change in established practices. It is hoped that the change will bring no hardships to any of the conference visitors.

Of course, a committee is preparing a list of available lodging places with prices indicated. Ere long this committee will issue necessary announcements and explanations, it will also ask for a registration of prospective visitors to the conference.

J. W. Kliewer,
Chairman General Com.

REPORT OF THE ALL-MENNONITE CONVENTION OF NEBRASKA

Held June 2, 1929, Chautauqua Park, Beatrice

Upon the invitation of the two Beatrice churches the convention met Sunday, June 2nd, at 10 o'clock. The roads were heavy, weather very cool and rain threatening, still a large number of delegates and guests were present. The interest, considering circumstances, was very good and all experienced a blessed time.

The convention was opened and guests were welcomed by Bro. M. Horsch, of the Second church, Beatrice. The chairman, Bro. J. J. Friesen of Henderson, then took his place. The secretary being absent, Bro. Franz Albrecht of the First church of Beatrice, was appointed secretary pro-tem. Good singing by representatives of the various churches and Sunday schools was a strong feature of the convention.

A good sermon in German was delivered by Bro. D. M. Duerkson of Jansen, Nebr. His text was taken from Isaiah 60:22: "A little one shall become a thousand and a small one a strong nation." This was applied to Sunday school work among us. Then attention was called to the many opportunities to grow in faith, in grace, in knowledge, as a result of faithful Sunday school work. The Lord's cause is thus advanced according to His promise in the last clause of the text: "I the Lord will hasten it in his time."

Sister Maria Friesen of Henderson spoke to the children. She certainly knows how to get and keep the children's interest and attention. She pointed out that all things we see about us in nature that so delight us, flowers, birds, trees, grainfields, etc., come from God. Things we enjoy, food and raiment, homes and churches, all come from God. To him, as the dear Father in heaven, children may come, they may worship him and help that heathen children who do not know Him, may also learn to know Him.

Bro. Augsburger of the Aurora church preached an English sermon. He pointed out the great responsibility of a Sunday school worker. The value of one human soul in God's eyes far exceeds the value of the whole world. May the Sunday school teacher bear this in mind when he has his class before him, or the pastor, when he stands before his congregation. The faithful laborer is instrumental in God's hands that such precious human souls are brought into the Kingdom.

A strong feature of the forenoon session was the song and praise service. The singers of practically all the visiting churches and Sunday schools and those of the local churches and Sunday schools took part in this service. Bro. H. T. Reimer of the Second Beatrice church closed the forenoon session with a general song and prayer.

At 2 p. m. the afternoon session was called to order. It was opened by Bro. Cor. Penner of the First church, Beatrice. The report of the nominating committee was received and upon its recommendation the following brethren now constitute the business committee of the convention: J. J. Friesen Henderson, E. R. Augsburger, Aurora; H. T. Reimer, Holmesville, H. H. Wiebe, Elsie, B. S. Rempel, Jansen and Henry Boehr, Wisner. This committee receives invitations for the next convention, is responsible for the program and appoints the necessary officers.

Bro. P. H. Regehr, Madrid, then discussed the theme: "Characteristics of a Good Sunday School". Much prayer and thorough Bible study were mentioned. Then, loyalty and faithfulness, not only of officers and teachers, but of every member of Sunday school. Punctuality, reverence and good order were mentioned. All this with that supreme end in view, to lead pupils to Christ. "Teach them to observe all things whatsoever I have commanded you." This command of Christ should never be forgotten.

"Goals of a good Sunday School" was the next topic, handled by Bro. U. S. Amstutz, Wisner. His paper was well thought out. Aimless work is purposeless work. This should be remembered by Sunday school workers. Joyful willingness to serve illustrated by serving others. The supreme goal is every Sunday school scholar a disciple of Christ.

The great importance of Children's Day was the next topic. This was very ably presented by a young sister whose name slipped the secretary's mind. A Children's Day rightly observed makes Sunday school dearer to every child and grown-up as well. It draws such into the Sunday school who are still outside. True, Children's Day is a new feature in many of our Sunday schools, but from year to year it gains in favor. It means extra work for superintendents and teachers, but such work is rightly rewarded.

The report of the Resolution Committee could not be received because of lowering clouds and a threatening thunderstorm. This caused the convention to close rather precipitately. The pouring rain in nature, however, was a vivid reminder of the fact that God in Heaven had all day poured His great spiritual blessings upon us. These, we doubt not our delegates and guests took with them, as they unceremoniously took leave and hastened homeward in the pouring rain.

One purpose of the entertaining churches was somewhat frustrated by the rain. The two picnic lunches served on the grounds noon and evening were to be the means of getting closer together and getting better acquainted by a nice social affair. The joint committee who led this matter, labored heroically under great difficulties. Every one present greatly appreciated their thorough and systematic work.

So this All-Mennonite Convention of Nebraska passed into history. It is our prayer that lasting good may have resulted for the great cause of our Lord and Master.

Franz Albrecht, Sec. pro-tem.

CORRESPONDENCE

Burrton, Kan., Mennonite Church, July 2, 1929. Greetings in Christ Jesus. Our church is able to put on record this year what she has failed to do for several years, namely that of having had a vacation Bible school. The session lasted four weeks, with five days in a week and had an enrollment of eighteen pupils. In order to foster the interest of this so essential branch of church work a program was given at the close of school on Sunday afternoon, June 30, at our annual Sunday school picnic. The program consisted mainly of samples of what the children had learned in school, songs, Bible passages and Bible stories. It was a joy to listen to the gems the children recited, a proof of what a few weeks of such a school can do for a child. The teacher was Miss Amanda Pankratz, one of our own faithful church workers.

The farmers are in the midst of harvesting. Somewhat late on account of the late frequent rains. Neither the yield nor the quality seem to be as good as last year, though no definite results are known to the writer as yet. The conditions of health are good at present. To the Giver of all good gifts belongs praise for all the rich blessings.

Katie A. Friesen (Corr.)

Buhler, Kans, July 2, 1929. Dear Readers of the Mennonite: On June 16th seven new members, 5 boys and 2 girls were accepted into our church through baptism.

Communion services were held on June 23, but owing to the heavy rain all morning, not near all the members were able to participate.

Brother John K. Regier's funeral took place at our church on Tuesday, June 25th, with interment at the Hoffnungsau cemetery. Rev. J. M. Suderman of Newton, and Rev. P. R. Voth spoke words of comfort. Closing remarks and prayer were made by Rev. Abr. Ratzlaff. Rev. A. J. Dyck read the Scripture and made the prayer at the grave. An octette rendered suitable music. (The obituary will be found among death reports.)

Our C. E. society meets regularly every three weeks, both the Junior and the Senior meet on the same evening.

The sewing society meets every second Thursday of the month with quilting every Thursday afternoon for those that find time. The meetings are held in the church basement.

Since the busy season is on our choir practices every Sunday afternoon at 4 o'clock. At present they are practicing "The Holy City"—a cantata which is to take place in Hutchinson next month. Prof. Hohman of Bethel College comes out occasionally to practice with them.

MARRIAGE

Valey-Snyder—Daniel Allen Snyder to Ella Valey, at Norton, Virginia, Rev. Jacob Snyder,* father of the groom, officiating, June 28, 1928.

CONTRIBUTIONS

RECEIVED FOR GENERAL CONFERENCE TREASURY

From Jan. 1, 1929 to July 1, 1929.

By Immanuel Menn. Ch. Los Angeles, Cal.	$18.70
By First Menn. Ch. S. S., Philadelphia, Penn.	10.43
By P. J. Schroeder, Norheim, Mont., per C. E. Krehbiel	1.00
By First Menn. Ch. S. S., Philadelphia, Penn.	7.66
By Lehigh Menn. Ch., Lehigh, Kansas	5.12
By Bergtahl Menn. Ch., Pawnee Rock, Kansas	29.33
By First Menn. Ch., Philadelphia, Penn.	8.74
By Wayland Menn. Ch., Wayland, Iowa	10.00
Total	$90.98

Gratefully acknowledged,
C. F. Claassen, Treas.

RECEIPTS OF THE EMERGENCY RELIEF COMMISSION FOR THE MONTH OF JUNE, 1929

Russia

First Menn. Ch., Reedley, Calif., $30.10; Rudolf Riesen, Newton, Kansas, $25.00; Bethel Menn. Ch., Perryton, Tex., $10.00; H. D. Voth, Escondido, Calif., $10.00; Christian Ch., Moundridge, Kansas, $78.00; Bergtal Ch., Pawnee Rock, Kans., $32.06; First Menn. Ch., Mt. Lake, Minn., $63.15; Herman Jantzen, Plymouth, Nebr., $25.00.

Germany

B. G. Regier, Newton, Kansas, $5.00; Henry Froese, Inola, Okla., $12.00.

General Fund

First Menn. Ch., Upland, Calif., $29.34; Eastern Dist. Menn. Conf. Churches $222.09; West Zion Menn., Ch., Moundridge, Kans., $29.00.

Canada

Hillsboro Menn. Ch., Hillsboro, Kans., $28.56; Brudertal Ch., Hillsboro, Kansas, $43.93; Hillsboro Menn. Ch., Hillsboro, Kansas, $22.67.

China

Sisters, First Menn. Ch., Hillsboro, Kansas, $9.50; Immanuel Menn. Ch., Los Angeles, Calif., $17.00; San Marcos, Menn. Ch., Paso Robles, Calif., $9.35; Alexanderwohl Ch., Goessel, Kans., $108.44; Bergtal Ch., Pawnee Rock, Kans., $32.06.

June 1st balance	$ 12.75
Received for	
Russia	273.31
Germany	17.00
General Fund	280.43
Canada	95.16
China	176.35
Total	$855.00
Paid out during month	855.00
July 1st Balance	Even

Gratefully acknowledged,
C. F. Claassen, Treas.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JUNE, 1929

Foreign Missions, Gen'l Treas.

Johannestal Sew. Soc., Hillsboro, Kans., $125.00; Sew. Soc., Berne, Ind., $70.00; Gnadenberg Sew. Soc., Whitewater, Kansas, $48.00; Bergtal Sew. Soc., Corn, Okla., $30.00; Menn. Girls Sewing Circle, Hillsboro, Kansas, $25.00; Sew. Soc., Halstead, Kans., $45.00; Sew. Soc., Bethel College Ch., Newton, Kans., $40.00.

Home Missions, Gen'l Treas.

Johannestal Sew. Soc., Hillsboro, Kans., $125.00; Intermediate Mission Kans., $125.00; Intermediate Mission Band, Berne, Ind., $50.00; Sew. Soc., Berne, Ind., $70.00.; Sew. Soc., Pratum, Oregon, (Portland Mission) $25.00; Sew. Soc., Halstead, Kans., $25.00; Sew. Soc., Bethel College Ch., Newton, Kans., $40.00.

China Famine Relief

Sew. Soc., Donnellson, Iowa, $10.00; Gleaners S. S. Class, Wayland, Iowa, $25.00; Bethesda Sew. Soc., Henderson, Nebr., $17.02; Sew. Soc., Inola, Okla., $25.00; North Alexanderwohl Sew. Soc., Goessel, Kans., $6.00; Mission Sew. Soc., Avon, S. D., $20.00; Ebenezer Sew. Soc., Gotebo, Okla., (E. Kuhlman) $20.24; Sew. Soc., Bethel Coll. Ch., Newton, Kansas, $20.00.

Girls' Home, Canada

Ebenezer Sew. Soc., Gotebo, Okla., $11.10; Mission Soc., Reedley, Calif., $60.00; Johannestal Sew. Soc., Hillsboro, Kans., $25.00; Sew. Soc., Halstead, Kans., $19.00; Sew. Soc., Bethel Coll. Ch., Newton, Kansas, $20.00

Hospital, India

North Star Sew. Soc., Drake, Sask., $25.00; Sister, Laird, Sask., $10.00; Sew. Soc., Inola, Okla., $25.00; Mission Sew. Soc., Avon, S. D., $20.00.

Postage and Printing Exp.

Dorcas Soc., Wayland, Iowa, $5.00; Sew. Soc., Beatrice, Nebr.. $2.00; Sew. Soc., Laird, Sask., $2.00; Sew. Soc., Pratum, Oregon, $4.30; West Zion Sew. Soc., Moundridge, Kans., $2.50; Gnadenberg Sew Soc., Whitewater, Kans., $1.00; Emanuel Sew. Soc., Los Angeles, Calif., $1.50; Sew. Soc., Halstead, Kans. $2.50.

Miscellaneous

Bethany Sew., Soc., Freeman, S. D., Evangelist, India, $40.00; Emanuel Sew. Soc., Aberdeen, Idaho, Helper, India, $30.00; Intermediate Mission Band, Berne, Ind., Orphan, India, $30.00; Mission Soc., Upland, Calif., Two Biblewomen, India, $38.00; Mission Soc., Upland, Calif., Two Orphans, India, $45.00; Mission Soc., Upland, Calif., Lepers, India, $15.00; Ebenezer Sew. Soc., Gotebo, Okla., freight on goods to India, $3.60; Salem Ladies Aid, Freeman S. D., Korba Station, India, $10.00; Sew. Soc., Halstead, Kans., clothing for India, $25.00; Sew. Soc., Halstead, Kans., Okla., Christmas, $2.50.

Total	$1,336.26

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

GREEN LANE RETREAT

The Second Annual Retreat of the Eastern District Conference was held June 21-23, at the beautiful Green Lane Camp. The place is the same one that was used last year. Last year the undertaking was something of an experiment, but the way the Retreat was carried on this year. the experiment was past and all those who came to attend the sessions came with a deep and sincere purpose. The leaders which the committee selected had much to do in making the Retreat a success. Missionary and Mrs. S. T Moyer were present and their consecrated optimism was contagious. Dean P. E. Whitmer, with his fine sense of humor and wit mingled with sound teachings on Mennonite principles, made those in his class feel the noble heritage our forefathers left us. Rev. I. R Detweiler from Goshen, Indiana was an outsider and a stranger only until he had delivered his opening message. From that time on his sound analysis and keen vision appealed to all Retreaters.

Clear thinking and open discussion was encouraged and the response proved that our young people take time to consider carefully the various problems as they present themselves. Again and again the final appeal was made to the teaching and spirit of Jesus, in trying to reach a safe and sound conclusion.

The weather was ideal, the lodging pleasant, and the meals were pronounced excellent by all Retreaters.

The following four articles give the impressions that four of those who attended received from the courses they selected.

For the Committee. **A. J. N.**

MENNONITE PRINCIPLES

It has been said that preoccupation with one's denominational history is not unlike an over zealous nationalism in encouraging intolerance. Ignorance of the great principles of one's church does not necessarily spell tolerance of other groups. I have known young people who are actually ashamed that they are Mennonites and such an attitude must be the result of ignorance of the facts. Therefore at a time when the world is coming to accept some of the principles of our church, it would be a good thing for them to learn more about the origin and merits of Mennonite doctrines.

Those who attended the Retreat at Green Lane were fortunate in having the opportunity of studying **Mennonite Principles** in a course given by Dean Whitmer of Witmarsum Seminary. He emphasized the following points:

1. Baptism

To a Mennonite this ceremony only accompanies the confession of belief and is therefore known as "believers' baptism." If we observe believers' baptism then it should naturally follow that the church membership must be a consecrated and sainted one. This idea of believer's baptism was first discussed and put into practice at Zurich, Switzerland.

2. The Mennonite attitude toward war

Our forefathers refused to bear arms because they believed Christ was utterly opposed to war. That this idea should have grown up among a small group of peasants in the midst of a militant world was doubtless due to the fact that they read the New Testament in the vernacular and interpreted it for themselves They came to a conclusion over 400 years ago which the world today is slowly reaching. They decided that Christ and war are absolutely incompatible.

3. The Lord's Supper

To a Mennonite the words "This do in remembrance of me" means just what it says. The Lord's Supper is a memorial. We observe it to keep fresh in our memories Christ's personality and his great sacrifice. We do not observe it as a sacrament in the sense of the bread and wine becoming a sort of mystical talisman.

4. The Simple Life

In an age of church hierarchies and privileged social classes with their rigid barriers of class distinctions, our forefathers hit upon the belief that each individual might have direct relations with his God without the customary intermediaries of priest and bishop, and that a life of candor, honesty and sincerity was to be chosen rather than the artificialities of the social life of the time.

The heart of this great principle has become obscured by a custom which was originally among early Mennonites merely a protest against the artificialities of the times, but which now has come to mean for many Mennonites and non-Mennonites the one distinguishing feature of our faith, namely, the garb.

5. Judicial Oaths

When one's life is built upon candor, honesty, and sincerity, one's word is sufficient. It is not necessary to call on God to witness to the truth of one's statements.

6. The Mennonite attitude toward holding public office

The early Mennonites were opposed to holding public office because at that time many petty offenses were punishable by death and they felt it was un-Christian to enforce laws which called for such drastic punishments. Today times have changed. In our democratic form of government even with all its faults a Mennonite need no longer hesitate to take part in the affairs of his government. He should rather welcome the opportunity to make his influence for good, felt.

The qualities which make our church doctrines unusual, as church doctrines go, is their simplicity and their rationalism. Any scientist can accept our explanation of baptism or the Lord's supper without any difficulty.

Our knowledge of the doctrines of our church should not make us any less charitable toward other groups who differ from us nor should it stand in the way of the efforts which are being made to bring about the establishment of one great Christian church in this country. The coming of such a church is inevitable and when it does, may we Mennonites have become unified sufficiently to present ourselves as a body, to this great church.

Helen M. Beidler
109 S. 13th St. Allentown, Pa

BIBLE STUDY COURSE

The text book used by Missionary S. T. Moyer in his course was the Bible and particularly the first five Books of the Old Testament. Mr. Moyer gave to the class a brief, but suggestive outline of these books. The clearness with which he presented the books in outline, made these books much clearer and more meaningful for everyone. The outline was presented in such a way that the members of the class can develop it further by study.

Special emphasis was given to the development of the nation of the Israelites, Moses, Aaron and their conception of God. Mr. Moyer showed us that by taking the life of one man and studying it through a person can get a much more complete idea of this man's life and work. In studying the first five Books of the Bible, one ought always to keep in mind the time, place, incident and the result of the event.

In the class emphasis was placed on the accomplishments of Moses as compared to Paul and other great leaders.

The course showed to the members of the class the present-day value of the early events as treated in these books. The children of Israel experienced certain things and events which every nation and people have to encounter. The course was practical, stimulating and helpful to all.

Paul R. Shelly
Pennsburg, Pa.

REPORT ON CHRISTIAN MISSIONS

Mrs. S. T. Moyer

Eastern District Retreat. Green Lane, Pa. What can we in America do to help Christian missions abroad?

We can use our influence to make America what a Christian nation should be because the missionaries often have to face that argument.

Second, create an interest in missions especially among the children. Help them to give little mission plays and pageants. Another way is to have a mission museum. Collect things from the different countries where mission work is carried on. When you send a mission box, ask for some little thing in return. In most cases the native Christians will be glad to send something to show their appreciation and the people at home will become more interested.

Finally let us remember to support missions and live for Christ and what he stands for.

Elsie Rosenberger,
Quakertown, Pa.

THE SPIRIT OF THE RETREAT

With the dawn of a new era of progress both spiritually and materially we, as an educated nation, will be confronted with the greatest problems along the lines of religion that any nation on the face of the earth has ever witnessed.

Among the most important

(Continued on page 5)

THE CHRISTIAN EXPONENT "CHAT"

YOUNG PEOPLE'S RETREATS

At this writing we are beginning the Young People's Retreat at Bluffton. The registration is not as large as in previous years although a good spirit is being manifested and the final results may be just as great. Hugh Black once told us in class that no group is too small for good religious teachings, that teachers with small Sunday School classes should not be discouraged but should remember rather that Jesus himself had a class of only twelve and that some of his profoundest teachings were given in the first instance in the presence of single individuals. Large numbers as a rule are inspiring but for the purpose of a successful retreat they are not absolutely necessary.

At this moment the registration stands around thirty whereas in former years it was triple that number. Doubtless more are coming and by Sunday the usual number may be here. It may be that the recent Retreats which were held in Illinois and in Pennsylvania have affected our attendance and possibly the Retreat being held this year so near to the end of the school year has something to do with it. The group at any rate is smaller in number though on the whole more mature and apparently all of them are here for a serious purpose.

SUCCESSFUL RETREATS

And this leads to a word regarding the elements that make for a successful Retreat. They are three.

First, a capable leadership. The purpose of a Retreat is to provide an opportunity for young people to face seriously their life problems. A Retreat should help them to see more clearly their right relation to God and their fellowmen, to discover their own possibilities, and to find their place of service. The leaders should therefore be those of wide experience in active service, with an understanding of youth and a sympathy for the problems of youth. The leaders should be capable of rendering genuine help to every Retreater.

Second, seriousness of purpose. Young people should understand that a Retreat is not an outing or a picnic or a vacation in the ordinary sense of the word. They should think of a Retreat as a place of quiet, of meditation and devotion, of fellowship with kindred spirits, of communion with God. In school we are always "so busy", our work and our social obligations keep us under continual pressure so that there is little time for reading and thinking. Well, a Retreat should be a time of getting away from the practical grind of things, a getting up into the mountain top in order to enlarge the horizon of life's boundaries.

Third, a proper environment. The best place for a Retreat is literally a mountain top, or by the side of a lake, or in an unfrequented grove. It should be away from the bustle and the noise of things. It is not difficult to understand why Jesus withdrew himself upon many occasions from the crowds and from the streets of Jerusalem, in order to spend some time on the mountain alone with God. The busier we are, the greater is the need for moments of quietness and aloofness. If Jesus needed that, how much more do we!

In my opinion we are in danger of saying "Retreat" when we really mean something else. A mass meeting is not a Retreat. Two days of Bible lectures in no sense constitute a Retreat.

WHAT OF THE FUTURE?

There are many suggestions being given for the future of our Retreats. It can do no harm to give mine. For the coming year I would like to see a ten-day Retreat planned for all Mennonites east of the Mississippi. The place should be a secluded spot somewhere by a lake. A young people's secretary should be appointed and supported by the young people of the various churches to visit all the churches in the interest of the Retreat, to head the publicity of the same, and to arrange with the help of others, the whole program. Unified courses of instruction should be arranged so that those attending in successive years will always find something new. Out of this should grow a spirit of fellowship and interest among all of our young people, and possibly some project could be undertaken which would enlist their common support. It is certain in my mind that our Retreats will not serve their highest purpose in the future if they are allowed to become too sectional. I am convinced also that nothing very big can be accomplished along this line unless someone will be in position to give a great deal of time to it. A casual announcement made by the ministers of the various churches is not sufficient. An immense amount of correspondence, some travel, and a good deal of personal interview is necessary on the part of someone if our young people's activities are to be effectively organized. It is probably not out of order to suggest here that a young people's paper could do much in this direction. I for one hope that the Publication Board will provide for one.

EVANGELISM

Dr. J. H. Langenwalter is conducting the Open Forum at the Bluffton Retreat on the subject of Evangelism. During the two sessions which we have had he has given us a good introduction to the subject and raised a good many questions which have set his listeners to thinking. We are eagerly anticipating the discussions which are still to come.

It is evident that the subject is larger than is generally supposed. It is evident also that so far as the subject relates to the winning of people for the church, that a new type of evangelism is here. We used to think that a program of evangelism in the church required the services of a special evangelist who by his oratory and special power of appeal and sometimes by his ability to tell clever things or to turn somersaults on the platform could attract the crowds. We thought of an evangelistic meeting as a time of emotional excitement, of large crowds, of lusty singing of gospel tunes. A newer and quieter type of evangelism is here. It is personal evangelism. The work is done not by a professional evangelist, but by pastor and laymen and women. There is very little noise. Special tents are not needed. The method is the going from house to house and presenting in a heart to heart way the claims of the gospel. It relies for success not upon the ability of a public speaker to play upon the crowd but upon the conviction of individuals and a real passion for people. Both methods have their place but it seems that the latter is more effective in our day and it conforms more nearly to the New Testament method of winning others to an allegiance to Christ.

CELEBRATING THE FOURTH

I am writing this column on July Fourth. One hundred and fifty three years ago the nation was born which event is being celebrated today. The highway is full of automobiles speeding along to various places of celebration. Baseball games, picnics, festivals, races, parades, band concerts, and the like, are all attracting their share of the crowd. In one of the churches in the community is also a religious program. For twelve consecutive years except one an all day mission program was held at this church on July Fourth. I attended the session of the forenoone and was agreeably surprised to find the house nearly full of people. There are no doubt many legitimate ways of spending this national holiday but it seems to me to be particularly appropriate that the church uses the day for religious purposes and provides for a program of inspiration and fellowship. The fact that the attendance is good in spite of a multitude of other attractions which compete for the crowd and in spite also of hay making and wheat harvest being in full swing, shows that there are many people who will choose the best things if they are given the opportunity.

I have been especially interested in this Mission Program because I myself originated the idea in 1916 so far as this particular church was concerned and for five years after that was largely responsible for the programs. It is always a source of pleasure to see an idea make its way and result in a permanent contribution to the life of the community. It has given people an opportunity to spend the day together in a helpful manner. If the subject of missions is not strictly in keeping with the events which the day commemorates, it can truthfully be said that a religious gathering of any kind more nearly reflects the spirit of '76, its seriousness of purpose, its devotion and self-sacrifice, than most Fourth of July celebrations. The shooting of firecrackers with its attendant dangers and annual loss of life and limb, to say nothing of the noise and disturbance that it creates, is ill designed to foster anything like real patriotism. Most present day celebrating imitates only the noise of the Revolution which as a matter of fact was only incidental and wholly unavoidable in the fight for liberty.

TWO QUESTIONS

Have past wars been wrong? Will a patriotic citizen refuse to fight? It is good discipline for us Mennonites to face these two questions on July Fourth. Were the founders of this country wrong in declaring war upon England? Is it good citizenship for an able-bodied man to refuse to bear arms when the defense of the country demands it? For the first time in history we can answer the second question in

the affirmative and have the law of the land upon our side. The Kellogg pact commits us to the settlement of international difficulties by peaceful means and any other method of settling them is illegal. If patriotism means obedience to the laws of the land, then the pacifists are patriots and the militarists are traitors. A declaration on the part of an individual that he will refuse to go to war under any circumstances is precisely in line with the agreement into which the leading nations of the world have entered. A patriot is one who loves his country and works for the best interests of his country. The individual who places loyalty to the Prince of Peace above loyalty to any other authority is the most patriotic of all. Jesus refused to bear arms against the despoilers of his people and yet, judged by the highest standards, he was the preeminent patriot. War is one of the chief enemies of mankind and to refuse to perpetuate it is the highest type of patriotism.

The question whether the Revolutionary war was right or wrong is not easily answered. There can be no doubt in the minds of Americans that the securing of political freedom was a good thing. But the fact that this freedom was secured by war is not in itself a justification for war. The same end could conceivably have been attained by pacific means as did Canada and Australia and New Zealand.

Our Fourth of July celebrations should be a dedication to liberty without the glorification of war, and a consecration to the higher patriotism without compromising with the ideals of militarists and jingoes.

BLUFFTON CAMPUS

Everyone who was present at the Bluffton Retreat last week could not help but be impressed with the beauty of the college campus. It is unique in that a part of it is natural forest, the trees and shrubs and flowers, scores of varieties of them, being allowed to grow undisturbed as nature places them. The playground is a well kept green surrounded with trees and might well be the envy of any college in the country. The vegetation everywhere seemed to be smiling with health and gladness. But better than all this, was the general air of optimism which pervaded the campus due to the favorable reports of the progress of the Endowment campaign. It was rumored that the committee was working for the last seventy-five thousand to make Bluffton a standard college. And it is certain that the last seventy-five is easier to get than the first was. A site has been cleared and the stakes are set to locate the Musselman Library. This new building together with the endowment which the donor provided, will mean a great deal for Bluffton and will give additional reason for pride in this rapidly developing institution.

Lester Hostetler.

Sugarcreek, Ohio.

THE CENTRAL CONFERENCE RETREAT

It has been my good fortune to attend and participate in three Mennonite Young People's Retreats in the past few weeks. These retreats are so recent in origin among us Mennonites and they make such a unique and vital contribution to our young people that a brief account of them may be welcome.

June, this year, seems to be the month generally selected for these retreats. The first one, in time, was the "Second Central Conference Mennonite Young People's Retreat of Illinois", held at the Meadows, Illinois Mennonite Church, June 14-16. Meadows is a small village on the rich corn growing plains of central Illinois. All around were the great corn fields. The corn had gotten a good start and promised well for another large crop. The weather was warm but on the whole favorable. Recent rains left the roads dustless, fine, hard surfaces of nature's own construction. Many of the main highways have been concreted in recent years, making travel over the level plains easy and comfortable, a real temptation to speeders and near speeders. Over these roads came scores of automobiles bringing young men and women from all over central Illinois with a few from more distant parts of the state and Indiana. They gathered to the number of more than one hundred and fifty before the retreat proper got under way.

The program of the retreat in Illinois provided for instruction in Missions by Rev. A. M. Eash, who recently returned from an extensive tour of the mission fields in Africa. Other courses offered were Bible, by Rev. W. B. Weaver; Stewardship, by Rev. Ernest Bohn; Church Music, by Mr. Walter Yoder; and Mennonite Principles by Professor Paul E. Whitmer. In addition to these there were various inspirational and worship meetings in which all the members of the Retreat participated. Of especial value were the Sunset Meetings on the lawn of the Old Folks Home (which is located at Meadows) conducted by Rev. Emanuel Troyer of Normal, Illinois. Rev. P. P. Wedel of Moundridge, Kans., was a visitor throughout the entire time of the Retreat and rendered much appreciated service during the Sunday School and Church Service on Sunday morning.

The young people who attended the retreat were largely of the high school age. They responded well to the leadership of the Retreat and entered deeply into the spirit of the meetings. Session after session they met the challenges placed before them in an open minded way that speaks well for the future religious life and work of the Central Conference of Mennonites. A number seriously considered the call of Christ to become active Christian workers in the home and foreign fields. Some definite decisions were made which will, no doubt, bear rich fruit in the years to come. There was a candor and open-mindedness among the retreaters that greatly encouraged the leaders to expect great things from this group of young people.

On the second evening of the Retreat a peace contest was held. In this six young people participated. The selections recited were taken from the booklets provided by the Ohio Council of Churches for its "Prince of Peace Contests". This contest attracted an immense audience and made a deep impression on all that peace and not war is the method by which the world is to be brought to Christ. Substantial prizes were provided for the two who ranked highest in the contest.

This Retreat in central Illinois promises to be a permanent institution among the Mennonite young people of Illinois. We sometimes forget that every three or four years we have a new generation of young people to guide into the better things of life. The church that neglects to provide proper guidance to its young people during their formative years, does so to its own sorrow in years to come. With this clearly in mind our Mennonite churches have, in the last five years, done much to provide the proper leadership for their young people. Our churches are also placing their local and denominational challenges on the hearts of those who are about ready to dedicate their lives to some worthy service for Christ and the Church. We are confidently expecting a rich harvest from this sowing.

Paul E. Whitmer.

THE SPIRIT OF THE RETREAT

(Continued from page 3.)

will be: (1) Religious Intolerance. (2) World Peace. (3) The final uniting of Protestant and non-Protestant churches into one great church, The Church of God. The latter will be the outstanding factor in the ushering in of the millennium and establishing of, "God's Kingdom on Earth," for he says that we cannot expect the fullfilment of the New Testament until his Gospel has been preached throughout the four corners of the earth.

In order to make possible this great movement of bringing together the great masses of Christian people into one we must carry on a programme of religious training among our young people who will have to cope with these problems in coming generations, they are the nucleus for the developing of a more Christianized nation and the responsibility of guiding the destiny of this nation rests entirely within their power.

The keen foresight of the Mennonite church has given it the distinction of being among the first sects to remedy and establish the problem of training America's future leaders by providing a few days each year for the advancement and teaching of God's Word to young people by men who have studied and who are therefore amply prepared to instruct others.

This medium, the Retreat, is perhaps one of the greatest steps in developing our boys and girls who have some conception of what the true and living Christ is like then any ever offered heretofore.

In illustrating the nearness to God which the Retreater enjoys we may vividly use the example of a poet who receives all his inspirations from nature by learning to love the trees, flowers and birds of which nature consists. In the case of a Retreater it is practically the same excepting that he converses and communes with the true Christ through constant prayer and study. If, however, the poet can manage to write poetry without being a lover of nature he is not what we may call an idealist, he is merely writing for money and is called a commercial poet. The Retreater who attends a class or mass meeting with the right motives, but fails to have a clear insight into Christ even through prayer cannot rightly be called a follower or believer of Christian principles.

However, we assume that each

(Continued on page 7)

THE S. S. LESSON

July 28.

The Story of Daniel. Dan. 1:1-4, 19,20:2:17-24.

Golden Text: They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. 12:2.

Other Passages: Dan. 4:19 7:28, 8:15-18, 9:20-23, 10:19, 12:9.

Daniel was one of the earliest captives carried to Babylon and lived to a great age. He was of royal blood and was but a lad when taken into captivity. He saw not only the fall of his own country, but the fall of Babylon also and was, during all his life, in public service of some kind.

It would have seemed one of the greatest misfortunes of his life when Daniel became a captive, but it was through this experience that his greatness developed. Character grows, not on ease, but in facing hard conditions and overcoming them successfully. This was the secret of Daniel's greatness. He was not alone. He had companions who like himself went through hardships and came out of them victoriously. No doubt the fidelity of Daniel was a great inspiration to his companions in their trials.

Concerning the Book of Daniel Pierson says: "The book is in two equal parts: the first a narration; the second a revelation." The period is that of the Babylonish captivity; Nebuchadnezzar at the summit of his power, able, but arrogant and despotic. In the very centre of a pagan world-power, Jehovah visits his exiles by miracle and prophecy to show his power and comfort them by glimpses of the future. The narrative portion presents conflict between the true God and false gods in six forms: (1) Wisdom, or intellectual capacity; four Hebrew captives in competition with Chaldean sages. (2) Power to reveal divine secrets: Daniel's prayer, not only discovering interpretations, but even disclosing dreams. (3) The worship of Jehovah versus idols; the three holy children delivered even from the ordeal of fire. (4) Human versus divine sovereignty. Nebuchadnezzar's "I" succumbs to the great "I Am". (5) Sacrilege versus Retribution. Belshazzar's profane feast and the awful handwriting on the wall. (6) Lower versus higher law. The decree of reversal and Daniel taken unhurt out of the den of lions. The Apocalyptic portion of the book contains two dreams of World Empire. The times of the Messiah are exactly given. The book is full of mottoes for the young: "He would not defile himself", "An excellent spirit was in him," "He was faithful," "He believed in God," "Stand in thy lot."

The lesson presents two great tests that came into the life of Daniel. The first was a test of appetite that requires self control and a confidence in the position taken for God that might have imperiled his position and even his life. No one grows in character and in the service of God who is afraid to take a stand in the face of a terrible risk of his happiness and even his life. The fact that Daniel and his companions "purposed" shows them to have been youths of integrity. And integrity brought its reward. The second test was a trial of his faith. He believed that God would not only come to the aid of his own, but that God would answer prayer. In all of Daniel's experiences the prayer life was most conspicuous. Even the unreasonableness of a tyrant king was nothing that could thwart the faith of one who was true and whose faith could not be shaken.

We are particularly reminded that an excellent spirit was in Daniel. This excellence was not what men would approve, but something that could meet the approval of God. All of us should know that the only approval we should seek is the approval of God. Human popularity is fatal. Being right with God spells salvation. The devotion and faithfulness to his religious duties makes Daniel an outstanding example to the young He had wisdom, not the wisdom of the world, but the wisdom that God requires. He was withal a fearless man. The fear of nothing but God entered his heart. Great earthly honors, a long life and a happy conscience were his lot in life and an eternal reward his assurance.

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true,
Dare to make it known."

IN THE INTERESTS OF THE GENERAL CONFERENCE

C. E. Krehbiel, Secy.,
Newton, Kansas

3

Collections and Strangers

No. 32, 1911—Resolved, That we recommend to our congregations that if collections be taken for enterprises that are not initiated by one of our conferences, they be sent to the Emergency Relief Commission and by them forwarded to the respective treasury.

No. 33, 1911—Resolved, We recommend that the congregations do not allow any collector to collect in the congregations unless he has secured permission to do so from the officers of the respective conference.

No. 32, 1917—The question: "When only should a local minister admit another minister to his pulpit?" was answered by the following resolution: Resolved, That we extend Resolution 33 of 1911 so it will include ministers who are not known to us and desire to preach in our churches.

Vacancies

Second Question, 1902—Would it be of practical value and in harmony with our Mennonite church principles if the General Conference were to create a committee which could serve in an advisory capacity between churches without pastors and prospective young ministers; and which at the same time by its advice would make a change in the pastorate easier in such churches where the relation between the pastor and the church has become so strained that a further mutually blessed relation is improbable? This question was answered by the majority with "No". (See p. 177 Sec'y Record).

Finances

No. 38, 1914—Resolved, That it is expected that the churches provide for the payment of the current expenses of the Conference in proportion to their membership. The officers shall make the estimate.

No. 45, 1923—Resolved, That the General Conference warmly recommends to the churches the systematic lifting of collections and, to the individual members, systematic giving.

No. 30, 1923—Resolved, That we approve and endorse recommendations a), b) and d) in Dr. S. K. Mosiman's paper under Educational Program. They read: a) The raising of Bethel and Bluffton colleges to Standard colleges, with a minimum endowment of $500,000 each, and buildings and equipment amounting to a minimum of $275,000.00; b) The encouraging of Freeman college to become a Junior college with adequate support; d) Discouraging any other institution to aspire to college rank for the present. (Votes for 490; against 174) Also see No. 74, 1920 under Executive Committee.

Reports and Audits

No. 12, 1902—Resolved, That the several committees (boards) shall present plans as to how they expect to carry on their work.

No. 17, 1902—Resolved That all standing committees and boards of the General Conference are asked to publish a preliminary report with recommendations that may seem necessary before Conference meets, so that the churches may study the same and instruct their delegates accordingly.

No. 43, 12) 1908—The financial reports of the Boards, as well as the report of the Statistician should from now on be printed before opening of Conference and before their discussion be distributed among the delegates.

No. 18, 1914—Resolved, That the second recommendation of the Auditing Committee be accepted. It reads: "We also recommend that the reports of the different treasuries embody not only the cash accounts but also a full statement of all assets, real and personal, of the Conference.

No. 17, 1914—Resolved, That the first recommendation of the Auditing committee be accepted. It reads: "To faciliate the work of the Conference in the future, we recommend that Conference elect before the close of this session a committee of three which shall audit the reports of all treasuries of the Conference before opening of the next session and report its findings to Conference. The members of this committee to serve one, two, and three terms."

No. 49, 1917—Your auditing committees recommend, that in future the President of the Conference appoint one or more auditing committees three weeks before Conference meets whose members reside where the treasurer whose books and accounts are to be audited resides. Thus the books and accounts could be audited before Conference meets. Committees could then send their reports to the Secretary of the Conference. In this way the various treasurers would be spared the burden of bringing their books, papers and accounts to the place where Conference meets.

No. 84, 1920—Resolved, That we continue the plan of having the Chairman of Conference appoint one or more auditing committees to audit the treasurers' books before the Conference, as recommended by the auditing committee in 1917. That recommendation reads:

No. 57, 8), 1923—That the resolutions passed at this Conference be published immediately in our church papers and that

the entire reports, including papers, be published in pamphlet form. The minutes and reports are to appear in both languages and the papers in the language in which they were read.

Policy and Creed

No. 37, 1902—Resolved, That a committee be named to formulate a resolution which is to embody the sentiment of the Conference on Higher Criticism.

No. 38, 1902—In connection with the discussion of Missionary Petter's paper the Conference was united on the following expression: "The Conference earnestly warns against all harmful teachings of so-called Higher Criticism and all negative tendencies which question the authenticity of the Bible and endanger the faith in Jesus Christ as the Son of God."

Third Question, 1902—How shall one receive into the Mennonite church such persons who in childhood were baptized by some other church? Resolved, that as an answer to the question as to how persons who were baptized in childhood shall be received into our churches the first paragraph under "Church Regulations" page 5 and 6 of the Conference Constitution shall obtain.

No. 56, 1905—In a resolution the Northern District Conference submitted the following question to the General Conference: "What would be the advantage, if all congregations of our denomination had the same rules of discipline?" Resolved: The General Conference answers the question of the Northern District Conference by referring them to Article 6 under Church Regulations of the Constitution of the General Conference.

No. 34, 1908—The following resolution of the Pacific Conference was laid before the Conference: "Resolved, That we as the Pacific District Conference appeal to the General Conference with the request, that as soon as possible, a Church Discipline be prepared that will have the general approval of our congregations." Resolved, That the request of the Pacific District Conference be answered in so far, that we refer them to Resolution 56 of the General Conference of 1905. This resolution refers to Article 6 under Church Regulations of the Constitution, which reads: "The General Conference is not a legislative but an advisory body. Therefore no rule may be passed prejudicial to the rights and independence of the individual congregations."

No. 72, 1920—Resolved, That the Nomination committee submit the names of ten men out of which five are to be elected for the purpose of drafting a uniform confession of faith and a plan of discipline for the examination of candidates for the ministry, to be submitted for adoption at the next General Conference.

No. 48, 1923—Resolved, That we accept and adopt the report of the Committee on Unification of the Articles of Faith. (The report stated that the members of the Committee had each done the portion of the work assigned to him, but that these had not been put in coherent form. The report further expressed the willingness of the Committee to continue and finish the work, and then report to the next Conference.)

No. 49, 1923—Resolved, That the present committee (on Articles of Faith) be continued and asked to make a report of its work to the next Conference.

No. 80, 1926—Resolved, That the submitted draft of the proposed "Articles of Faith" be put into print and copies thereof supplied to the churches; the consideration of this draft shall then be taken up at the next session of Conference. (It is to be revised.)

No. 54, 1923—a) Resolved, That we, the General Conference of the Mennonite Church of North America, endorse most heartily the enforcement of the Prohibition Amendment and the Volstead Act; b) Resolved, further, That we heartily express and record our belief that said Amendment is the greatest forward step for the good of humanity, taken by our country since the Emancipation Proclamation; c) Resolved, further, That we hereby call upon Christian people in their churches and other organizations, as well as individually, to give public expression to their support of said Amendment and said Law, in order that those entrusted with the duty of enforcing them be the more firmly assured that in such enforcement they have the moral support of the Christian people of the land.

Peace

No. 20, 1905—Resolved, That Conference approves the action of its officers in authorizing Bro. S. K. Mosiman to represent this Conference at the Peace Congress held September 19th, at Lucerne, Switzerland. No. 21—Resolved, That Conference defray the expenses of our delegate to the Peace Congress at Lucerne, Switzerland.

No. 57, 19), 1923—That we continue our efforts toward an intelligent promotion of the principles of Peace as taught by Christ, and that we, therefore, declare ourselves in sympathy with the purpose of the Peace Conference which was held at Bluffton, Ohio, August 4-7, 1922, and encourage the continuation of such conferences, hoping that they may be well attended by members from our various district conferences.

No. 39, 1926—Resolved— That the Board of Education in conjunction with the Peace Committee, should prepare or cause to be prepared quarterly, if possible, a Sunday School lesson on Peace, preferably on the basis of one of the International lessons.

No. 40, 1926—Resolved, That we instruct our representatives at the Carlock Peace Convention to request that convention to ask the International Council of Religious Education to insert into each quarter a lesson on Peace.

(To be continued)

THE SPIRIT OF THE RETREAT

(Continued from Page 5)

boy and girl who attends these retreats finds it well worth his while, both socially and spiriually. It creates a spirit of love kindness, devotion and prayerfulness which predominates throughout many ages to come.

In summing up and stating a general resume of the retreat we may include four outstanding Christian policies which each retreater should carry with him for application to his or her future life. And it is my sincere hope that any boy or girl which may perchance read this article will also take these policies into mind and adopt them as a life standard.

(1) Christian Leadership
(2) Living a Christian life
(3) Helping others
(4) Working towards the unionizing of churches and world peace.

Daniel Stauffer,
Dublin, Pa.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR JUNE, 1929

Ch. Pulaski, Ia., $27.58; Bergtal Ch. Corn, Okla., $15.55; H. A. Boese, Avon, S. Dak., $10.00; Goessel Ch., Goessel, Kans., $72.00; Emergency Relief Commission, $261.10; Ch. Boyertown, Pa., $20.00; Sister Lena Mae Smith, Newton, Kans., $40.00; Ch. Arlington, Kans., $11.43; Bethel C. E. Soc., Inman, Kans., $35,00; First Ch. Halstead, Kans., $69.90; Ch. Freeman, S. Dak., $48.55; Jr. S. S., Reedley, Calif., $15.00; Bethlehem Ch., Bloomfield, Mont., $142.98; Johannestal S. S., Hillsboro, Kans., $76.52; Bethel S. S., Dolton, S. Dak., $50.00; Garden Tp. Ch., Moundridge, Kans., $54.77; Friend, Wichita, Kans., $5.00; First Ch. north of Butterfield, Minn., $45.05; Grace Ch., Pandora, O., $53.32; Mrs. Peter P. Mandl, Freeman, S. Dak., $6.50; Ch. Burrton, Kans., $7.30; Eden Ch., Moundridge, Kans., $198.20; Bethel Sew. Soc., Frazer, Mont., $169.33; Bethel College Ch., Newton, Kans., $100.00; Ch., Inman, Kans., $22.41; Pine Grove Ch., Bowmansville, Pa., $28.00; Huttertal S. S., Dolton, S. Dak., $119.00; Elisabeth Voran, Moundridge, Kans., $15.00; Ch., Aberdeen, Idaho, $37.99; Ch., Mt. Lake, Minn., $75.00; First Ch., Upland, Calif., $45.79; C. E. Soc., Lostwood, N. Dak., $62.81; Gnadenberg Ch., Whitewater, Kans., $51.35; Zoar Ch., Langham, Sask., $80.88; Zoar Ladies Aid, Langham, Sask., $130.00; Ladies Aid, Donnellson, Ia., $5.00; S. S. First Ch., Bluffton, O., $68.36; Jacob Meschberger, Calumet, Oklá., $75.00; Bethany Ch., Kingman, Kans., $15.20; Hebron Ch., Buhler, Kans., $10.19; Bethesda Ch., Henderson, Neb., $181.38; Hoffnungsau Ch., Inman, Kan., $30.53; Ch., Hillsboro, Kans., $204.27; J. P. Andreas, Beatrice, Nebr., $50.00; Ch., Butterfield, Minn., $10.80; Bethesda Ch., Marion, S. Dak., $13.00; Sichar, Herold and Bergtal Christian Endeavor Societies, Okla., $11.35; Sichar Ch., Cordell, Okla., $18.90; M. Horsch, Beatrice, Nebr., $10.00; D. J. and Mary Schmidt, Aberdeen, Idaho, $15.00; C. G. Tiahrt, Aberdeen, Idaho, $30.00; A. M. Ch., Milford, Nebr., $21.10; Friedenstal Ch., Tampa, Kans., $21.90; Brudertal S. S., Hillsboro, Kans., $64.88; Ebenezer Ch., Bluffton, O., $200.00; Ch., Deer Creek, Okla., $16.02; Bethel S. S., Wolf Point, Mont., $13.51; Gerh. Wiebe, Whitewater, Kans., $60.00; B. F. Welty, Pt. Legacy, Tacoma, Wash., $71.49; Bergtal Ch., Pawnee Rock, Kan., $28.27; Bergtal S. S. Class, Pawnee Rock, Kan., $26.57; West Swamp Ch., Quakertown, Pa., $57.99; Sunday School, West Swamp Church, Quakertown, Pennsylvania, $28.15; Catherine Roth, Quakertown, Pa., $100.00; Friend, Whitewater, Kans., $40.00; Emmaus Ch., Whitewater, Kans., $1039.50; Rosenort Ch., Laird, Sask., $116.00; P. P. Tschetter, Bridgewater, S. Dak., $30.00; First Ch., Aberdeen, Idaho, $14.40; Bethel S. S., Inman, Kans., $28.70; First Ch., Berne, Ind., $761.55; Gerh. Regier, Whitewater, Kans., $10.00; First Ch., Monroe, Wash., $22.61; E. Holbrook Ch., La Junta, Colo., $7.86; Emergency Relief Com., $200.00; Conference Trust Fund, $2000.00; Interest, 80.75; Sister Helen Entz, Newton, Kans., $20.00; Ex. Com. of Mission Soc., (Receipted by Mrs. J. G. R.), $848.50.

Total $8,882.04.

Bal. in Bank, June 1, 1929	$ 329.92
Gifts for:	
General Fund,	$7,273.07
Orphans, Teachers, etc.	750.81
China Relief	758.51
Interest	80.75
Sundries	18.90
Balance and Total Receipts	$9,211.96
Paid on	
Orders during the month	$2,917.99
Debt during the month	$5,000.00
	$7,917.99
Bal. in Bank, July 1, 1929	$1,293.97

Gratefully acknowledged,
J. G. Regier, Treasurer,
J. E. Regier, Asst. Treas.
Newton, Kans.

JOTTINGS

Rev. J. H. Langenwalter, a member of the Bethel College church and at present professor of Bible at the Friend's University, Wichita, Kan., has been chosen executive secretary of the Wichita Council of Churches.

Rev. John Thiessen, recently recently returned from India spoke last Sunday in the First Mennonite church, Bluffton, Ohio. Rev. A. M. Eash, who made an inspection trip of the African mission field gave an illustrated talk on Friday evening.

A clay model made last year by a Bluffton College senior, Dick Rempel, is to be cast in bronze. The model depicts a faithful horse standing desolate over the body of his master recently dead and far away from human habitation. Mr. Rempel, who is one of the Russian boys studying at Bluffton, makes his home in California. He expects to continue his art studies next year either in New York or Chicago.

The Men's Chorus of the Berne, Ind., church, which is a strong and popular musical organization, met recently and elected officers. It will cease activities during the vacation period. The activities of the Chorus are not confined to the Berne church alone, as it is frequently invited to give sacred concerts in nearby towns. Last Sunday the Chorus was invited to Huntington by the well known H. G. Rowe, former State Superintendent of the State Sunday School organization. The Chorus gave a half-hour program at an out-of-doors union meeting of the Huntington churches. On the evening of the previous Sunday it rendered a concert to an audience in South Whitley.

The Summer Vacation Bible School held in the First Church, Philadelphia, opened with an encouraging attendance, July 1. The first day there were 44 in attendance, the second 52 and the third 48.

The Mennonite Home for the Aged at Frederick, Penna., will hold its usual Anniversary, Saturday, September 14. The managers are expecting a large gathering and promise a program that will compare favorably with programs of former years.

The Moravians of Pennsylvania celebrated the founding of their mother church in America at Bethlehem, Pa., 187 years ago with appropriate exercises. Bethlehem was founded in December, 1741 by Moravian exiles from Bohemia and Saxony under the leadership of Bishop David Nitschmann who came to America seeking religious freedom and to preach the Gospel to the savages. The town derives its name from a Christmas Eve love feast conducted in the first house in Bethlehem, a log cabin situated on the site of the Hotel Bethlehem. The site was recently marked by the Pennsylvania Historical Commission.

Lancaster County, Pa., celebrated its Bi-centennial June 22, with elaborate ceremonies. A special edition of its daily paper included a tabloid supplement of more than 80 pages covering many subjects of interest relative to the county and state. The event is of special interest to Mennonites because the county was settled by Swiss Mennonite pioneers in 1710 and because of the large percentage of Mennonites in the population of the county. The paper contains numerous references to Mennonites and their accomplishments as well as of their churches.

Rev. N. B. Grubb, of Philadelphia, Pa., spent Sunday, June 30, with the Schwenksville congregation celebrating the 57th anniversary of his ordination to the Gospel ministry which he received at the hands of the late Bishop Moses Gottschall. The first ten years of his ministry were spent as assistant to Rev. Gottschall in the Schwenksville charge.

The Hutchinson, Kan., Mennonite church held special services June 9 when nine persons were received into church membership through baptism. At the same time 16 were received by letter. June 30 another was received through baptism. The regular communion of the Lord's Supper was celebrated when 56 participated. At a business meeting of the congregation on June 9 two deacons and two trustees were elected.

Rev. W. S. Gottschall of Freeman, S. D., celebrated his sixty-fourth birthday with a company of friends on June 23. He is the son of the late Rev. and Mrs. Moses Gottschall who for a generation was the pastor of the Schwenksville, Pa., church. His grandfather, William Gottschall, was one of the leaders in the movement that led to the establishment of the Eastern District Conference. There were ten children in the family of Moses Gottschall and Rev. Gottschall and a brother in Pennsylvania are the only survivors remaining. Rev. Gottschall was called to the ministry in his nineteenth year and has served churches in Pennsylvania, Ohio and Dakota.

The Fretz Family, one of the pioneer families of Bucks County, Pa., which holds an annual reunion will hold its usual meeting in the Deep Run, Pa., church, of which Rev. A. M. Fretz is the venerable pastor.

Rev. and Mrs. Suckau and daughter and Mr. and Mrs. O. F. Gilliom and daughter of Berne, Ind., left Berne per auto to attend the World C. E. Convention at Kansas City, July 3 to 8. Mr. Gilliom is a trustee of the national organization of Christian Endeavor. Seventeen pupils of the local Summer Bible School received diplomas at the Commencement held in the Berne church on the evening of June 28. Four pupils received certificates of graduation. The distinction between the two groups is made according to the amount of work done during their Bible School course. The diploma students are such who finished four or more grades including the eighth and ninth and attained an average of 70. The pupils who received certificates are such who finished one or more grades including the ninth. Recent visitors to the Berne church were Rev. G. T. Soldner of Souderton, Pa., and Rev. S. T. Moyer, missionary on furlough.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

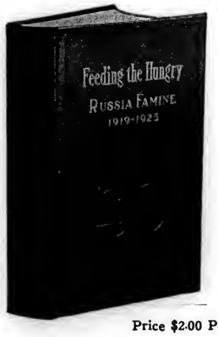
The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, JULY 18, 1929 No. 28

NOTICE OF ANNUAL CONFERENCE

For the Middle District of G. C. of Mennonites

The Annual Meeting for the Middle District of the General Conference of Mennonites will be in session at the Wayland Church, Wayland, Iowa, on Aug 14-17, 1929. The first session will begin on Wednesday evening, Aug. 14th, when the Conference sermon will be preached by the president of the conference, Rev. P. E. Whitmer; on Thursday will be Young People's Day, and on Friday and Saturday the conference work will be taken up. The aim of the program committee has been to arrange the time so that there would be no conflicts between the dates of this meeting and the General Conference, which meets at Hutchinson, Kansas, the following week. Delegates may in this way attend their own district conference and still be in time for the other meeting.

The central theme for the conference will be "That We May Know His Power", Phil. 3:10. It is the hope of the committee that this prayer of Paul may be our prayer, and that in the coming conference we shall experience his "Power" anew.

NOTES AND COMMENTS

A serious situation is arising between the Soviet government and China. The Russian owned railroad in Manchuria has been seized by the Manchuria authorities and Russian troops have been mobilized and are ready at this moment to move at a moment's notice. Dangerous as is the situation to the peace of the world it becomes complicated because Japan is alert and ready to move in its interests and what it believes to be its own protection. There is no telling how far the trouble will extend because of many nationalistic interests in the Far East. While it would seem that the United States is no party to the present misunderstandings we now know that a little flame started in an obscure corner of the earth is likely to involve many peoples and perhaps the whole world. Let us hope that our country has had enough experience during the World War to keep it from again becoming a cat's paw for the other nations in an unnecessary resort to arms.

A pest of the Japanese Beetle covering a large portion of New Jersey and Pennsylvania is the result of its entering into this country in the soil that came with a shipment of trees from the orient in 1917 or thereabout. Today millions of the bugs are destroying fruit and vegetation and even making life miserable in Philadelphia, and all the States and the National Government have done has made no impression whatever on the number of beetles. They seem to thrive on poison, their grubs go so deep into the ground that they cannot be frozen out or ploughed out and every midsummer shows an increase of the insects and the area they cover. The natural enemies that keep them in check in their own country seem to make little impression here although many have been imported. It is likely that south New Jersey and parts of Pennsylvania will in time be utterly ruined as truck and fruit producing countries. Another pest, the Mediterranean Fly, appeared to threaten the orange production in Florida and with the boll weevil, the gypsy moth and the corn borer it would seem that agriculture is going to have a more serious struggle for its life than ever before in this country. The extermination of these pests at present seems impossible and control is necessary which will cause unusual hardships to the tillers of the soil and the growers of fruit.

The people of this country are at present interested in the new issues of paper money which is considerably changed in size and design. Paper money we sometimes think to be of modern invention, but like many other up-to-date things of which we boast, China has beaten us by many centuries.

Marco Polo, returning to Venice late in the Thirteenth century from his travels in strange countries and on unknown seas, told among other wonders how the Great Cham in far Cathay caused paper money to be made from the bark of the mulberry tree, "some of the value of a small penny, tournois; and others of the value of a Venetian silver groat; others of the value of two groats, others of five." The Chinese had been making this paper money since the sixth century.

Turkey is rapidly becoming again the leading nation of the Near East and the center of ideas for the whole Moslem world. In an article written by Dr. Lee Vrooman on "The Place of Missions in the New Turkey", now appearing in the July issue of The International Review of Missions, Turkey's leadership in the Near East is imposingly summarized in the following list of outstanding accomplishments during the past seven years:

The abolition of the sultanate and the declaration of a republic.

The abolition of the caliphate and disestablishment of the Moslem church.

The abolition of mosque religious schools and a great increase of secular schools.

The dissolution of dervish orders and seizure of their property.

The nationalization of religious endowments.

The abolition of the fez and adoption of hats.

The dropping of the Hegira calendar and institution of the Gregorian calendar.

The replacing of the old Arabic numerals by European numerals.

The drawing up of three codes in place of Moslem Sheriate law, based respectively on the Swiss code, the German commercial code and the Italian penal code.

The abolition by law of polygamy.

The entire reconstruction of the school system, co-education being introduced.

The promotion of sports, such as football.

The teaching of western music in place of the old eastern music.

The fostering of agriculture; the undertaking by the state of a great program of railway building; the creation of a state-subsidized merchant marine; the building of new factories with government aid.

The dropping from the constitution of the statement that Islam is the religion of Turkey.

The substitution of Latin letters for the old Arabic alphabet.

The introduction of compulsory adult education to abolish illiteracy.

The present opposition to religious teaching in mission institutions arises, according to Dr. Vrooman's article, out of a number of causes, chief of which is the feeling that a new religion would denationalize the masses. It is only yesterday that to become a Moslem in Anatolia was to become a Turk. In Protestant Christianity the Turks see Anglo-Saxon culture, and if their children adopt it they fear their becoming little Anglo-Saxons. This fear of denationalizing is bound to pass because it is not founded on fact. Protestant Christianity with its ideas of democratic decentralization does not tie anyone up with any foreign culture in a way that harms the local culture, and the Turks are learning that by observation. The part that Christian leaders are playing in national movements in India and China, too, is bound to have its weight. Furthermore, the leaders in Angora are doing all they can to separate the ideas of nationality and religion. It is only during this past year that the statement that Islam was the national religion was struck from the constitution. Any Turk eighteen or more years of age is legally quite free to change his religion. The old feeling that a Turk lost his racial connections if he was aided by the ideals of Jesus is losing ground. On the contrary, the idea is gaining ground among some thoughtful people that Europe and America have had a great gift in the life of Christ, and that Turkey has been the loser because of historical accidents have barred His influence from Turkish culture. Some day a Turk will say to his people: "As Tolstoy, impelled by the love of Christ, did great service to Russia, though excommunicated by the Orthodox Church, so I, impelled by the love of Christ, will do much for my mother land, even though the Islamic church will have none of me." Then the idea of the indivisibilty of nationality and religion will be ended.

A very influential and representative conference of missionaries and Indian Christians engaged in Higher Education of Men and Boys held at Agra, with Dr. Mott and Mr. Paton present, has unanimously asked for the appointment of a Commission by the Conferences in North America and Great Britain and the International Missionary Council, to make recommendations on the future policy to be followed regarding missionary colleges in India, particularly having in mind the need for greater cooperation and concentration. This proposal has been influentially supported by leading missions, missionary colleges and Christian Councils in different parts of India, and will be before the American and British Conferences first, at the request of the Indian Council, and then before the International Missionary Council Committee.

In a statistical table recently prepared in the offices of the International Missionary Council, the aggregate annual income of foreign missionary societies in different countries reveals a total of sixty millions of dollars spent annually on foreign missions around the world. The churches of the United States and Canada lead with an annual expenditure of thirty-five millions. Great Britain spends eleven millions each year while the Protestant churches of Germany, Norway and Sweden each average slightly over a million. The Protestant churches of South Africa are giving on an average of half a million annually to the extension of the Christian faith in the hinterlands of that great continent.

GRATEFULLY LOOKING BACK 50 YEARS

"Remember that thou magnify His work." (Job 36:24). This year is the 50th anniversary of the mission work of our General Conference. For such an occasion we would like to meet with and hear the "fathers" of this work, those who successively stood at the helm and such of the workers who have laid down their work to go "der Eine da, der Andere dort in die ew'ge Heimat fort, ungefragt ob Die oder Der uns nicht noch nuetzlich waer".

Our mind turns back to the years gone by and we bless the men like Father Krehbiel, Shelly, Showalter, the "Ohms" Balzer, Claassen, Richert and Harder and him who recently followed them to heaven, Dr. S. S. Haury. And with them the many other men and women of faith and prayer in our home churches and on the mission field, who made the mission work possible are no more with us. We would call them to tell us of their rich experiences could they answer us, for they are now nearer to God than to us.

Four years ago at this time (June) in late evening I sat with a large crowd on the open ground, not far from the Custer battle field here in Montana. It was the end of the anniversary of the fatal day. The 7th Cavalry, to which General Custer had belonged was present. After the last strain of their military band a great silence followed, then from a distance the cornet sounded calling the missing troopers: No answer came from the graves on the hill. A last peal broke into the night but no human voice could call back the men who fifty years before had fallen the prey of Indian murderous warfare. But out of the night and silence sounded gently and solemnly the hymn, "Nearer My God to Thee" played by the band, voicing the hope and prayer of many hearts.

O how far surer are we of our mission men and women who are no more with us on earth, that they are nearer to God. Not alone them do we remember but also the many Indians who were objects of our mission work and who too have passed away: not a few had been affected by the Gospel and to some extent turned away from heathenism, however without openly confessing Christ. Others, some of them like Madwolf, Lonewolf and Goodbear, leaders of their tribe in Oklahoma, had acknowledged Jesus as their Savior and have since been called to the home above.

In Montana we remember especially two Cheyenne Christians who stood out among their people, namely Vohokas and Voxzeta (Anna). How we have missed and still miss the two as Christian brother and sister and so faithful helpers in our work!

It was several years before any of our Montana stations were started that I met Vohokas for the first time here in Lame Deer. It is now 28 years ago that Vohokas, the then heathen chief told me that he wanted the Northern Cheyenne to hear the Gospel in their own language and pleaded for missionary work among them. He became not a Christian until some twelve years ago, but God used him to call our mission to Montana. Once a Christian, his whole life was changed and no one knew better of this change than his co-chiefs and tribesmen, for they at once used every possible means to have him join again the old "doings". But neither bribes nor flattery, nor jibes, ostracism and persecutions ever shook the man from his Christian stand. He was near his 60th year when he painstakingly and gladly learned to read the Word of God in Cheyenne. But God chose to call him home, just when he seemed so indispensable to our work and the little Cheyenne church here.

And what shall I say of Anna, a similar soul, a fine woman and mother whose noble Christian spirit and life was an inspiration to Christians and heathen, Indians and Whites? As efficient as she had become as helper in the printing of the Word, as indispensable as she seemed in our growing Cheyenne Christian flock she too was called away by the Master and now her faith has become sight.

Our cornet call for an anniversary of the fifty years' mission work remains unanswered by the ones mentioned above, but we who were connected with them in this work remember them with joy, and we praise God for what He did for and through them. They are nearer to Him and have a better Jubilee.

I was not a witness of the mission work as it started 50 years ago, my dear wife and I entering it twelve years afterward. But together with others we saw the many evidences of God's grace and saving power as manifested in this half century of mission work. It was 38 years ago that it was deemed important for the Gospel to be brought to the Cheyenne in their camps and homes. In those days the Indians dwelt more in compact bodies and I remember having counted over 300 tepees in the vicinity of Cantonment, Okla., for then the Cheyenne did not have permanent camps and many who now live along the South Canadian and Washita rivers would be found along the North Canadian river. So in the first years it was a very fluctuating Cheyenne population with which we came in contact and to which the Gospel began to be preached. As the Indians gradually settled as far as 20 miles above Cantonment we visited them regularly and established services in Fonda long before there was a chapel there. Less regularly could we visit the distant camps up and down the South Canadian and Washita rivers, but they were all visited in turns from Cantonment until mission stations were established among them.

The first chapel among the Cheyenne in Cantonment was a tent in which we lived for eight months after the mission school building had burned down. As the Indians become more interested in hearing the Word of God they asked for a chapel, offering to donate the hauling of the lumber (from 55 miles away) and also some other work.

But the work required more besides all that was undertaken. The Cheyenne language was absolutely indispensable as a vehicle for the Word of God to the Indians. As this language had never been put to writing its sounds had to be studied, much linguistic material gathered, then sifted, set into a grammatical structure and collected in a dictionary form before any serious attempt at Bible translations could be undertaken. This could not be the work of but a few months, but many years. Today the Cheyenne missionaries have important portions of the Old Testament, a few of the Epistles, the Four Gospels printed besides the Pilgrim's Progress and 53 Cheyenne hymns. The book of the Acts has been ready for print since last April and we hope to have in some two years the whole New Testament in the Cheyenne print.

This Gospel of Christ as brought to the Cheyenne by our missionaries on the divers stations in Oklahoma and Montana is the small seed of God's kingdom growing up into a tree. It is also permeating the whole tribe as the power of God working unseen and uncontrolled by men. Today the Cheyenne won for Christ through His Gospel form 20 per cent. of the whole tribe.

We are apt to think that the missionary work among Indians has been long and of less success than among other heathen nations. Let us keep in mind that mission work has been carried on in India and China for over a hundred years, that both Hindoos and Chinese have had the Word of God in their language for more than a century. If the

(Continued on Page 3.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

When the General Conference represented but a few congregations and but several dozen persons comprised the representation it was a simple matter for the rural church entertaining the conference to take care of the guests. Though the men who composed that body in those days were men of unusual vision we doubt if they ever had an idea of what it would mean to a community to have the Conference in its midst sixty or seventy years after their time. The territory covered by the conference is large and the many delegates coming and going will spend a young fortune in railroad fares. Perhaps the transportation of a single Conference today would represent in money more than the entire budget of several conferences of the past. In the old days, the Pennsylvania Germans and the Germans of the West had little need of resorting to the use of the English language, now it happens that German only survives as a courtesy shown to the few aged who might happen to find the use of the tongue of our country difficult. With distance, transportation and language factors in the Conference proceedings comes the matter of Conference guests meeting the problem of their entertainment themselves. Should Conference continue to live and grow the chances are that no one congregation or group of congregations will again be able to assume the responsibility of entertaining all the guests. Other denominations have gone through the same experiences and now find it to the satisfaction of everyone to permit the representatives to finance their own entertainment. Times have changed and no doubt no conference of the future would expect free hospitality. All this, however, does not mean that the hospitality of our people has gone into decline. It only means that other ways have been found to show it.

Another matter that is changing in the Conference. Times ago representatives acted as proxies for congregations not personally represented. These proxies seldom, if ever came, with instructions from the congregations they represented. It simply meant that the delegate voted as he was personally inclined. To continue doing this will spell confusion and misunderstanding. The representative of a church, particularly if it is one of which he is not a member. should represent the attitude of the congregation that has designated him its delegate. It is is particularly important at this session, when matters of great importance will be acted upon, that the delegates represent the attitude of the congregations they represent rather than their own feelings and this can only be done as they have definite instructions. It must always be kept in mind that Conference is a body of affiliated churches and not a body of individuals.

One of the things of which Mennonites are proud of is the fact that the first work on the science of teaching in America was written by the famous Mennonite schoolmaster, Christopher Dock, of Germantown and Skippack. Dock's methods were unique and compare favorably with the many good productions on the subject of a later period. Some years ago, persons interested in keeping fresh his memory, erected a granite marker over his grave in the Lower Skippack Mennonite Burial Grounds. On that occasion the Governor of Pennsylvania, Martin Brumbaugh, and ex-Governor S. W. Pennypacker were present and and made addresses, both of these men being of Mennonite descent.

As Dock was closely associated with Germantown and, since his work was printed in Germantown, it might be a proper thing to erect a memorial in the building in the form of a tablet so that the many visitors to this historic shrine would be visibly reminded of Dock and his work. Dock having been a school master and many of our people having chosen the same profession for their life vocation, it might be a graceful thing on the part of those of our membership who are in the teaching profession if they were to take it upon themselves to arrange for such a memorial. Naturally, it should be a very simple affair that would reflect the simplicity of both Dock and the Mennonite people generally. Perhaps some of our people engaged in teaching may agree with us in this suggestion. If they do, the editor will be glad to hear from them.

GRATEFULLY LOOKING BACK 50 YEARS

(Continued from Page 2)

results are the same as among the Cheyenne China should have 80 and India 60 **millions** Christians! Let us also remember that the Chinese and Hindoos have had a civilization of **several thousand** years while our Cheyenne were still wild and held scalp dances 35 years ago. Yea, I saw here in Montana 28 years ago a freshly taken Indian scalp. The Cheyenne have just recently been given the first printed parts of the Bible in their language.

The Cheyenne church is younger than 50 years, but as young as it is, or may be because of its youth, has undergone many storms and been buffetted oftentimes by Satan and his satellites. And now it is confronted here in Montana by the Romish mission which leaves no stones—mostly bad ones—unturned to hinder the growth of our mission work. It is now not only the medicine men but also the Romish monks who relentlessly oppose our proclamation of the Gospel to the Indians.

But never mind the din of battle and lies of Satan, the clarion of God is heard by the lost ones and from among the Cheyenne He gathers a Christian Cheyenne flock growing not only in number but in spiritual life and strength. When the trumpet of God's great Jubilee shall sound, then together with other tribes and nations the redeemed Cheyenne shall stand before the Throne, as fruit of the precious seed sown by the medium of our mission work and ripened by the power of the Spirit to the glory of Christ our Redeemer. **Remember that thou magnify His work.**

Rodolphe Petter.

Lame Deer, Mont., June 25, 1929.

TOWARD PEACEFUL SOLUTIONS

Reports that the new English government intends to accept compulsory jurisdiction of the World Court for certain types of disputes serves to emphasize the enormous advance in methods of peaceful settlement of international quarrels during the past decade.

With England's decision, forty-five nations will have agreed to submit to the World Court automatically disputes concerning:

1. The interpretation of a treaty.

2. Any question of international law.

3. The existence of any fact which, if established, would constitute a violation of an international obligation.

4. The nature and extent of information to be made for the violation of an international obligation.

When Elihu Root and the United States delegation were urging the Second Hague Conference to improve the Hague Court of Arbitration, they advocated provision for submitting such disputes automatically to an international tribunal. Such an arrangement would reduce delay in settling disputes, and avoid opportunities for further disagreement between nations involved in such disputes. The nations were not ready then for such a proposal.

In 1920, Elihu Root, at the conference which prepared the plan of the World Court, proposed that such disputes should be submitted automatically to the World Court. This proposal was modified. Instead of providing that all such disputes should be automatically submited to the World Court, it was agreed that nations that wished to should have the opportunity of declaring that such disputes between them and other nations who had similarly expressed their willingness should be submitted automatically to the court. Some forty-four nations have now intimated their willingness to submit such questions to the court. Of these, Germany is the only large nation which has ratified the arrangement, although France has declared her willingness to do so under certain conditions.

If England succeeds in ratifying the arrangement, it will be very much easier for other big nations to do so, and the world will have taken a tremendous step forward. Practically speaking, all international quarrels that can be settled by judicial settlement will then be submitted to an impartial court, and the likelihood of war will be greatly reduced.

Dr. J. E. Hartzler, president of Witmarsum Seminary, has been engaged to preach at the Pitman Grove, N. J., camp meeting, July 30 to Aug. 2. Pitman Grove is one of the largest Methodist camp meetings in the East. It is located sixteen miles southeast of Philadelphia and can be easily reached from Philadelphia by various forms of transportation. This will give the many friends of the doctor, living in and around the city, an excellent opportunity to hear him.

WHAT SHALL I DO WITH JESUS IN SCHOOL?

By Florence Waltner, Odessa, Washington

(Read at the S. S. and C. E. Convention, Ruff, Washington, June 9, 1929.)

This is a problem that in one form or another confronts every pupil and teacher—one that permits no evasion, but instead demands the individual's own solution.

First: Is Jesus essential to my school life? If the purpose of school is to prepare us for life, how can this preparation be complete without Jesus? It is evident that training without the principles of Jesus kept in mind will tend to maim the individual spiritually, and, "What shall a man give in exchange for his soul?" Mark 8:37. Furthermore, the graduates of our institutions of learning today, will be the leaders of tomorrow. How can they meet the specific situations of life without Christ and be successful (using God's standard of success) if the principles of Jesus have been ignored in their preparation? Moreover, in school we are not merely preparing for the future, but are actually living now, not getting ready for later duties, but doing our duty now in the very act of living and learning. The Christian way of life is not for grownups alone, but for all, children, youth, maturity, and Jesus is essential each step of the way. How essential? Let us stop a moment to consider the various phases of school-life.

First, we have the small child in its first venture to cope with a hitherto unknown world—school—eager to learn, imitative, with a plastic mind and a living soul. What teacher hasn't felt the mammoth responsibility — the possibilities that lie hidden in those little lives, waiting there day by day to be led, moulded and directed! What a great opportunity for the teacher early to inculcate the Jesus way in the child mind. On the other hand what havoc a careless act or indifference on the part of the teacher will play on the spiritual growth of a child. Can you afford to let Jesus out of it?

As the child becomes older he begins to reason for himself. He observes conditions more closely. He forms opinions of his associates and of his teacher. His problems are perhaps of a different nature from the problems older persons meet in the great world, but they are not different in principle. What heartaches, disappointments and loneliness are experienced in the life of the growing child, as he learns to adapt himself to society? Indeed, his need for Divine guidance is great in order to help understand himself and the complexities of life.

Jesus is essential to the high school and college students because this is a period of character building. Temptations are greater and pitfalls more numerous. Here the student must learn to master himself and his subjects. He is called upon to make decisions and take a definite stand on issues. This is a concrete example. A young girl about to enter college was confronted with these questions. What shall I do about dancing and sororities in college? Yes, students are called upon to make decisions.

Recently a young man stated that college had so upset his Theology he was virtually stranded and not until he had had a Bible course in a seminary had he regained faith in God. "He lacked the background of Christian home training," some will say. However, this was not the case. Others may say that young people's faith in religion must be very weak if it can be shattered by university professors. The reply is, what about the professors themselves, what has destroyed their faith? Are they supposed to be spiritual weaklings and imbeciles? A young student naturally looks upon his professors as men and women of learning. If they were not they would not have been called to professorships in a great academic institution. Consequently the student is influenced, often unconsciously, by the authoritativeness of the professors regarding many matters, religion included. Is it such a great wonder that students lose the Jesus way in college when there are so many forces at work that tend to draw the student away from it? College is meant to help develop those desirable qualities that go toward creating splendid men and women and a well rounded out life, and the pattern again must be a strict adherence to the life of Jesus. Then if Jesus is a necessity in my entire school life let us take up the next point of our discussion, namely:

What is the "Jesus Way" for the student? How will the principles of Jesus affect our attitude in the classroom? The first thing that comes to my mind is a high purpose. Christ had a high purpose and he expects his followers to have a purpose in life. How futile it is to acquire knowledge if there is no purpose behind it. It is not unlike "a ship without a rudder," as the old saying goes, drifting here and there, accomplishing no good whatever. But one a student has a high purpose then there is interest, desire to get ahead, a yearning to do the best, and a spirit of progressiveness that no obstacle will dampen.

Next is Christ's standard for work which is putting our whole strength into the tasks given us. There is no bluffing, no shirking no cheating, or lying, but honest labor. What a contrast to the student who will use any means to "get by!" If we are sincere in our efforts to gain knowledge we forget to fret and whine, or grumble about our instructors—in fact that seems all some students come to school for.

The next characteristic is mastery. If you have a high goal and are working for it with your whole heart, stay with it until you have mastered it. Christ was master of himself and of his subject. Likewise we must be in order to be successful.

Another Christ-like quality is a pure and prayerful heart and last, but not least, we must make Jesus our ideal. In so doing we will become ideal students.

What are some of the characteristics of an ideal student? He must possess obedience, loyalty unselfishness, cheerfulness, courteousness, diligence and courage to do the right thing. He must adhere to the highest laws of conduct, practice self-control, reliability and charitableness. He would aim for character, formation of right habits, clear thinking ability to express himself clearly, dependability, efficiency, humility and service. His attitude toward school and his associates would reveal him in the light of a Christian according to Matt. 5:16.

Summing it all up, we have for our acme of success a high goal, sound and thorough preparation, perseverance, a clean and prayerful heart. Thus with Christ our ideal guiding and directing us, we cannot but come out victorious in the difficulties that we encounter in life.

How can the principles of Jesus be practiced in extra-curricular activities? The standards of Christ would call for fair play in athletics, good sportsmanship in defeat, avoidance of anything that would prevent you from being at your best and accomplishing the most for the honor of your school This would of necessity exclude such things as narcotics, profanity, grouchiness, and the like.

As to the social side of school life learn to discriminate in this manner. Is this Jesus' standard for wholesome entertainment? What would he do were he in my place? "In all thy ways acknowledge him, and he will direct thy paths." Prov. III:6. Christ is willing and able to give us counsel if we but ask him. It takes courage to stand up for your convictions. It takes stamina to be ridiculed if you refuse to paticipate in the various forms of amusements that are questionable.

Be careful of your speech Slang often gives evidence of a sluggish mind—one that can't be bothered to find the right word. On the other hand, exaggeration, boasting, and the like are just as objectional.

Cultivate desirable friendship. School is an ideal place for acquiring friends who are cherished throughout your life.

Having observed the Jesus way for the student let us next consider what the Jesus way for the teacher is:

To be sure there does not seem to be much room for Jesus in our crowded school curriculum. There is too much machine like work and grading—too much of the group educational idea that we often forget we are dealing with individuals with souls. However Christ, when on earth, was interested in the individual and after all we gauge the merit of the teacher by what gets "across" to the individual. What then would be the most effective method of "putting the principles of Jesus over" to the students? In order to get any knowledge across to the student the teacher must first possess and have mastered that knowledge. Then, only, is it possible to teach another. In the same way the teacher must himself live Christ's way if he wishes to radiate it to others.

To my mind comes the vision of just such a teacher as I look backward across my own school-life. She possesed gentleness of spirit, understanding, firmness of character and poise that no cares of the day could ruffle. Her's was a beautiful life—the ideal teacher—and through the years her influence is still going out, making other lives more beautiful. What is the secret? The Bible, her daily guide, could be found in her desk and she was a living example of its precepts.

So often students' lives are filled with loneliness and troubles that no one seems to understand. They are often in need of sympathy and help. How are you going to reach them? Dr. Phillips of Denver University in a recent meeting of educators stated these three ways to win the confidence of boys and girls:

"First, make them feel that no matter what they have done you think no less of them. Then make them feel that you are in sympathy with them and want to help them solve their problems. Third, make them understand that what they tell you is a sacred trust and that it will go no further. Then they will confide in you and open their hearts and you will be able to help them."

Furthermore, we might add, intercessory prayer, for who can understand the human heart and give counsel like the great teacher who trod in Galilee. There may be no set rule to follow, but of one thing we can be assured if you give the students your best they will respond with all that is high, fine, and noble in their lives.

In conclusion, does it pay to take the "Jesus Way" in school?

A business man who enters new enterprises, or continues in the old, asks himself this question. Does it pay? or What do I get out of it? In the same way the mentally wide awake student or teacher has a right to demand whether or not the Jesus way in school is a paying proposition.

The most convincing argument we can find is Christ's own statement, regarding those who forsake anything to follow Him—"they shall receive an hundred fold, and shall inherit everlasting life." Matt. 19:29.

Does it pay? Oh, yes, it pays. What greater offer is possible? What reward more appealing?

Regardless of whether you are a student or a teacher your influence is going out daily. For whom does it register? Again, there comes the personal challenge, What shall I do then with Jesus?

MENNONITES IN SOUTH RUSSIA THREATENED AGAIN BY PERSECUTION

Famine Also Threatens—Winter Wheat Reported Destroyed by Severe Frosts

Within the last few weeks reports from the Mennonite settlements of South Russia indicate that a new reign of terror coupled with prospects of famine are working havoc among the Mennonites of South Russia. These reports also indicate that unless there are marked changes for the better, suffering will be more acute than at any time since the famine immediately following the World War.

Russia, in common with the rest of Europe, suffers greatly from the severe weather conditions which prevailed during the past winter. The extent of the damage was not realized till spring when it was found that the winter wheat had almost entirely perished as a result of the severe frosts.

Added to this difficulty is the shortage of seed due to a system of "boycotting" by which means of extortion the government has confiscated for its own use any surplus wheat that had been held in storage for just such emergencies arising from unfavorable crop conditions. As near as can be determined, the government has picked upon all those who have 160 acres of land or over and has imposed upon them very heavy taxes to be paid immediately in money or wheat. Those who cannot pay these exorbitant taxes are "boycotted". No one may sell a boycotted person or family anything, nor is anyone allowed to speak to such persons. To enforce this boycott a heavy fine is imposed upon all who disregard these regulations.

But the most heartless procedure of all is the sudden exile which faces those who had estates of their own before the revolution broke out. The owners of these estates did not live in the villages like the rest of the farmers but on their own estates which ranged in size from a few hundred to several thousand acres. This class is to be clearly distinguished from the well-to-do class of farmers who are victims of the boycott" system Those who had landed estates before the revolution are now given from two to five days' notice to leave for Siberia. What they cannot sell or dispose of in the time allowed them is automatically confiscated by the government. When the appointed hour arrives they must leave their residence and start the long trek to Siberia. Many fail to sell their goods and have to borrow money for the journey. Heartrending farewells are witnessed as men and women often more than 70 years old have to suddenly part from the scenes and the places that have been their home since childhood. Many are never heard from again. Others are known to perish from exposure and hardships encountered on the journey.

No one knows who will be the next one to suffer for the persecution varies with the evil genius of those entrusted with the enforcement of these policies of extermination. None can foretell what new law or regulation will be passed to strike at the very roots of their existence. Communism and extermination are seemingly the only alternatives that await what is left of the once prosperous Mennonite colonies in South Russia. The present government of Soviet Russia seems to be doing all in its power to reduce all to the same level of poverty by crushing any spark of ambition that may be left in a people that made the barren steppes bloom like a garden and with much toil built up communities whose prosperity and advanced civilization were in marked contrast to that of the indolent Russian peasants who surrounded them. In short, it is a sin to be rich in Russia! No one knows where the persecution will strike next. Meanwhile the Soviet Government propaganda bureau is engaged in systematically blinding the people of the world to the real condition of poor, downtrodden Russia. At the same time the press of Russia disseminates false reports of world events. An effort is made to distort the news so that it will appear as if the whole world is gradually adopting the principles of Communism. A notable example of this utterly shameless perversion of the truth came to our attention when some months ago a friend showed us a Ukranian newspaper which made it appear as if the people of United States had elected Hoover for president and Maurer, the Communist candidate for president as Vice-president! Thus the government of Russia distorts the thinking of its unenlightened peasants and seeks to exterminate any group, such as the Mennonite, which tries to preserve its individuality.

Religious freedom is unknown in Russia. Some weeks ago the Literary Digest printed reports which would lead a person to suppose that the Soviet Government, seeing the futility of its attempts to stamp out religion through persecution had decided to change its policy and grant religious freedom. That such changes have not yet been made, and that, on the other hand, there seems to be a more intense campaign to wipe out religion, is borne out by the news from the same sources from which other items of news in this article are gleaned. Since Christmas the Mennonite churches have not been allowed to carry on the work of the Sunday School, such religious meetings for the children being absolutely prohibited. Among other restrictions, some of which have been in force for a long time, is one which makes it impossible for any teacher to follow his profession unless he is a Communist. These are a few glimpses into conditions in a country that is clamoring for recognition.—F. J. W.—Mennonite Weekly Review.

A CONFERENCE IN CHINA

Tamingfu, Hopei, China,
May 1st, 1929

Dear Bro. Richert:

Here I am at a Christian Conference in a Buddhist temple which is near Peking, and called "Wofussu". The Y. M. C. A. has arranged the rooms here they are most useful. They pay a few thousand dollars rent for 50 years use of the place. They use it for conferences and "retreats". We see the Buddhist priests go about and perform their rites and hum their weird songs, and ring the bells at certain hours.

The mission wished to be represented here and so a Chinese brother, "Ma", and myself are here to represent our mission. We have the special treat to have Dr. John R. Mott, and Dr. Ch'eng Cheng Yü with us during the entire conference which lasts from Apr. 27-May2nd. The personnel is about one-third foreign and two-thirds Chinese and on all meetings Chinese are chairmen. It is an interesting meeting, and we do get quite a bit of good material for discussion, and working out. The messages of Dr. Mott are quite full of challenges and he quotes a number of Bible verses in the course of his addresses. He means to bring men and women into action for the church, and as far as I have heard him speak these days he has been loyal to Jesus Christ. He speaks on such topics as "Holy Ground", "Leadership", "Evangelism", and "The Church of Christ in China."

There is also much discussion of Chinese leadership, the place of the missionary in the present program of the church, and the building up of an indigenous church and a church union all over China under the name "The Church of Christ in China". But as usual in America and Canada, some bodies join up while others do not, and what still is lacking is the revival for which many are praying. As much as many fear the word "revival" (and it has been misapplied and misused undoubtedly) they have the following motto before the present conference on a long streamer: "Revive the church, O Lord, and begin from me".

The spirit is very good, and it is a great experience to meet together with so many able Chinese, many of whom are spiritually-minded men and women—

(Continued on page 7

THE S. S. LESSON

August 4.

Belshazzar's Feast. Dan. 5:1-31

Golden Text: "Be not drunken with wine wherein is riot." Eph. 5:18.

In this lesson we have the story of ruin. The mighty fall when they fail to observe that restraint which reason and the law of God would impose. From a mighty empire that could cause the world to tremble the Babylonians fell an easy prey to their enemies because they, in their desire to serve their own passions and indulgences, defied God and belittled holy things. It is always true that the nation that loses the fear of God destroys itself. Cyrus, the conqueror, was an instrument in the hands of God to execute His decrees. God uses both the high and mighty and meek and lowly to carry out His purposes. Here Daniel, long forgotten, appears as the mouthpiece of God to proclaim His judgments. The whole story of Belshazzar's feast is one of drunken debauchery. He was the grandson of the mighty Nebuchadnezzar but was a weakling. Already the city has been besieged for many months, but trusting in the powerful walls of the city and the valor of the numerous armies defending and with provisions on hand for twenty years, discretion was thrown to the winds and every danger was forgotten in the riot of a profane and immoral feast. There could be no other end but ruin with such a ruler anywhere, But God sent His terrible judgment to be written on the walls of the festive hall. Terror came upon the king and his companions but it was too late. They had been weighed and found wanting. The last of the short biography of King Belshazzar says that that night he was slain. He and his companions had danced the dance of death and forever passed from the scene, except that the story of this terrible fall remains as a stern warning.

The whole story of Belshazzar is one of excesses and the result of excesses. Revelry was apparent in everything done that night. It meant that all restraint was thrown off and men became mere beasts with all the beastal doings, that reasonable creatures should avoid. There were the thousand lords. It was they who were the leaders of the people and represented the general attitude of the people. No doubt the whole nation was as bad as those attending the banquet. Had they been of a better turn of mind they would not have tolerated leaders who were so careless as to indulge in a riotous feast when the enemy was at the door. It seems that they had been so sure of their position that they did not even guard against surprises from the outside. If their leaders didn't care why should they? The responsibility of leadership always includes vigilance. It also includes an example of character and self restraint which Belshazzar and his lords lacked. In our time we sometimes ask whether there is not the same kind of a spirit existing. The world has gone crazy after amusements. Everything is often sacrificed for a good time and the good time consists in the indulgence in hurtful excesses. This spirit of a good time is as profane as was Belshazzar's. If he profaned the vessels of the Temple how many are there today who profane the Sabbath day which is one of the holiest things God instituted?

The feast was one of wine drinking. Drunkenness robs men of all sense of honor and decency. It distorts the brain, it makes the tongue to babble and it is followed in its wake with a thousand crimes. The story of Belshazzar's feast is good temperance literature for all time. While wine is mentioned here all kinds of strong drinks are as bad, if not very much worse. It is ridiculous for some to maintain as they do in our time, that the permission of the use of light wines and beer would solve the temperance problem. The fact is that such a thing would be bad enough, but it would open the door to worse. Women entered into the excitement of the feast. Not respectable ones but those given to moral looseness. Next to wine, loose relations with women is the deadliest curse of society and has been so since the beginning of time. The three curses coming together in this feast were drunkenness, profanity and looseness of morals. Nothing of true manhood or womanhood could have a chance in a crowd where such things were carried on. Daniel had been forgotten but the time came when he again would be the one to bring God's message and it was a message of judgment. It is the business of the prophet to speak for God without fear or favor and such a one was Daniel. Note that rewards from human hands meant nothing to him. It would be God who would reward, not man, because he glorified God and did his bidding.

IN THE INTERESTS OF THE GENERAL CONFERENCE

C. E. Krehbiel, Secy.,
Newton, Kansas

4

Committees

No. 58, 1905—Resolved, That the Statistician be regarded as a standing committee.

No. 51, 1917—Resolved, That the Business Committee may have one session for each program it has to prepare. (One in three years).

No. 86, 1920—Resolved, That we consider the presentation of the program by the Program (Business) Committee at the beginning of the session as the report of that committee.

Trustees and Sanatorium

No. 58b, 1923—Resolved, That the Trustees of the General Conference be and hereby are authorized to sell the Real Estate and Sanatorium belonging to the General Conference, at Alta Loma, Calif., at such a price and on such terms as they deem proper.

No. 58d, 1923—Resolved, That the Constitution (Probably "Rules"? C. E. K.) be set aside and that the Secretary of the Conference be instructed to cast the unanimous ballot for the continuation in office of the members of the Sanatorium Commission whose term expires, to continue until the sale of the property is completed.

No. 76, 1926—Resolved, That the second recommendation of the Board of Trustees be adopted. It reads: Recommended, that the Sanatorium Board be not discharged until the loans and deferred payments due the sanatorium fund have been collected and paid to the Board of Trustees agreeable with the resolution referred to above. (No. 58, 1923.)

No. 77, 1926—Resolved, To adopt recommendation No. 3 of the Board of Trustees. It reads: Recommended, that the monthly payments to the Sanatorium Board, applying to the deferred payments, be remitted to the Trustees in such larger sums as the Sanatorium Board may determine.

Foreign Mission

No. 15, 1920—Resolved, To adopt Recommendation No. 1 of the Board of Foreign Missions: "That five per cent. of this year's income, beginning April 1, 1920 be allowed for supporting the Dutch Missions in Java and Sumatra to help them through the present financial crisis."

No. 20, 1920—Resolved, To adopt Recommendation No. 7: "That such legacies that have not been assigned to some fund may be used to pay deficits from time to time as needed."

No. 15, 1923—Resolved, That we adopt Recommendation No. 4 of the Board of Foreign Missions. It reads: "We recommend the publication of a Mission paper, probably quarterly, in place of the special Mission Numbers of our church papers."

No. 16a, 1923—Resolved, That we approve the stand of the Board of Foreign Missions toward the offer of Bro. and Sr. Kuhlmann in regard to their China Mission. We recommend, however, that if the Board finds that the incoming funds permit, that they are to cooperate in the support of the Kuhlmann Mission. 16b.—Resolved, That it is the wish of the General Conference that all gifts from our Conference circles for the Kuhlmann Mission be transmitted to this Mission through our Mission Board.

No. 22, 1926—Resolved, That we accept Recommendation No. 1 of the Foreign Mission Board. It reads: Recommended, that all special gifts from now on may, in case of emergency, be used by the Board temporarily for other purposes where most needed in the work.

No. 23, 1926—Resolved, To adopt the second recommendation of the Foreign Mission Board. It reads: Recommended, that during times of financial stringency all regular furloughs that are not very urgent may be postponed.

No. 24, 1926—Resolved, That the Conference adopt Recommendation No. 3 of the Foreign Mission Board with the understanding that the Foreign Mission Secretary keep the matter before the churches. It reads: "Recommended, that every church create a 'Christian Stewardship Committee', using this term in its wider sense, including all gifts, talents, and opportunities latent or available in our churches."

No. 25, 1926—Resolved, That we accept Recommendation No. 4 of the Foreign Mission Board. It reads: "Recommended, that the pastors of the congregations assist the said committees in planning and carrying out a program of education in Christian Stewardship. Where necessary the Board upon request will be ready to lend any assistance.

No. 27-28, 1926 — Resolved, That the Missionary Pension plan, as presented by the Foreign Mission Board, be accepted with the amendment, "that the Foreign Mission Board shall have power in all cases where they deem it necessary and proper to make exceptions to the foregoing rules."

Home Mission

No. 41, 1899—Resolved, That we recommend to the District Conferences that they hereafter do more Home mission work.

No. 42, 1899—Resolved, The General Conference instructs the Home Mission Board in the future to turn its attention in evangelistic work more to those fields that lie outside of the organized conference churches, and to have the churches visited only for the purpose of awakening and maintaining interest in Home Mission and for the advancement of the interests of the General Conference.

No. 29, 1908—Resolved, That a Church Building Treasury be created.

No. 32, 1908—Resolved, That the Home Mission Board be authorized to give financial aid to such brethren who wish to prepare themselves for Home Mission work.

No. 20, 1923—Resolved, That the Board of Home Missions be instructed to do no independent Jewish mission work. However, a Jewish mission treasury shall be maintained to receive unsolicited gifts for Jewish work, which gifts shall be distributed by the Board at their discretion.

No. 22, 1923—Resolved, That we accept Recommendation No. 3 of the Board of Home Missions. It reads: "That the Home Mission interests be given a share in the Mission Bulletin that has been authorized, with such a proportion of space allotted to this part of our mission activities as may be arranged by the two Boards.

No. 23, 1923—Resolved, That we accept Recommendation No. 4 of the Board of Home Missions. It reads: "As a number of our brethren from Russia, about three thousand in number, have lately come to Canada, or will come there shortly, it will become necessary for us to consider their spiritual needs with a view of providing for the same, if possible; and as, further, a number of ministers who have done faithful pastoral work while in Russia are among them, we would recommend that several of their number may receive financial aid out of our home mission treasury, so that they may be in a position to minister to the spiritual needs of these people and keep intact the bonds of fellowship and love among themselves, and of loyalty to their church."

No. 57, 16), 1923—That we encourage the efforts to develop the deaconess work both in the congregations and in established institutions.

No. 33, 1926—Resolved, That assistance in the interest of spiritual ministry be continued to be given our immigrant brethren from Russia in such ways as the (Home Mission) Board may find to be most practicable and effective, and in measure as nearly as possible commensurate with the needs of these brethren until they can under God's blessing become in a measure established in their new home. For this we estimate there will be needed monthly at least $500.00.

No. 34, 1926—Resolved, That we adopt the second recommendation of the Home Mission Board. It reads: "Recommended, the establishing of a Girl's Home in each of the cities of Winnipeg and Saskatoon, where large numbers of the Russian immigrant girls have found occupation mostly in private families."

No. 35, 1926—Resolved, To adopt the third recommendation of the Home Mission Board. It reads: "Recommended, that our Church Building Fund be especially commended for liberal gifts in view of the prospective need for temporary loans to assist our immigrant new settlements in providing places of worship for themselves."

No. 36, 1926—Resolved, That the Home Mission Board is encouraged to study the conditions in Portland, Oregon, and if it finds it feasible and wise, they are authorized to proceed in the establishment of such a mission.

No. 37, 1926—Resolved, That we adopt the recommendation of the Home Mission Board regarding orphans. It reads: "Recommended, that we continue to keep a lookout for children who have lost the care of their parents and bring the same to the attention of our Board or its representative in this phase of our work.

(To be continued)

A CONFERENCE IN CHIINA

(Continued from Page 5)

most of whom also speak English. However, the entire Conference is in Chinese, and Dr. Mott speaks through an interpreter. At times it is amusing to listen to the Chinese Brother who interprets, in his struggle to translate Dr. Mott's rich expressions, many of them very original. Dr. Mott surely marshals terms like a general his armies, and he gets somewhere in his lectures. What one feels is needed yet, is more prayer and consecration, and the Holy Spirit must do the work through us all.

Much is said of a new program for the church, and some young returned students want social reconstruction to be put on a par with evangelism, or as a first consideration. More oppose this, and none state clearly that Christ has, once for all given us His Program for world-wide evangelization, and we cannot change that, so we thank God for every sign of a deeper spiritual movement in China and we should pray much.

Then in regard to missionaries the predominant note is that China still needs them, and of all kinds, — evangelists, doctors, teachers, and agriculturalists. The Chinese voice this sentiment strongly, we find a good spirit existing between Chinese and foreigners, thank God.

P. J. Boehr

MARRIAGE

Hankinson-Symington: Miss Glenrose Hankinson to Mr. Walter Ralph Symington, July 6, at the home of the bride's mother at Roaring Spring, Pa., Rev. Jacob Snyder officiating.

DEATHS

Regier—John K. Regier, son of J. J. and Maria Regier, was born May 23, 1853 in South Russia in the village Pastwa. In his parental home he received a deeply Christian training, and after he had finished the village school his father sent him to a higher school of learning in Steinbach for two more years. As a young boy he greatly enjoyed to help his father in the mill as well as in the farm work.

On Pentecost Sunday of 1873 he was baptized upon the confession of his faith by the elder Franz Goertz, and received into the membership of the Rudnerweide Congregation. In 1876 he emigrated with his parents from Russia on account of the military law then going into effect. They settled upon a farm in Harvey County, nine miles southwest from Moundridge.

Feb. 20, 1879 he was united in holy matrimony with Anna Unruh and became a member of the Alexanderwohl Congregation. This union was blessed with 10 children, 4 sons and 6 daughters, of which one son and three daughters preceded him in death.

In 1893, he and his wife transferred their membership to the Hoffnungsau Congregation. When the Buhler Mennonite Church was organized they united with that Church, of which he remained a faithful and active member until his death.

In 1916 he with his wife retired from the farm and made their home in Buhler. It was granted them to spend 13 happy and contented years together in their new home in retirement from their more active life.

The privileges of celebrating both the Silver and the Golden Weddings was granted to them. The 25th Anniversary was celebrated in 1904 in their home upon the farm. Four months before his death they were permitted to celebrate the 50th anniversary in the circle of his children, and grandchildren and many friends and relatives. In this he recognized the special lovingkindness of God, and in his conversation often recalled these happy and blessed hours.

A few weeks ago he became seriously ill and on Saturday, June 22, he was called to his final resting place. Even in his deep suffering he was concerned about the work of the Kingdom of God. Gladly he would have remained in our midst, although he was willing and ready to go when his heavenly Father called him home.

He had attained the ripe age of 76 years and one month. He leaves to mourn his departure, his bereaved wife, 3 sons and 3 daughters, 3 sons-in-law and 3 daughters-in-law, two sisters, his oldest and his youngest, 21 grandchildren, and a large host of relatives and friends. Three grandchildren preceded him in death.

He was always greatly interested in the work of the Church and of the school. Nothing gave him a keener joy than to serve his fellowmen with little deeds of kindness, and the appeal of charity never found a deaf ear in him. He took great interest in the events of his surroundings, and he was ever a loving husband and father. In early youth he committed himself into the keeping of his Savior, and remained faithful to him till his eyelids closed in death.

Moyer—Maria G. Moyer, wife of Charles H. Moyer was born May 26, 1851 and died at the age of 78 years and 20 days. Through her entire life she was a devoted follower of the Lord Jesus Christ and proved herself a faithful and willing servant in His Kingdom. Mrs. Moyer's interest was not confined to the First church, Philadelphia, where she had been a member since 1891 but her interest extended to the Conference Orphanage work of which she was treasurer for many years. May 11, 1872, she was united in marriage with Charles H. Moyer and to this union five children were born, two daughters and three sons. The daughters preceded their mother in death. She leaves to mourn her husband, two sons and many relatives and friends. Funeral services were conducted by her pastor, Rev. A. J. Neuenschwander, assisted by Rev. N. B. Grubb.

Schultz—Mrs. David Schultz, aged 81 years, 1 month and 25 days, was laid to rest at funeral services conducted from the First Mennonite church. Rev. Jacob Stoesz and Rev. I. J. Dick were in charge of the services. Music was furnished by the church choir, and by the grandchildren. Rev. N. N. Hiebert made the closing remarks.

She was born on April 19th, 1848, in Friedensdorf, South Russia. In 1871 she was married to David Schultz. After three years of residence in Gnadenheim, the family emigrated to America, settling in the vicinity of Yankton, S. D. Dissatisfied with conditions there, they moved to Mountain Lake, settling on a farm southwest of here.

Her last siege of illness began in February. During the past five weeks she was very ill, and especially during the last night before her death. The end came Thursday morning at seven o'clock.

She leaves to mourn her death six sons and two daughters, one son-in-law and six daughters-in-law, 32 grandchildren and eight great grandchildren, 2 sisters and many other relatives and friends.

JOTTINGS

Dr. and Mrs. Mosiman of Bluffton College, are in Beatrice, Neb., visiting friends. From Beatrice they expect to continue their trip to California by rail.

The Moyer family is one of the oldest families of Mennonite origin in eastern Pennsylvania. The 25th annual reunion of the family will be held in the Perkasie, Pa., park, August 31.

The Ministerial Conference of the Eastern District was held in the Souderton, Pa., church, July 15 Addresses were given by Revs. S. T. Moyer, Irwin Bauman, E. E. S Johnson and A. J. Neuenschwander.

The fourth annual memorial of Bishop Jacob Snyder and deceased descendants will be held at New Enterprise cemetery, New Enterprise, Pa., Sunday, July 21, when the Rev. Herman S. Guyer of New Enterprise will give a biography of his mother, Elizabeth Snyder Guyer, daughter of the bishop. This is to be followed by an address by the Rev. Isaac Snyder, grandson of the bishop, who will speak on "With Memories of Today and the Hopes of Tomorrow". Bishop Snyder was one of the Mennonite pioneers in the New Enterprise section.

Since June 20, there has been given much publicity in the daily press to statements concerning the personal business transactions of Bishop James Canon, president of the Board of Temperance and Social Service of the Methodist church in the South. This publicity has sometimes been emphasized by its display in prominent position with large headlines. In view of the fact we give the action of the board at its last meeting:

"At the annual meeting of the Board of Temperance and Social Service of the Methodist Episcopal church, South, held at Lake Junaluska, N. C., on July 4, 1929, the matter of numerous attacks in many recent newspaper statements upon the president of the board, Bishop James Cannon Jr., was taken up. After consideration of documents relevant to the matter and written statements by Bishop Cannon, and questioning of Bishop Cannon by members of the board so that the facts were brought out, and after full consideration of the telegraphic correspondence of the fall of 1928, which correspondence had already been given to the press by Bishop Cannon, the Board was fully convinced that the attacks upon Bishop Cannon, in which practically the entire "wet" press of the nation has joined with evident unanimity, had been instigated by the enemies of prohibition with the sole purpose of discrediting a great and influential leader of the prohibition forces of the nation.

"We forbear further comment upon the methods and motives of these attacsk, and we hereby declare our confidence in the leadership of Bishop Cannon, and we urge him to continue his unrivaled work for the maintenance, enforcement and extension of the wise and beneficent policy of prohibition and for the accomplishment of the other objects of the board, and in all such efforts we pledge him not only our confidence, gratitude and affection, but our continued support, sympathy and co-operation."

(Signed) A. C. Millar, President, pro-tem.

Eugene L. Crawford, Secretary.

Sister P. R. Schroeder, of Freeman, S. D., secretary of the Mission societies, announces that blanks for the reports that are to be returned before the meeting of the General Conference have been sent to all the secretaries of the societies and if any have been missed she would be glad to have them inform her.

On Sunday evening, Aug 4 Rev. A. D. Welty, superintendent of the Lima, Ohio, Rescue Home, will conduct a meeting in the interest of the Home in the Berne, Ind., church. He will be assisted by his son, who is a talented musician and a member of the famous Westminster choir.

The Saucon, Pa., congregation, near Coopersburg, invites friends, neighbors, former members to its re-dedication to be held July 21. The Saucon church is one of the oldest in eastern Pennsylvania and recently has improved and beautified its venerable building.

The East Swamp, Pa. church has recently been enjoying many good things. The pastor and choir were the guests of the Zion colored church in Quakertown, June 2. Rev. Robert Frazier, the blind evangelist, brought a fine message, June 9. The children of the church gave a special program on the evening of June 22. Bro. Wallace Markley, the superintendent of the Sunday school, was in charge. Rev. J. B. Lane of the Mennonite Brethren in Christ, was the speaker at the June Adult Bible class meeting. Rev. William Grubb, pastor of the Cobden, Ill., Congregational church, and a former pastor of the East Swamp church, was the guest of the congregation July 7.

PROGRAM OF THE WOMEN'S MISSION SOCIETIES

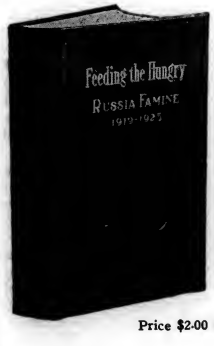
(To be given Aug. 23,1929, during the General Conference at Hutchinson, Kansas.)

1. Song—congregation
2. Devotionals—Mrs. S. S. Haury, chairman
3. Address—Mrs. S. T. Moyer, India. (15 min.)
4. Music
5. Two minute talks—missionaries from India and candidates
6. Music
7. Two minute talks—home missionaries
8. Music
9. Two minute talks—missionaries from China
10. Music
11. Two minute talks—missionaries among American Indians.
12. Offering—song: "Hast Du Jesu Ruf Vernommen?"
13. Closing prayer—Mrs. G. A. Linscheid
14. Benediction

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming of the RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author
TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith
The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race
with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED
from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.
60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches
Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, JULY 25, 1929 No. 29

NOTICE

As the meeting of the General Conference is soon to take place when, among other things, a revised constitution is to be considered it is of importance that the proposed document gets into the hands of both the members of the churches and the delegates representing them before the meeting of the Conference so that it may be carefully examined and the delegates instructed. This issue will be one chiefly devoted to Conference matters; besides the proposed constitution we also offer the Conference program as it is to date. The Conference resolutions, representing the work of past conferences, as arranged by Rev. C. E. Krehbiel, which have been carried during several issues will be continued.

NOTICE

The General Conference, as such, has often felt that our Conference is getting toolarge to have any church or churches entertain and give free lodging and board to all attending. Since the Hutchinson Chamber of Commerce has given the conference an invitation for this year, and being somewhat out of the Mennonite circles, it was thought logical to start the new method this year, namely, no free lodging and board.

The Entertaining Committee, of the committees inviting the General Conference, working together with the Chamber of Commerce of Hutchinson, are in the position to give the following information regarding the accommodations of delegates and visitors.

Hotel accommodations can be had, at prices ranging from $1.50 and up. Private homes prices ranging from $1.50 for one and $2.00 for two. We can also rent a camping ground to accommodate 100 people for $25.00 a week —you must furnish the tents and cots. If you should have any friends in or near Hutchinson with whom you would like to stay, please make such arrangements with them yourself.

Meals will not be served by any church or any committees during the conference, but it will be left up to every individual to find his or her meals at the various eating places in the city, of which there are enough to accommodate 4,000.

Give this your careful consideration, if you are a delegate or visitor to the conference. And a questionaire will be sent to your church soon, so please be ready to fill it out immediately and return to the Entertaining Committee. Thanking you kindly for your cooperation.

The Entertaining Committee.

NOTICE OF CONFERENCE SESSION AND CALL TO PRAYER

The time for the next session of the General Conference is rapidly approaching. According to the decision of the inviting churches, it is to be held in Convention Hall, Hutchinson, Kansas, from August 20 to 28.

The various boards of Committees of the conference are preparing their reports. Fifty-two churches have already sent in their delegate certificates; the others should do so very soon if their delegates are to appear in the printed list.

Provision has been made by special committees for inspirational meetings for old and young, both in the German and the English.

In the business meetings during the day there will be much work to do; and in order not only to do it, but to do it well, we need the guidance of the Spirit of the Lord. Unless His Spirit permeates and dominates the the meetings we shall surely labor in vain.

Let us therefore lift up our hearts in prayer to the Head of the Church and unitedly petition him to prepare us for his service by giving us that wisdom that wins, that faith that can remove mountains of difficulties, and that love that never fails.

P. P. Wedel, President.
C. E. Krehbiel, Secretary.
Newton, Kan., July 10, 1929.

EASTERN DISTRICT CONFERENCE MINISTERS AND DEACONS MEETING

The meeting was held in Zion church, Souderton, July 15th, afternoon and evening.

The Conference president, Rev. G. T. Soldner, welcomed the visitors and also read the 84th Psalm for the opening devotional service.

The first address was delivered by Rev. S. T. Moyer, on the theme: "The Minister and Bible Study." In his impressive and inspirational way Mr. Moyer treated the subject by showing how God was able to accomplish great things, when he could find men who were willing to give effort and much time to Bible study.

Rev. Moyer said, "The Word of God is a dynamic (meaning dynamite) power, and if we get that power within, we will be able to accomplish great things." According to Mr. Moyer, four things ought always to be in the mind of the student of the Bible: 1. What is the unity of this book, topic or biography? 2. What did the author try to say? 3. How can this teaching be linked up with life? 4. What type of Bible study will best apply to this subject?

In order to illustrate his points, the Book of Genesis was used. We feel sure that Genesis means more to those who heard the exposition than before.

Dr. Irwin Bauman spoke on the theme: "The Place of Church History in our Preaching." After he made clear what he meant by preaching, Dr. Bauman enumerated several points: 1. Make the historic truth live now as it lived then. 2. Cite notable examples of the church fathers. 3. Make the points of the past live and link it up with the present. 4. Never use church history to keep up factional or interdenominational strife.

In the evening session, Dr. E. E. S. Johnson, spoke on the theme: "Present Day Tendencies in Religious Education." In a brief, but touching way, Dr. Johnson developed the historic background out of which the religious education movement came. With the emphasis on the individual to know personally, there comes the impulse to do and follow, hence the movement. The present day tendency is to equip the church, rural as well as urban, to spread this instruction as far as possible. Week Day Religious schools and Vacation Bible schools are an outgrowth, as well as Evangelism, as it is being carried on quite extensively by personal work methods. In the larger churches they have paid and efficient directors of religious education.

"The Eastern District Conference, during the past eight years" was the subject which the Secretary treated. In a brief survey made it was discovered that the Eastern District Conference had taken a number of important steps in advance, some of which it might be well for others to follow. Such as: a) Supporting Witmarsum Seminary through Conference budget. b) Carry on Conference and Home Mission work on a Budget basis. This has brought in much more money and more churches have helped to support the work in this way. c) The Thanksgiving Drive of 1922-24 was a huge undertaking, but it has brought blessing to those who were directly benefited by our gifts, and the Conference churches are richer in spiritual devotion for the heroic undertaking.

A fine spirit was manifested in the discussions.

A. J. Neuenschwander, Sec.

REPORT OF THE 45TH KANSAS-NEBRASKA CONVENTION

Held at the Pretty Prairie Church, Pretty Prairie, Kansas, May 20, 1929, at 9:30 A. M.

The opening number of the convention was violin music by the Pretty Prairie Sunday school, followed by the song service, led by Mr. H. F. Janzen. The chairman, Rev. P. K. Regier, then read Josh. 13:1, remarking that much is yet to be obtained, and led in prayer.

The minutes of the previous convention were read and accepted after which the chairman appointed the following committees:

Nomination committee: Rev. H. A. Fast, Bethel College; Henry Reimer, Inman; and P. J. Dick, Buhler.

Resolutions committee: Rev. P. E. Franz, Hebron church; Rev. J. W. Lorenz, Pretty Prairie, and Isaac Balzer, Hillsboro.

After a rendition by the Ladies Chorus of the Pretty Prairie Sunday school, Rev. Fred Smith. pastor of the Congregational church of Newton, Kansas, delivered the address "The Place of Youth in the Church of Today."

He remarked that it is a common truth for which we are seeking. Youth has received ungraceful publicity. The eyes with which we look at youth should be the eyes of the spiritual. One thing needful is our comradeship. Youth — hopeful and ambitious—needs our friendship. As God commissioned Elijah that "he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:6), so are we commissioned to help one another and show an appreciation and understanding of each other. If we look with the eyes of Christ we shall see only the best in others.

The division of time was arranged as follows: twenty minutes for the presentation of each theme: 11:45 to 2:00 noon hour.

The Melody Four being absent Mr. Bernhardt Schowalter of Halstead sang a solo "Ach Mein Herr Jesu wenn Ich Dich Nicht Haette."

Then Willis Rich presented the theme "Through Knowledge to Conduct" emphasizing that conduct is secured through knowledge and it is the Sunday school that functions to bring conduct through knowledge. By keeping the practical aim in view while presenting the Bible stories better conduct may be secured. Knowledge is religion; religion is life; life is conduct. The world reads the Bible through the lives of Christians. What people do we have in our Sunday school classes—visitors, auditors, or prepared and active workers?

In the discussion it was emphasized that the ultimate aim of religious education is conduct —light. Knowledge is not only the attainment of mere facts, but knowledge is an influence. One must know Christ in order to love him. Faith increases knowledge

After the singing of a song led by H. F. Janzen, the forenoon session was closed with a prayer by Rev. J. H. Epp, Hillsboro.

The afternoon session was opened by a song service, led by H. F. Janzen, and a prayer by Rev. J. J. Plenert, and then the convention proceeded with the business.

Buhler and Hoffnungsau each extended an invitation for the convention next year. The invitation of Buhler was accepted by a majority vote.

The following officers were elected: chairman, Willis Rich Newton; vice chairman, Rev. Philip Wedel, Moundridge; secretary-treasurer, Minnie Schmidt Newton; retreat committee, Rev J. J. Plenert, Hutchinson.

The roll call indicated that twenty-five of the forty Sunday schools listed were present. Buhler, Emmaus, Gnadenberg, and Pretty Prairie had large delegations present.

The Pretty Prairie orchestra then rendered two numbers after which Rev. Philip Wedel of Moundridge presented the theme "Education for Peace through the Sunday school."

He expressed that the Sunday school has a great and wide influence: hence, it is a good medium of influencing for peace. The Sunday school should emphasize education for peace at home—within and among Christians—and in the world.

In the discussion it was expressed that one must have peace in order to teach peace. Every Sunday school lesson should be a peace lesson.

Halstead Sunday school then presented in dialogue form "The Church Victorious through Love."

A mixed chorus of the Emmaus Sunday school rendered a number and then Curt Siemens, Buhler, presented the theme "Interdenominational Training througl the Sunday School".

He emphasized that there is a lack of unity of action in solving life's problems due to the lack of a feeling of social responsibility. The task of the Sunday school is to secure a united protest against the evils of our country. Group prejudices must be overcome by revaluating one's ideas, studying one's self, and then the children. Children must be helped to think, judge, and discriminate so they will work out opinions of their own. This may lead some to doubt for new evidences may result in doubting our previous opinions. If young people would not at times doubt they would still be children. The purpose of education is to produce self-reliant individuals. The purpose of the Sunday school should be to teach the will of God. The will of God is determined by its effect upon our lives. The aim of religious education is to develop skill in determining the consequences that different acts will lead to.

Interdenominational cooperation can be accomplished only on the basis of similarity between the different denominations. This similarity is that we are all working for the good of humanity. The program of the Sunday school should then be to teach Christian principles and how they can be applied in our complex society.

In the discussion it was said that the real function of our Sunday schools is to teach the Bible; furthermore, that its function is to understand people of other denominations so that there may be cooperative work in Christianizing the world.

After the collection the committee on resolutions gave the following report:

1. We thank our Heavenly Father for the beautiful day and the interest shown in the Sunday School work, and that we show our gratitude by singing stanzas one and two of hymn number 308 (Evangeliums Lieder). Furthermore, that we go home putting forth greater efforts in building His Kingdom.

2. We thank Rev. Smith for his inspiring and helpful message, and the other speakers for the splendid presentation of their themes. We also thank the different Sunday schools for the fine music rendered.

3. We recommend the messages brought by the speakers for publication in our church papers for the benefit of those who were not able to be present at the convention.

4. We recommend that this convention go on record that we endorse the special efforts of law enforcement that are being made by our state and federal officers, especially that of the Eighteenth Amendment. We further recommend that the Sunday schools put forth the renewed effort of education for peace, also in creating inter-denominational good will.

5. We thank the Pretty Prairie Mennonite church for their warm welcome, good hospitality, and for the use of the church building.

The report on the resolutions was accepted and after the singing of the song recommended, the Pretty Prairie choir sang a song after which Rev. A. F. Tieszen, Bethel College, led in the closing prayer.

Rev. P. K. Regier, Chairman.
Minnie Schmidt, Secretary.

THE MENNONITE
A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

CHARTER AND CONSTITUTION of the General Conference of the Mennonite Church of N. A.

I. INTRODUCTION

1. Name

"The General Conference of the Mennonite Church of North America" is the name of a union of various Mennonite congregations into a corporate body.

2. Origin, Inception and Growth.

Its origin dates back to May 28, 1860, when the first session of the Conference was held at West Point, Iowa, three congregations participating. In the course of time other congregations from various states of the Union and Canada joined this Conference in increasing numbers, a very considerable accession coming from the congregations that, in the seventies, emigrated from Russia and other parts of Europe. Thus from a small beginning there has grown, under the gracious guidance of God, a noteworthy and constantly increasing church body.

3. Purpose.

The General Conference owes its origin and its growth to a deeply felt need of a closer union of the individual congregations, with the object of promoting the "unity of the spirit in the bond of peace," of establishing more firmly the common faith, and of rendering mutual assistance in good works.

In its sessions the Conference offers opportunity to consult and to come to a mutual understanding in questions concerning the advancement of our mission work and the welfare of our Church.

4. Work

The work of the Conference is to assist in the building up of the kingdom of God:

a) at home, in such branches of work as itinerant preaching, Sunday school, evangelization, founding of new churches where needed, publication, deaconess work, education, care for the poor, etc., and

b) abroad, by sending out missionaries and establishing and supporting mission stations and schools in this and other lands.

Special regulations governing the Conference activities are contained in the following Charter, and Constitution.

II. CHARTER

(By statute the charter expired Sept. 5, 1911. An application for extension to Sept. 5, 1961 was made by the Conference Trustees and on October 20, 1924, the State Charter Board approved the extension and the Secretary of State filed it on the same day.)

We the undersigned subscribers, with our associates, have been organized into a General Conference of the Mennonite Church of North America, and being desirous of becoming incorporated as such, agreeable to the provisions of the Laws of the State of Kansas, do voluntarily join ourselves together into a corporate body and do hereby certify:

First—That the name of this corporation shall be: "The General Conference of the Mennonite Church of North America."

5. Second—That the purposes for which this corporation is formed are:

a) The support of religious worship by the promotion and maintenance of home and foreign mission, religious schools, seminaries, and other church institutions, also the publishing of church and Sunday school literature.

b) The soliciting, receiving, and accumulation of funds for the support and maintenance of the above named institutions and other benevolent purposes by accepting donations, contributions, and legacies.

c) The disbursement of funds received for such purposes through committees or trustees duly elected or appointed by said General Conference.

6. Third—That the places where the business of this corporation pertaining to the secular affairs of said General Conference is to be transacted, shall be Newton and Halstead, in Harvey county, Kansas.

7. Fourth—That the term, for which this corporation is to exist, shall be perpetual. (Now to Sept. 5, 1961)

Notice of proposed change in the Charter of The General Conference of the Mennonite Church of N. A.

RESOLVED, That the Trustees of the General Conference, hereby are authorized to apply to the State Charter Board for permission to change Article 5 of the Charter of The General Conference of the Mennonite Church of N. A. to read:

8. Fifth—"That the secular affairs of this corporation shall be under the control and management of six trustees, to be elected by the delegates to said Conference at its regular sessions."

9. Sixth—That the By-laws of this corporation shall be made by the Trustees of the said Corporation, and be in force until the approval of the said General Conference at its regular or special sessions and they shall be deemed and taken to be the laws of said General Conference subordinate to the laws of the State of Kansas and the Constitution of the United States.

In testimony whereof we have hereunto subscribed our names this 13th day of August, 1891.

(Signed) Chr. Krehbiel, David Goerz, J. J. Krehbiel, H. Sudermann, Sr., A. B. Shelly, Chr. Showalter, Wm. G. Moyer, J. B. Baer, S F. Sprunger.

State of Kansas
Office of Secretary of State

I, William Higgins, Secretary of State of the State of Kansas, do hereby certify that the foregoing is a true and correct copy of the original instrument of writing filed in my office, Sept. 5, 1891.

In testimony whereof I have hereunto subscribed my name and affixed my official seal. Done at Topeka, Kansas, this fifth day of September, A. D. 1891.

Wm. Higgins, Secretary of State.
(Seal)

III. CHURCH REGULATIONS

10. Our Common Confession

The Conference recognizes and acknowledges the Sacred Scriptures of the Old and New Testament as the Word of God and as the only and infallible rule of faith and life; for "other foundation can no man lay than that is laid which is Jesus Christ." 1. Cor. 3:11.

In the matter of faith it is therefore required of the congregations ,which unite with the Conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the avoidance of oaths; the Biblical doctrine of non-resistance, and the practice of a Scriptural church discipline.

11. The Confession Unalterable

At no time shall any rules be made, or resolutions adopted which in any way contradict the principles of faith as laid down in this Constitution.

12. The Conference takes the position that oath-bound secret societies are contrary to the apostolic admonition: II Cor. 6:14-15 and Jas. 5: 12; and that drunkards and others living open sin can not inherit the kingdom of God: Gal. 5:21. Therefore no congregation which does not seriously strive to be and remain free from these evils shall be admitted into, or be entitled to representation at the Conference.

13. Admission

a) All congregations of the Mennonite denomination which adhere to the above confession and tenets are invited to unite with the General Conference and will be received into the Conference on application in the manner as herein provided.

b) Any Mennonite congregation, of whatever branch of the Mennonite church, agreeing to and accepting this Constitution, can become a member of the Conference, provided that on the question of its admission the Conference decides affirmatively by a majority vote. Such a congregation enjoys all the rights and privileges of membership and assumes all the duties of the same as defined by these regulations.

IV. BUSINESS REGULATIONS

14. The Election of Trustees

The Trustees shall be elected for a term of nine years, and the terms of the respective members shall be so arranged that at every tri-ennial session of the Conference, one-third of the number shall be elected

15. Organization of the Board of Trustees

After every election the Board of Trustees shall organize themselves by choosing from their number a President, a Secretary, and a Treasurer. They may also elect or appoint from their number such committees as they may deem advisable for the successful performance of their duties.

16. Rights and Duties of Trustees

a) The Trustees have the right to receive bequests and donations of real and personal property, to dispose of the same according to their best judgment, and to administer the proceeds. They shall pay out all moneys in their hands according to the directions of donors and the resolutions of the Conference. They shall be answerable to the Conference for all their transactions and shall give a full report of all business affairs at each session of the Conference.

Amendment to IV. By-Laws A 3 b) to read:

b) The Board of Trustees is the legal representative of the Conference and it is hereby authorized and empowered, in the name of and for the Conference, through its Executive Committee, to execute any and all legal documents required in the transfer of property, and to attach the corporate seal to same.

17. Disposition of Funds

On questions as to the disposition to be made of bequests in money and donations that are administered by the Trustees and to which claim is laid by any of the other boards or standing committees for use in their special line of work, the Trustees shall have the full right, together with such claimants, to take the matter under advisement and to determine how they shall be applied. In case the Trustees for special reasons feel justified in delaying to pay over such money to a claimant, a claimant may appeal to the Conference Officers, and, if these can not or do not wish to decide the matter, claimant may appeal to the Conference.

18. Representation

a) Each congregation belonging to the Conference shall be entitled to one vote for every thirty of its communicant members or any fractional part of this number.

b) Congregations that for any reason cannot send delegates of their own to the Conference, may and should authorize brethren or ,delegates from other Conference congregations to represent them with their voting power. But no delegate shall cast more than ten (10) votes unless they be of his own church. Should he have proxies that he cannot vote under this rule, he may distribute them to other members of Conference churches

c) Congregations that neglect to have themselves represented in person or by letter at three consecutive tri-ennial conference sessions, giving no valid reason for such neglect, and leaving the official inquiry for such reasons unanswered, shall be regarded as having withdrawn from membership of the Conference and this fact shall be properly entered on the Minutes. Such congregations may, however, upon application be received again into the Conference in the regular manner.

19. Sessions

a) The regular sessions of the General Conference shall be held every three years. Special sessions may be called by the Executive Committee whenever the representatives of at least ten Conference congregations or one of the boards or standing committees requests it.

b) At the close of each regular session Conference shall decide upon the place for holding its next session. The fixing of the time for the session shall be left to the Conference Officers.

c) During conference deliberations the commendable parliamentary rule shall be observed that every person desiring to speak shall rise and first address the presiding officers to obtain the floor. While speaking he shall not be interrupted, so there shall be but one speaking at a time. But the chairman shall at all times have the right to call a speaker to order if he occupies more time than is allotted to the subject or is otherwise out of order.

20. Organization

Amend thus: Upon convening, Conference shall organize by receiving and recording the credentials of delegates, which all churches entitled to vote should present in writing, and by adopting a daily program for the session.

21. Voting Right

a) The right to vote is restricted to delegates.

b) The Conference Officers, all Members of Boards and Standing Committees, Conference Missionaries who are present and have served 5 years, the Business Manager of the Mennonite Book Concern, and the Editors of the official organs of the Conference are entitled to participation in the deliberations, and to make or second motions, but not to vote, unless they are delegates

c) Questions of extending the courtesy to participate in the deliberations in open meetings of Conference to individuals shall be decided by a majority vote of the Conference. This courtesy, however, does not include the right to vote.

22. Elections

a) The Elections of Officers of the Conference, Trustees, Boards and Standing Committees shall be by ballot. Temporary committees shall be appointed by the President.

b) The officers of the Conference, President, Vice-President, and Secretary, shall be elected at the beginning of the Conference session after the Executive Committee has reported, and enter upon their duties at the close of the session which elected them. They shall not be eligible for the same office for more than two successive terms.

c) No person shall be chosen upon more than one of the boards or standing committees. Members of boards or standing committees may, however, serve on temporary or special committees.

d) The elections upon boards and committees shall be held in the same order in which their reports are given and immediately after the reports have been acted upon.

23. Duties of Officers

a) The President shall preside at all the meetings of Conference and of the Executive Committee and shall appoint all temporary committees, and in case of a tie vote, other than by ballot, on resolutions he may cast the deciding vote.

b) The Vice-President shall, in the absence or inability of the President, preside over the meetings and exercise all the rights and duties of the President.

c) The Secretary shall have for safe keeping all minutes, records, and papers belonging to the Conference except such as are specifically assigned to others, and shall carry on the necessary official correspondence. Amend: He is Secretary of the Conference and of the Executive Committee.

d) One or more Assistant Secretaries shall be appointed by the President at each session of Conference, who shall assist the Secretary in making a true record of the proceedings and preparing them for publication.

e) The President, the Vice-President, and the Secretary shall not at the same time be members of any board or standing committee, but shall, in the interim between conference sessions, stand independent of all boards and standing committees, so that these, in difficult cases, may seek the advice and aid of the Officers

f) The Treasurer of the Board of Trustees shall also have charge of the General Treasury of the Conference.

24. Delegate Meetings

When deemed expedient by the Officers and Business Committee, Conference may set a time for a delegate meeting at which matters presented by the Business Committee shall be considered. Only delegates and those enumerated under 19 c) above are entitled to sit in such closed meetings. Conference may, however, by resolution invite others to be present.

25. Boards, Standing Committees, Etc.

a) The Conference shall choose from its own number, i. e., from the delegates or from members of Conference congregations, a Board of Trustees, a Board of Home Missions, a Board of Foreign Missions, a Board of Publication, an Emergency Relief Commission and a Board of Education, each to consist of six members, and a Business Committee of three members. They shall be chosen for a term of three conference periods, or nine years; one-third of the number of each board or committee shall be elected at each tri-ennial conference session.

b) Each board and each committee shall organize itself by choosing a Presiding officer, a Secretary, and a Treasurer.

c) If in the course of time other boards or committees shall become necessary, the Conference may at any time create the same in the manner above indicated.

26. The Board of Home Missions shall, in accord with the directions of the Conference arrange and conduct all work and undertakings of the Conference in the line of Home Missions for which no special committees have been constituted, and shall call the necessary workers such as itinerant preachers, evangelists, etc, and shall administer and disburse the money contributed for Home Mission work.

27. The Board of Foreign Missions shall call and send out missionaries and workers for the foreign mission field and conduct the work according to the instructions, decisions, and regulations of the Conference, and shall administer the Foreign Mission treasury.

28. The Board of Publication shall have charge of our church periodicals, Sunday School and other publications, the Conference Book Store, and all business connected therewith. The Board shall also engage the necessary workers, such as Editors, Business Manager and other employees.

29. The Emergency Relief Commission shall accept gifts for the support of all charities, and shall distribute prior to every regular session of the donors. They shall apply moneys sent without directions according to their judgment.

30. The object of the **Board of Education** shall be: to develop the Sunday School work, to promote the Church schools, and religious education in Public schools; to assist Mennonite schools and colleges in arranging such courses of study as meet the needs of the Mennonite youth; to create a fund with which, either through loans or otherwise, to assist needy students who are preparing themselves for the ministry or for work in mission fields; to make such arrangements as may be found necessary to carry out any or all of the above named objects.

31. a) **The Business Committee,** prior to every regular session of the Conference, shall prepare a program for the same which shall be published in the official organs of the Conference about three months before Conference convenes. This program shall be the Committee's report to the Conference.

b) During the sessions the Committee shall arrange the subjects for consideration and lay them in order before the Conference. All questions and subjects which it is desired to bring before the Conference shall therefore previously be presented to the Business Committee.

c) The Committee shall also, in agreement with the local congregation, arrange for the services to be held in connection with the Conference.

d) For each tri-ennial conference session the Business Committee shall also name a **Nominating Committee** consisting of seven members. This Committee shall be selected from the different District Conferences according to their numerical strength as nearly as possible. The names of the members of this Committee shall be published with the program. The Nominating Committee shall nominate two persons for each place that is to be filled in conference elections.

The Officers of the Conference, the Trustees, and the members of Boards and Standing Committees shall be elected from the persons nominated; however, every delegate shall retain the right to supplement any nomination.

32. Statistician

The Conference shall elect a Statistician whose work it shall be to gather statistical reports on the number of ministers, church members, Sunday School members, etc., and on contributions for church support, missions, etc., and to lay the same before the Conference.

33. The Executive Committee

The Conference Officers and the Chairman of the Boards of Foreign Missions, Home Missions, Publication, Education, Emergency Relief, and Trustees, shall constitute an Executive Committee which shall represent the Conference between Conference sessions and shall co-ordinate the work of the boards and standing committees. This Committee shall call special sessions of the Conference; prepare and publish an annual budget, it may appoint or employ field workers; get into touch with other Mennonite bodies in matters of our faith and represent the Conference at Washington; if it approves of obligations proposed to it by Boards the Conference shall be bound by such approvals to the amount of $35,000.00. This Committee is authorized to send fraternal delegates to other Mennonite bodies; and to have one meeting annually.

34. Ordination of Evangelists and Missionaries

When the Conference, through its respective boards, or standing committees has occasion to call evangelists or missionaries who shall be formally installed or ordained to their respective offices, the ceremony may, with the consent of the church in which candidates hold membership, be performed in accordance with the form given in the "Handbook for Ministers," published by the Conference.

35. Reports

All Boards and Standing Committees shall report in writing at each regular session of the Conference. Points on which Conference guidance is desired should always be appended to reports in the form of definite recommendations, or questions. Treasurers shall report on funds received and paid out and on all conference funds and other property they have in hand. Furthermore all resolutions and instructions to workers, as well as the official reports of the latter, shall be preserved and laid before the Conference whenever demanded.

36. Conference Property

Every office holder shall, when his term expires, deliver all conference papers, records, securities, funds, etc. that he holds to his successor unless Conference makes other provisions for their disposal.

37. Vacancies

Vacancies in the Boards and standing Committees occurring between conference sessions shall be filled for the interim by appointment by the Conference Officers. At the following session Conference shall also, besides the regular elections, fill these vacancies for the rest of the unexpired terms.

38. Duties and Rights of Conference Members

a) The General Conference is not a legislative, but an advisory body. Therefore no rules or regulations shall be adopted prejudicial to the rights and independence of the individual congregations.

b) Each congregation belonging to the Conference has, besides the rights above defined, also the right to ownership in all the Conference property. But these rights cease when a congregation withdraws or is expelled from the Conference.

c) The Conference expects of all of its congregations that as far as possible they shall be represented at every session, and that they seek to further the interests of the Confernce during and between sessions.

39. Treasuries

The Conference has the following treasuries and reserves to itself the right to increase or diminish the number according to its needs:

a) A General Treasury to defray the expenses connected with sessions of the Conference and such other expenses as can not properly be paid out of any of the other treasuries. This treasury is in charge of the Treasurer of the Board of Trustees;

b) A treasury for Home Missions which is in charge of the Board of Home Missions;

c) A treasury for Foreign Missions which is in charge of the Board of Foreign Missions;

d) A treasury for Education which is in charge of the Board of Education.

e) A Relief treasury which is in charge of the Emergency Relief Commission;

f) A board may choose its treasurer from outside its number in which case the person so chosen shall be, by virtue of his office as treasurer, a full voting member of the board.

40. Appeal

Difficulties which by their nature should come before a congregation or district conference and generally find their solution there, may come before the General Conference for consideration in the following manner: If the matter cannot be settled in the congregation or between congregations, and the advice of the district conference does not bring about a satisfactory solution, then, the district conference having been duly notified, a congregation may appeal to the General Conference and the matter may be accepted by the Business Committee.

41. General Provision

1) All resolutions and decisions of the Conference passed prior to the adoption of this Constitution and which conflict in any way with any part of the Constitution are hereby repealed.

2) The Conference may make amendments to this Constitution if two-thirds of all votes cast are in favor of any amendment. The proposition for an amendment must be sent to the Business Committee at least three months prior to the session of the Conference at which it is to be voted on, and shall be published with the program of the Conference.

3) No amendment to the Constitution shall be voted on at the same meeting at which it is for the first time brought up for discussion.

PROGRAM

For the Twenty-fifth Session of the General Conference of the Mennonites of North America to be held in Convention Hall at Hutchinson, Kansas, Aug. 20-28, 1929.

Tuesday Evening, Aug. 20, 1929

Opening service conducted by the officers of the conference.

German conference sermon by the President, Rev. P. P. Wedel.

English conference sermon by the Vice-President, Rev. A. J. Neuenschwander.

Wednesday Morning, Aug. 21

Early morning prayer service conducted by Rev. P. R. Aeschliman.

Opening of the Conference session with song and prayer.

Introductory Business

1. Appointment of assistant secretaries. (English and German.)
2. Order of the day. (Determination of time for opening and closing of sessions.)
3. Presentation of delegates' certificates.
4. Appointment of temporary committees.
   a) The Nominating Committee. (Appointed in advance by the Business Committee.)
   For the Eastern District—Rev. A. M. Fretz.
   For the Middle District—Rev. A. R. Keiser.
   For the Western District—Rev. H. D. Penner (chairman of committee), Rev. Paul Mouttet.
   For the Northern District—Rev. Alfred P. Waltner.
   For the Pacific District—Rev. H. J. Krehbiel.
   For the Canadian District—David Toews.
   b) Resolutions Committee. (To be appointed at least three months in advance by the President. See resolution 86, session of 1926.)
   c) Auditing Committees. (Appointment in advance by the President. See resolution 84, session of 1920.)
   d) Committee on voting privileges.
   e) Committee on admittance of new chhurches.
   f) Committee on letters and telegrams.
   g) Teller's Committees (three).
   h) Memorial Committee.
   i) Publicity Committee.
   Any other temporary committees.
5. Reading of the minutes of the conference session of 1926.
6. Papers.
   a) How should the conference aid in the establishment of new churches? Rev. J. J. Balzer.
   b) Should we establish a systematic procedure whereby congregations may secure suitable pastors and pastors be placed in churches where they can work most effectively?
   —Rev. P. E. Whitmer.
7. Any other introductory business.

Wednesday Afternoon

The Executive Committee

1. Brief devotional service conducted by the president, Rev. P. P. Wedel.
2. Report of the secretary, Rev. C. E. Krehbiel.
3. Report of the conference treasurer, C. F. Claassen.
4. Report on the revision of the constitution. (See resolution 3, session of 1926.)
5. Report of the committee on the codification of conference resolutions. (See resolution 89 of session of 1926.)
6. Report of the committee on Cooperation with Pacifist churches (Peace Committee) Rev. A. J. Neuenschwander.
7. Papers.
   a) What contribution can Mennonites make toward peace?
   —Rev. H. P. Krehbiel.
   b) Mennonite immigration into Canada in the future.
   —Rev. David Toews.
   c) What further steps toward closer cooperation among Mennonite conferences should be taken at present?
   —Rev. A. J. Neuenschwander.
8. Proposals and recommendations of the Executive Committee. Discussion and Resolutions.
9. Election of conference officers.

Wednesday Evening

English addresses (at Convention Hall).

a) Dr. J. H. Langenwalter.
b) Dr. E. G. Kaufman.

German addresses. (In one of the churches of Hutchinson).

a) Rev. H. J. Brown.
b) Rev. David Toews.

Thursday morning, Aug. 22

Morning prayer service conducted by Rev. H. D. Penner.

Foreign Missions

(Tuesday morning and first half of Tuesday afternoon.)

1. Introduction by the President of the Board—Rev. J. W. Kliewer.
2. Reports:
   a) Secretary's report—Rev. P. H. Richert.
   b) Treasurer's report — J. G. Regier.
3. Discussion and resolutions.
4. Election of two members of the Board of Foreign Missions.
5. Closing prayer.

Thursday Afternoon

First half: Completion of the work of Foreign Missions.

Home Missions

(Last half of Thursday afternoon and Friday forenoon.)

1. Introduction by the President of the Board of Home Missions, Rev. W. S. Gottshall.
2. Reports:
   a) Report of the Secretary—Rev. J. M. Regier.
   b) Report of the Treasurer—Rev. J. E. Amstutz.
3. Papers.
   a) The responsibility of the conference delegates and leaders of congregations toward the Home Mission cause—Rev. J. E. Amstutz.
   b) An evaluation of Home Mission work—Rev. H. A. Fast.
4. Discussion and resolutions.
5. Election of three members of the Board of Home Missions.
6. Closing prayer,

Thursday Evening

English addresses:

a) Mr. Maxwell H. Kratz.
b) Rev. I. R. Detweiler.

German addresses:

a) Rev. P. R. Aeschliman.
b) Rev. Jac. H. Janzen.

Friday Morning, Aug 23

Morning prayer service conducted by Rev. H. Riesen.

Home Missions. (Work to be concluded.)

Memorial Service for departed brethren, conducted by Rev. W. S. Gottshall.

Friday Afternoon

Education

1. Introduction by the president of the Board of Education, Rev. S. M. Rosenberger.
2. Reports.
   a) Secretary's report—Rev. J. H. Langenwalter.
   b) Treasurer's report—Prof. D. H. Richert.
3. Papers.
   a) The Christian College and the Church—Rev. H. T. Unruh.
   b) Retreats, Why and How?
   —Rev. J. H. Langenwalter.
   c) The Place of Christian Education in the building of character,—Rev. H. H. Ewert.
4. Discussion and resolutions.
5. Election of two members of the Board of Education.
6. Closing prayer.

Friday Evening

Program of the Women's Missionary Societies.

1. Song—congregation
2. Devotionals—Mrs. S. S. Haury, chairman
3. Address—Mrs. S. T. Moyer, India. (15 min.)
4. Music
5. Two-minute talks—missionaries from India and candidates
6. Music
7. Two-minute talks—home missionaries
8. Music
9. Two-minute talks — missionaries from China
10. Music
11. Two-minute talks — missionaries among American Indians
12. Offering—song: "Hast du Jesu Ruf vernommen?"
13. Closing prayer—Mrs. G. A. Linscheid

Executive Committee of Missionary Societies.

Saturday, Aug. 24

Forenoon

Program of the Young People.

Theme: Our Young People for Christ and the Church.

Opening Service in Song.

Topic: What constructive work can our young people offer to assist our Mission Boards in their Mission program?—John Thiessen.

Topic: In what constructive ways can our young people be of assistance to the Publication Board? — S. T. Moyer.

Topic: In what constructive ways can our young people help in the work of the Educational Board?—Ed. G. Kaufman.

Discussion will follow each topic.

[Boards and committees may arrange for sessions to be held on Saturday.]

Saturday Afternoon and Evening

Free—

Sunday, Aug. 25

Sunday Forenoon. No conference sessions. Visiting ministers are to be distributed among the neighboring churches. Churches are requested to close their services early.

Requests for speakers and the language to be used at morning services are to be sent to the local committee of the churches acting as hosts of the conference.

Sunday Afternoon

Young People's Program

Congregational Singing — Walter Hohman in charge.

Worship Service—Della Sprunger.

Youth serving through the Church —Luke Horsch.

Musical number.

Crusading with Christ through Christian Endeavor—Raymond Hilty.

Musical number.

Address: Crusading with Christ through the Sunday School — Lester Hostetler.

Closing service.

Sunday Evening

Rendition of a cantata by the united choirs of neighboring Mennonite churches.

Monday Forenoon, Aug. 26

Morning prayer service conducted by Rev. G. N. Harms.

Publication

1. Introduction by the chairman of the Board of Publication—Rev. H. J. Krehbiel.
2. Reports.
   a) Of the Secretary—Rev. M. J. Galle.
   b) Of the Treasurer — J. F. Lehman.
3. Papers.
   a) Should we publish an English Quarterly with the International Lessons?—Rev. Victor Boyer.
   b) Ought we to make a beginning in the publication of our own graded lessons by publishing a two years course for beginners?—Rev. H. J. Shrag.
4. Discussion and resolutions.
5. Election of two members of the Board of Publication.
6. Closing prayer.

Monday Afternoon

Relief

1. Introduction by the chairman of the Emergency Relief Commission. —Rev. John Lichti.
2. Reports.
   a) Of the Secretary — J. C Mueller.
   b) Of the Treasurer — C. F. Claassen.
3. Discussion and resolutions.
4. Paper.
   The present status of Deaconess' Work among the Mennonites.—Sister Frieda Kaufman.
5. Election of two members of the Relief Commission.
6. Closing prayer.

Monday Evening

Young People's Program at Convention Hall.

Congregational singing — Walter Hohman in charge.

Worship service—Vivienne Musselman.

Crusading with Christ (I. Cor. 3:9) —Emma Ruth.

Musical number.

Power for Christian Service—Curt Siemens.

Musical number.

Address: Challenge to our young people—J. H. Langenwalter.

Young People's Committee,
A. R. Keiser, Chairman,
H. T. Unruh,
A. J. Neuenschwander,
Anna G. Stauffer,
D. D. Eitzen.

German Address at one of the churches—Rev. P. P. Tschetter, representative from Canada.

Tuesday Forenoon, Aug. 27

Morning prayer service conducted by Rev. E. S. Mullett.

Doctrine and Conduct

1. Introduction by the chairman of theCommittee on Doctrine and Conduct. Maxwell H. Kratz.
2. Report of the Committee on Doctrine and Conduct by the Secretary.
3. Papers.
   a) What does Jesus teach concerning property? What is the attitude of the church toward this teaching?—Rev. H. D. Epp.
   b) What responsibility rests upon the church in the present status of the temperance cause? —Rev. S. M. Grubb.
4. Discussion and resolutions.
5. Report of committee on the Confession of Faith. Discussion and resolutions.
6. Elections. (If any.)
7. Closing prayer.

Tuesday Afternoon

Special Business

1. Introduction by the chairman of the Board of Trustees.—Rev. G. N. Harms.
2. Report of the Trustees by the Secretary,—J. W. Krehbiel.
3. Report of the Statistician—Rev. C. E. Krehbiel.
4. Report of the Mennonite Historical Society.
5. Elections:
   a) Of three Trustees.
   b) Of a statistician.
   c) Of a member of the Business and Program Committee.
6. Discussion of timely topics or questions not placed on the program. (N. B.—Such questions must have been submitted to the business committee in advance.)
7. Any unfinished business.

Tuesday Evening

English Addresses:

a) Rev. Paul E. Whitmer.
b) Rev. John Thiessen.

German Addresses:

a) Rev. J. J. Balzer.
b) Rev. A Warkentin.

Wednesday Forenoon, Aug. 28

Morning prayer service conducted by Rev. H. J. Krehbiel.

Closing Conference Session

1. Report of the Committee on Resolutions.
2. Determination of the place for the next conference session (1932).
3. Outline of a program of work for the next three years by the Standing Boards of the Conference through the chairmen of the Boards and the Executive committee.
4. Closing remarks.
5. Closing devotional service conducted by the officers of the conference.

The Program Committee.
J. F. Moyer, Chairman,
E. J. Hirschler, Secretary.
P. R. Aeschliman.

Remarks

It would be advisable for the standing Boards to have their reports printed in advance and published in the church papers or in pamphlet form. It is suggested that copies be distributed to delegates on the day preceding the session in which a report is made to the Conference so that reports need not to be read in full before the Conference. Boards are requested to close their reports with definite recommendations or resolutions to be acted on by the Conference. Papers read before the Conference should not exceed 15-20 minutes in length.

The Committee.

S. S. LESSON

Aug. 11.

Daniel Among the Lions. Dan. 6:10,11, 16-23.

Golden Text: The angel of Jehovah encampeth round about them that fear him. Psa. 34:7.

Daniel, at the time of the events of this lesson, was now an aged man. In his youth he had purposed in his heart to be true to his God and never in his long career did he waver from this purpose. Nothing can be better for the youth than, like Daniel, to give himself wholly to the service of God. Daniel, by his constant devotion to duty, advanced from honor to honor and from responsibility to responsibility. In public or private life there can be no better career than one that stands for character and loyalty to God and a good conscience. The plot formed against Daniel by his envious colleagues is characteristic of the kind of selfishness and meanness practiced by self-seeking office holders everywhere. There is nothing that makes the corrupt and selfish as envious as the example of a righteous man, who, by the strength of character proves his superiority over them.

The constant devotion of Daniel, in the face of the plot to destroy him, stands out as an inspiration to all who have the difficult task of continuing in their righteousness and piety in the face of persecution. The man or woman who is not big enough to endure persecution because of his or her religion in all probabilities has little or no religion to be persecuted for.

We note here, too, what a dangerous thing vanity is.

The colleagues of Daniel, by playing upon the vanity of the king had no difficulty in bending him, absolute monarch though he was, to suit their evil designs. Flattery is a dangerous weapon in the hands of the unscrupulous. No one should permit himself to be moved by it and all should be on guard against those who resort to it. The flatterer is never sincere or honest and always exceedingly dangerous.

Daniel was a man of prayer. He made prayer the habit of his life. Nothing that he did would tend to show that he made a secret of his prayer life. Prayer with him was more important than life itself. He had a regular time and place for prayer. In his prayers he kept the promises of God continually in mind; for that reason his face was set toward Jerusalem because he knew that in his own good time God would again restore his people to their own country and his temple for a continuance of worship. Though the servant of an earthly king to whom he was loyal he ceased not his loyalty to his heavenly king with whom he entered into the fellowship of prayer with daily regularity. If we were sure that men in public life were praying men like Daniel we would not need to fear for the safety of our country and their example would be of the greatest inspiration to the growing generation. In our time it is possible for the people to insist that their leaders be chosen from men of character who give prayer a place in the program of their lives.

Daniel was a man of prayer because he was a man of faith. Powerful though prayer is in hands of those who live near to God, it avails nothing if it is not accompanied with faith. Faith has in it the elements of confidence and obedience. Never for a moment did Daniel lose confidence in the power and readiness of God to take care of him in a crisis. He knew what God had done before and he knew what God had promised. Having such confidence in his God, and the God of his fathers, Daniel knew in his heart that there was nothing to fear in spite of the determination of wicked and powerful enemies. Being a man of faith Daniel was obedient. He served only the true God and did not depart in the slightest from what he knew was his duty to God, even though it would seem that he was delivering himself into the hands of his enemies and to death. To the obedient child of God earthly dangers are nothing. The most dangerous thing for him to do would be to be disobedient. The faith of Daniel made him fearless of his enemies and even of death. One who believes absolutely in God and his promises never has occasion for being afraid. Time and again God tells his people to "fear not" or "be not afraid." To fear is to be disobedient. It would have seemed that everything had failed in the end; the enemies gained their end, the king was a mere puppet in their hands, the law was taking its course and the victim was in the lions' den. The enemies had gone as far as they humanly could, but God has a way of moving when men and sin have done their worst. The lions would not injure Daniel and he was delivered from death. We want to note here that deliverance from death is the final victory of the Christian.

Finally, we note that punishment, as awful as that they had planned for Daniel fell upon the conspirators. They fell into the pit they had dug for Daniel. Punishment is certain for evil-doers. Sometimes God uses the forces of the world to punish the wicked and sometimes he reserves final punishment for the day when he shall pronounce eternal condemnation.

IN THE INTERESTS OF THE GENERAL CONFERENCE

C. E. Krehbiel, Secretary,
Newton, Kansas

5

Publication

No. 24, 1899—Resolved, That the Conference take an informal ballot with regard to fixing a permanent place from which to issue its publications. (Berne, Ind., received the most votes: Berne, 143; Newton, 75; Bluffton, 54; St. Paul, 12; Beatrice, 5; Bethel College, 15; Ft. Wayne, 13; Philadelphia, 6.)

No. 29, 1899—Resolved, That Berne, Ind., be accepted as the temporary place of publication.

No. 26, 1899—The recommendation concerning English Sunday School Quarterlies was adopted. It reads: "We should have English Quarterlies for our English Sunday School classes, and we therefore recommend, that the Conference authorize the Board to publish them. (Also see below No. 48, 1905 and No. 34, 1923.)

No. 31, 1899—Resolved, That the Board of Publication be instructed to meet at least once in three years at Berne in order to examine the books of the business manager and to gain an insight into the business and to make such other arrangements as may seem necessary.

No. 44, 1905—Resolved, That hereafter no patent medicine advertisements be accepted for our church papers.

No. 46, 1905—Resolved, That the Conference is of the opinion that in various ways it would be well if all church councils of the churches would see to it that in their own church a suitable person be appointed as agent for our church papers.

No. 48, 1905—Resolved, That the publication of the Bible Lesson Quarterlies be discontinued.

No. 14, 1914—Resolved, That the Publication Board be instructed to employ two editors, one for the Bundesbote and one for the Mennonite, in order, if possible, to improve our papers.

No. 39, 1917—Resolved, That the question concerning the authority of the editor be referred to the Publication Board.

No. 6, 1920—Inasmuch as the minutes of the conference of 1917 were not published in the English language, be it resolved that the said report be now published in the English language, and distributed to the readers of the Mennonite.

No. 7, 1920—Resolved, That the matter of publishing the English report of the 1917 Conference be referred to the Publication Board.

No. 34, 1920—Resolved, That this Conference offers the suggestion to the Board of Publication that the page in the The Mennonite now devoted to secular news be eliminated and that we substitute therefor items of interest to our church along the lines of doctrine and policy.

No. 35, 1920—Resolved, That the publication of our church papers be left to the Board of Publication.

No. 71, 1920—Resolved, That inasmuch as it is our wish to make known to the world our stand and our doctrine, we turn the balance of the treasury of the special Committee of Seven over to the Publication Board to make a start in this important work.

No. 32, 1923—Resolved, That the Board of Publication make efforts through which the Year Book of the Eastern Conference may be transferred to the General Conference, with the understanding that the purposes of it be further carried out in the proposed Year Book.

No. 34, 1923—Resolved, That we instruct our Board of Publication to proceed as early as possible, with the help and cooperation of the respective committees of the District Conferences, to the publication of our own Sunday School literature. The Publication Board requested the Board of Education to supply the manuscript for this S. S. Literature, and the latter reported in 1926:

1) The request that the Board of Education furnish MSS for graded lessons for our Sunday Schools, beginning with the primary department was subjected to thorough discussion. In order to give this discussion value materials were secured from a number of publishing houses in Chicago. An attempt was also made to find out whether any of the denominations had been able to deal satisfactorily with the problem which confronted us. It was found that none of the denominations had met the situation successfully, especially in the German.

Not willing to allow the matter to rest there, we appointed the Brethren, P. R. Schroeder, E. J. Hirschler and J. F. Lehman to continue the search for the desired material. Their report is as follows:

This committee, appointed by the Board of Education to present a plan for graded lessons for children, recommends that Bible Stories, Book I in the English, and Biblische Geschichten, Buch I, in the German for the primary grades; Bible Stories, Book II, in the English, and Biblische Geschichten, Buch II, in the German, for Junior grades, and Bible Stories with Questions and Helps, in English and Zahn's Biblische Geschichten, in German for the Intermediate grades, being a series of three English and three German text books, published by the Central Publishing House, Cleveland, Ohio, with combined material for nine years teaching, be favorably considered by our Sunday Schools for the ages indicated.

No. 39, 1923—Resolved, That the Conference refer to the Board of Publication the printing and free distribution of the Pacific District Missionary Prayer Cycle, with such revision as will be necessary from time to time.

Our Youth

No. 36, 1917—Resolved, That the question, whether a general Sunday School and Christian Endeavor Convention might be held when the General Conference convenes, be answered with "No".

No. 53, 1917—Resolved That we answer the following request with "Yes". "Friends of the Sunday School and Christian Endeavor societies desire to arrange a short evening program during the next conference session. Would the Conference grant this request, if satisfactory arrangements as to time and place of meeting can be made with the Business Committee?"

No. 36, 1920 — Feeling the pressing need among our young people for a periodical especially adapted to inform, to confirm, and to establish them in Mennonite principles, we as General Conference of the Mennonites of North America wish to record our approval of the steps taken toward this end by the All-Mennonite Convention which met at Bluffton, Ohio in 1919.

No. 49, 1920—Resolved, That we officially recognize the Sunday and Christian Endeavor Committee and gladly welcome any assistance they may give the Board of Education.

No. 33, 1923—Resolved, That we approve of the recommendation made by the Board of Publication regarding a section in the Mennonite for young people. (This Board had received the following communication: "Resolved, That the Sunday School and Young People's Committee of the General Conference requests the use of one page weekly in The Mennonite for a Young People's Section; a smaller type to be used in set-up; copy to be furnished through the above committee for approval by the editor."

No. 57, 11), 1923—That we encourage the Young People's Societies of our churches to organize units for the rendering of service in times of need.

No. 57, 15), 1923—That we encourage the Committee on Sunday School and Young People's work to continue their efforts in behalf of the younger visitors at sessions of the Conference.

No. 48, 1926—Resolved, That the Publication Board be empowered to add more space for the young people to The Mennonite, and, if they deem it advisable, may adapt the Kinderbote to the needs of the young people, as well as the children.

Education

No. 43, 1905—Resolved, That out of gratitude for what God has already done in our churches, in the school and educational work, henceforth the college and school work schall find a place on the program of the General Conference, and that the General Conference herewith recommends that the last Sunday in August be generally observed by all the congregations of the General Conference as a day of prayer for schools and education.

No. 22, 1914—Resolved, That point (f) in the second recommendation be omitted. (It reads: (f) To call into existence such agencies as may be deemed necessary to carry out any or all of the above mentioned objects

No. 23, 1914—Resolved, That the second recommendation be accepted in its amended form. It reads: The committee also recommends that the four points of report E of the 19th General Conference be changed as follows: (a) To promote the development of Sunday school work; (b) To aid in the development of church schools; (c) To promote religious training in public schools; (d) To aid and assist Mennonite schools and colleges in establishing such courses of study as meet the needs of Mennonite youth; (e) To establish a beneficiary fund to aid needy students for the ministry or mission work through loans or otherwise; (f) To call into existence such agencies as may be deemed necessary to carry out any or all of the above mentioned objects.

No. 34, 1917—Resolved, That the recommended Year Book be printed both in English and German (but separate).

No. 35, 1917—Resolved, That the Year Book copy be prepared by the Board of Education, and then printed and sold as cheaply as possible by the Publication Board.

No. 41, 1917—The question: "Would an annual mission pamphlet with all kinds of information from the mission fields be preferable to an issue of the church organs used for that purpose?" was answered thus: Resolved, That we publish a so-called Year Book.

No. 50, 1920—Resolved, That the Board of Education get out a Conference Year Book in the next three years, and that it be published by the Board of Publication

No. 40, 1923—Resolved, That we as a Conference recommend that the Education Committee (Board?) of our Conference take definite steps to introduce Sunday school standardization.

No. 42, 1926—Resolved, That we adopt the Sunday School standard recommended by the Board of Education and request the Board to put it into effect. (It should be noted that this standard does not call for "Graded Lessons", but for "Graded Instruction" under IV. Also in the printed English Minutes under IX the following was omitted: "(3) A personal record of attendance of each scholar.")

No. 45, 1926—Resolved, That we accept the first recommendation of the Publication Board to revise the English Catechism, but with the understanding that the Board of Education supervise this revision, and with the provision that this revision be put into our papers at least three months before the next Conference convenes and distributed among the ministers of the Conference.

No. 46, 1926—Resolved, That the Board of Publication prepare a catchism for smaller children but with the understanding that the Board of Education supervise the preparation, and with the provision that this preparation be put into our papers at least three months before the next Conference convenes and distributed among the ministers of the Conference.

(To be continued)

"Jesus bless the gifts we bring Thee.
Give them something sweet to do,
May they help someone to love Thee
Jesus may we love Thee, too."

"Jesus, bless the gifts we bring Thee,
For the children far away,
Who have never even heard
Jesus' Name, our sweetest word."

RESOLUTIONS

Of the 10th Annual S. S. and C. E. Convention Held June 9 and 10 at Ruff, Washington

1. Be it resolved that by a standing vote we extend our thanks to the Ruff Church and all others responsible for their cordial hospitality toward delegates and friends attending this convention.

2. Be it resolved that we thank the Lord for the splendid weather that we have enjoyed during this convention, making it possible for large numbers to attend this convention, which he has richly blessed for spiritual progress.

3. Be it resolved that the convention extend their thanks to Miss Dyer and Miss Ruth and all others who have helped to make it a success.

4. Be it resolved that in memoriam to one of our former pastors and beloved friends the convention pays its respect to him by a moment of silent prayer.

5. Be it resolved that we ask the Convention Secretary to return thanks for greetings sent by the California and Oregon Conventions.

6. Be it resolved that we extend our greetings through Miss Ruth, our field secretary, to the Idaho Convention wishing them God's richest blessings in carrying on his work.

We hereby respectfully submit these resolutions and affix our signatures as your committee.

Harry Krehbiel,
Carl Waltner,
Phillip Stucky.

CONTRIBUTIONS

FOR PACIFIC DISTRICT CONFERENCE TREASURY

First Mennonite Church, Aberdeen, Idaho,—$21.04; Brothers & Friends, Quincy, Wash.,—$7.50; Mennonite Portland Mission, Portland, Ore.,—$4.00;Ruff C. E. Convention, Ruff, Wash.,—$32.22: Ruff Sunday School, Ruff, Wash.,—$6.00; Ruff C. E., Ruff, Wash., $4.00.

FOR PORTLAND, ORE., MISSION

Pacific S. S. Convention & C. E. Zion Mennonite Church, Dallas, Ore., —$30.00; C. E. Society of the First Mennonite Church, Paso Robles, Calif.,—$10.00; Mary Martha Circle of the Immanuel Mennonite Church, Los Angeles, Calif.,—$5.00.

May God bless all givers.

Gratefully acknowledged,
John C. Jantz, Treasurer.
Odessa, Wash.

"Father, hear us when we pray,
For Thy children far away.
Children of the northern snows,
Children where the palm tree grows.
Let them feel Thy love divine,
Make them know that they are Thine.
Guide them Father day by day,
All Thy children far away."

JOTTINGS

The Sunday School of Eden church, Schwenksville, Pa., gave a very interesting program at the Home for the Aged, Frederick, Pa., last Sunday afternoon.

A mission program was given at the Bethesda church, Dolton, S. D., July 21. Rev. P. R. Schroeder of Freeman and Rev. H. J. Brown were the principal speakers.

For the past three months Rev. J. J. Banman of Newton, Kansas, has been preaching in Belmont, Kan., in the forenoon and on Sunday afternoons he instructed seven young people in catechism. On Sunday, July 7, Rev. C. E. Krehbiel baptized the seven.

After having been completely renovated the Saucon church, near Coopersburg, Pa., was rededicated July 20 and 21. New floors, new pews, new hymnals have been furnished and the interior of the church has been redecorated. The program included addresses by Revs. Jacob Snyder, N. B. Grubb, E. E. S. Johnson and H. J. Leinbach.

Rev. S. T. Moyer is filling the pulpit of the Upper Milford church, Zionsville, Pa., church from June 30 to August 18. Members of the Young People's Society recently conducted a Sunday morning service at the Old Folks' Home at Frederick, Pa. A number of the young people of the church, who have been away from home attending colleges and schools, are actively entering into the work of the church during their vacations at home. Several others plan to enter college this fall.

The First Mennonite Bible School of Reedley, Calif., closed with an excellent program. The school had an attendance of 75.

A Prince of Peace declamation contest is to be held at the annual meeting of the Middle District Conference at Wayland, Iowa, August 14.

After a short visit to their home town, Berne, Ind., Rev. and Mrs. Alfred Habegger returned to their field among the Cheyenne Indians of Busby, Montana.

When the First Mennonite church and the Bethel Mennonite churches of Mt. Lake, Min., celebrated their annual Mission Festival last week Rev. Jac. Tieszen of Dolton, S. D., and Rev. H. J. Brown of China were the speakers.

On July 28 a rally of the Young People's and C. E. Union will be held in the Souderton, Pa., church. The president of the Union, William Cope, announces a program which will include addresses by Rev. and Mrs. S. T. Moyer. This will probably be their last public appearance before sailing for India.

A number of the young people of the West Swamp church took advantage of the opportunities offered by Retreats, etc. Four attended the Retreat of the Eastern District Conference at Green Lane, two attended the Bluffton Retreat, and three attended the C. E. Convention at Kansas City. May all these helps prove a great blessing in the work for the master.

The Mennonite church at Meno, Okla., at a recent service received 13 persons into its membership, 11 by the rite of baptism and 2 by letter. Rev. H. U. Schmidt is pastor of the Meno church.

Hutchinson, Kansas, the city where the next General Conference is to meet, suffered from a flood which did great damage. It is estimated that the losses amount to a million dollars. Newton, Kansas, also suffered considerably from high waters.

The formal installation of Rev. Howard G. Nyce, as pastor of the Upper Milford and Allentown congregations, has been set for Sunday, Aug. 11. The installation service will be in charge of Rev. G. T. Soldner, president of the Eastern District Conference. The time for the service will be for Zionsville at 11 a. m. and for Allentown at 2:30 p. m., both Daylight Saving Time. On the Sunday following, August 18, the service will be in the form of a farewell service for Rev. and Mrs. Samuel T. Moyer. Rev. Moyer has been temporarily serving the two churches during the summer and will on that day close this brief ministry, preparatory to returning to India out of New York on October 17. The time for these services is for Allentown at 10:30 a. m. and for Zionsville at 3:30, D. S. T. A general invitation is extended to the public to attend. The location of the Allentown church is 1213 Chew St.

Saturday, July 13, was a day of events long to be remembered by the people of West Swamp. Rev. and Mrs. Samuel Moyer visited them that day. Mrs. Moyer talked to the women and girls in the afternoon. Anyone who has had an opportunity to hear Mrs. Moyer tell about the interesting work of our missionaries in India can appreciate how much the afternoon was enjoyed by all, even down to the little girl who was dressed up in a little jacket and cap brought from India. Mrs. Moyer dressed up others of the group in costumes of a mother, a boy, and a girl. The meeting in the afternoon had no set program, being in the form of a picnic on the church grounds. Quite a number stayed for lunch and remained for the evening program. Rev. Moyer gave an illustrated talk on mission work in India in the evening, showing the needs, the means with which the needs are being met, the results, and also the great work still to be done. The attendance was not as large as it might have been, but this was due to the very busy season on the farms. The next event that the Sunday School is looking forward to is the annual picnic. Bethany Sunday School of Quakertown will spend the day with the West Swamp people again.

WORDS TO YOUNG CHRISTIANS

By Cornelius H. Wedel

Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming of the RUSSIAN MENNONITES

By
DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

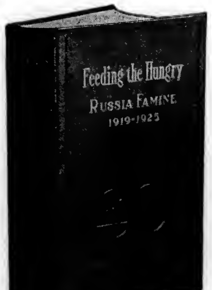
The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY

RUSSIA FAMINE
1919—1925

A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, AUGUST 1, 1929 No. 30

NOTES AND COMMENTS

The labor premier of Great Britain, Ramsey Macdonald, hails from an obscure little fishing village, Lossiemouth, a "wee sma'" place near the northern tip of Scotland, which now rejoices in the reflected glory of a native son. Yet, but a few years ago, when the world was plunged in the passions of war and Macdonald was preaching pacifism, there was hardly a man on earth to whom the words of our Lord, that a prophet is not without honor except in his own country, who had the fact so forcibly impressed on him as had Macdonald. Under the cover of night the townspeople painted the word "Traitor" in large black letters on the wall of his house, he was expelled from the local golf club, a humiliation that only a Scotchman can appreciate, and no one would have anything to do with him. Though the insulting and humiliating word has been painted over several times the dark oily letters still work their way through the lighter colors. How times do change! The man who was big enough to face the scorn of those among whom he lived for the sake of a principle now guides the destinies of an empire.

Every now and then the public hears something of the crowded living quarters of the very poor in some of our large cities. Not many years ago it was discovered that the most notorious tenement quarters in the city of New York belonged to a very wealthy church and that these huts where more misery was crowded in smaller space than anywhere else in the world were among the best paying investments belonging to that church. Just now there is a campaign being waged in the city of Philadelphia for the elimination of court dwellings which are little more than alleys, some scarcely four or five feet wide with a row of three story houses facing them on either side. Into these courts there is no possibility of sunshine ever getting. The sanitary arrangements are the worst possible and one small tap is the only source of water for the whole court which often houses several hundred persons. It is estimated that in Philadelphia alone there are more than twenty-five thousand people living in such courts. Again, the matter of profits is the consideration that makes it possible for these disgraceful huts to survive. Any real estate dealer in the city knows that the court properties are very profitable. For one thing there is no cost for repairs. The occupant of the house takes it "as is." Taxes are low, seldom are any of these houses empty and such things as painting or papering are unthought of. Of course, it is criminal to maintain such places which breed both crime and disease, and it is but right that the poor be given a chance to live where sunlight and fresh air and clean water are possible. On the other hand when these disgraceful dwellings are torn away, as it is proposed to do, where will the very poor who can only locate in such places go for shelter? Perhaps the solution of this whole matter is not so much the tearing down of disgraceful old shacks that shelter poor and unfortunate human beings as it is the finding a way where the poverty, that makes people live in such hovels, may be abolished. The greed of the owner is in a measure responsible for the existence of such mean places, but, in the last analysis, it is the carelessness of society that permits people to come to such a state where they are forced to live in houses that compare to pig stys rather than to homes.

The summer heat of the city of Rome and vicinity being very oppressive it is reported that the Pope is planning to leave the Vatican for a period in search of a cooler climate. Popes are no different from the rest of us and when weather conditions become oppressive we long for other climes where humidity is not general and where one can strenghten his tried old body by a little rest. Perhaps with all the fuss made over the re-establishment of the Papal Dominion over a space hardly larger than a good sized handkerchief, the most practical result to come from it all is that the Pope gets a chance for a vacation outside of what his predecessors have for many decades been calling a prison. Surely it will be a long time before there needs to be exercised any unusual alarm because of the fact that the Pope has again asserted himself as being a temporal ruler. He has always been doing that, but now, that a three by four bit of land is thrown in, the fiction can be carried out with more of a degree of reality. Many a middle-west farmer is as much a king and the lord of greater dominions than the Pope at Rome in spite of his long strings of titles and lofty pretentions. So let us not worry. It's not worth it!

War memorials in the shape of cannons, etc., which adorn our public parks will probably never again do any one harm, but there may be something more than the glorification of war in their presence. The point of view of an Englishman of note with regard to such memorials might be worth considering. The following account from an English paper at least gives one something to think about.

"According to the Birmingham Town Crier: "The Parish Council of Eckington, Derbyshire, desiring to set up a war memorial in the shape of a captured howitzer, ran foul of Osbert Sitwell, the poet, who owned the land on which it was to be placed.

"'When Mr. Sitwell heard they had accepted the war trophy, he protested, demanding that it be returned to the donors. The Council pleaded with the poet, and finally the latter agreed that the gun could be erected if he were allowed to write the inscription.

"'The Council agreed; the origginal inscription was put in the waste basket, and this one was placed on the howitzer:

"'"This gun has been placed here to remind the people of Eckington of the vicious folly of war, which has been responsible for the deaths of so many of the best of them, and in the hope that the ugliness of the subject will impress the children so that they will grow up with a natural hatred of war and the brutal machinery that accompanies it."'."

According to the records compiled at Tuskegee Institute in the Department of Records and Research in the first six months of 1929 there were 4 lynchings. This number is 1 less than the number 5 for the first six months of 1928 and 5 less than the number 9 for the first six months of each of the years 1925, 1926 and 1927; it is 1 less than the number 5 for the first six months of 1924; 11 less than the number 15 for the first six months of 1923; 26 less than the number 30 for the first six months of 1922, and 32 less than the number 36 for the first six months of 1921.

Of the persons lynched 1 was white and 3 were negroes. The offenses charged were rape, 2; killing plantation owner, 1; not removing rubbish from in front of store and resisting officers of the law, 1. The states in which lynchings occurred and the number in each state are as follows: Florida, 2; Mississippi, 1; Tennessee, 1.

REPORT OF THE NORTHERN DISTRICT CONFERENCE

The thirty-seventh conference of the Northern District was held une the 9th to the 11th, 1929, in the Bethesda church at Henderson, Nebr.

The Northern District is composed of twenty-one congregations with a total membership of 3,500. The enrollment in the Sunday schools is a little more. These churches are served by forty-two elders, ministers and evangelists, of the former a few have retired. The territory of this district comprises the states of Montana, No. Dak., S. Dak., Minn. and nearly all of Nebr. (the churches at Beatrice being members of the Western District).

As usual the regular conference sessions are preceded by a mission festival, S. S. convention and C. E. programs. On Sunday morning mission services were held. Rev. S. P. Prieheim preached on foreign missions, using as text Acts 13:46-48 and Isaiah 49:6. Rev. P. R. Schroeder gave a sermon on home missions. The wel trained choir of the local church rendered several suitable mission songs.

The program of the S. S. convention consisted of two addresses by Mrs. Herbert Waltner, Freeman, S. D., and Mr. H. B. Fast, Mt. Lake, Minn., and a recitation "The Crossbearing" by Miss Dorothy Epp, Henderson. The choir again sang several selections. Among the visitors of the conference there was Dr. J. E. Hartzler who was at this time conducting union meetings at Aurora, not far from Henderson. He also took part on the program this afternoon and also Monday morning. He spoke in his usual forceful way, giving instructions as to practical Christian living. He emphasized the fact that to be a Christian you must have the spirit of Jesus. We surely can agree with him. Among other things the doctor said, chances to go wrong and the chances to go right today are better than ever, and the church is a greater necessity today than ever.

The speakers on Sunday evening and Monday morning were: Pres. P. R. Schroeder, Prof. D. E. Harder and Rev. H. D. Epp. These two sessions were in a special way devoted to the interest of the young people. Among the important resolutions the conference passed the following: With respect to the deepening of the religious and social life of our young people, we recommend that the officers of the conference arrange for a short Bible Institute for the summer of 1930.

The regular conference sessions, as usual were opened with a conference sermon. This sermon was given by the president, Rev. W. S. Gottshall, on John 17:1. The chief work of the conference is evangelization or missions among the people of our own faith in Mont., N. D., northern Minn. and western Nebr. Rev. J. C. Kaufman has in the last few years quite often visited the above named sections and served at baptismal and communion services, preaching the Gospel and visiting in the homes. Evangelist D. D. Eitzen has rendered good service at Lustre and Volt, Mont., in the way of teaching short Bible schools and also preaching. He was there in the summer of 1928 and is there again now. The work of evangelization in a general way has been encouraging and fruitful. Churches have been organized and through the assistance of the conference are becoming more and more self-supporting. We praise the Lord for new workers in the comparatively new churches; e. g., Bro. Edw. Duerksen at Alsen, N. D., Bro. Helmut Ortman at Munich,. N D., Bro. J. F. Sawatzky at Bloomfield, Mont., Bro. A. P. Unruh at Lostwood, N. D., and Bro. M. Fast at Arena, N. D. But there should be another energetic laborer at Luster and Volt, Montana.

A few of the resolutions passed by the conference that would be of interest to the general public are the following: "With reference to the standards of faith of Freeman Junior College we recommend that we recognize and accept them. We also recommend Freeman Junior College to our young people who wish to study."

"The Northern District Conference greets the General Conference!

The Northern District Conference in all its churches takes a definite stand against secret societies and tolerance of members of such societies in our churches. Furthermore the Northern District Conference takes a definite stand against modernism and therefore requests the General Conference (a) according to its constitution, to free itself of members of secret societies in the churches; (b) with reference to modernism to take a definite and open stand against it." This resolution will be presented to the General Conference by the president of the N. D. C.

In 1930 the Northern District Conference will be held in the Bergfelder church, Mt. Lake, Minn.

The new officers of the conference are as follows:

President, W. S. Gottshall, Freeman, S. D., vice preident, D. P. Eitzen, Mt. Lake, Minn., secretary, P. R. Schroeder, Freeman, S. D., treasurer, D. A. Schultz, Avon, S. D.

Is. J. Dick, Secretary.

A STOPOVER IN JERUSALEM

It was on a clear day in December, 1921 when we sailed thru the Red Sea on our way to India. We strained our eyes to see Mt. Sinai in the distance. Whether we really saw it or not I do not know; but standing there leaning on the railing of the S. S. Valentia, Mrs. Thiessen and I made a vow that if the Lord would keep us and bless us in India then we would not pass by Palestine again when we would be that close already. The Lord did bless and keep us over seven years in India, and we could plan to stop off at Jerusalem and other places on our way home to America. I used to think that it was a missionary's special privilege to stop to see the Holy Land; but now that we have been there I do not only consider it a privilege, but a duty. The spiritual benefits we received in seeing Palestine can not be compared with any material values. Actually to see the country where our Saviour walked and taught and suffered; and where the Book we love so well was produced, gives a person an inward thrill which will never be forgotten.

I shall mention here only a few incidents which impressed us very much. We came to Jerusalem on Palm Sunday. The sun shone bright and the air was clear and cool. The week before there had been heavy rainfall and the lilies of the fields about which Jesus spoke bloomed in abundance. The fig trees started to bud and all nature renewed its life. But in the midst of this new life all around us there was a memory within which gave it all a saddening note. It was Easter week. Jesus once saw nature's beauty around Him; yet. He was called upon to go into the valley of the shadow of death.

(Continued on Page 3.)

STATISTICS OF THE MIDDLE DISTRICT CONFERENCE FOR THE SESSION OF 1929

Church	Pastor	Membership						Preaching Service	S. S. Enrollment	No. of Teachers	Y. P. Societies	Enrollment	Mission Societies	Enrollment	Contributions					
		Increase		Decrease																
		Baptism	Letter	Death	Letter	Other Causes	Total Membership								Foreign Missions All Organizations	Home Missions All Organizations	Education	Other Purposes	Congregational Purposes	Total
Grace, Pandora, Ohio	Paul E. Whitmer	3		4	5		325	Twice Weekly	360	25	3	125	2	105	$ 1926.41	$ 575.24	$ 251.25		$ 3092.31	$ 6655.21
St. John, Pandora, Ohio	A. S. Rosenberger	4		4	12	2	278	Sun. A. M. and Alt. Sun. P. M.	302	18	2	60	2	65	1029.00	380.00	100.00	63.00	3611.00	5183.00
Zion, Donnellson, Iowa	J. E. Kauffman*	2		2	3		200	Twice Weekly	190	18	1	77	2	79	1050.17	356 55	250.00	290.00	2199.00	4145.72
Salem, Dalton, Ohio	A. R. Keiser	7	6	3	5	1	220	Twice Weekly	191	13	2	62	2	100	1015.07	570.16	4537.90		2083.04	8206.17
Wayland, Wayland, Iowa	Elmer Basinger	22	4	5	3	1	369	Sun. A. M. and Alt. Sun. P. M.	350	18	2	40	1	62	682.10	172.44	160.00	272.85	2426.30	4059.29
Chapel, New Stark, Ohio	N. O. Blosser		1		1	1	58	Every 2 Weeks	50	5	1				53.00	70.00	60.00		459.00	642.00
Pulaski, Pulaski, Iowa	W. W. Miller	4	1	1	2		200	Weekly	180	16	1	55	2	35	370.50	350.75	100 00	75.60	1275.00	2171.85
First, Summerfield, Ill.	D. E. Welty	11		3	3		136	Weekly	110	15	1	29	1	30	169.00	173.25	75.00	148.17	1374.54	1939.96
Wadsworth, Ohio	W. S. Shelly	12	9	4	1		178	Sun. A. M. and Alt. Sun. P. M	175	9	1	26	1	33	35.25	91.80	188.52	258.69	2484.00	3058.26
First, Nappanee, Indiana	E. S. Mullett	10	8	2	1		142	Weekly	165	11	1	60	2	50	448.97	255 00	271.50	180.35	1770.88	2926.70
Apostolic, Trenton, Ohio	J. E. Amstutz		2	5			240	Every Sunday	110	10	1	14	1	22	140.00	155.00	2150.00	55.00	2200 00	4700.00
Bethel, Fortuna, Mo.	J. D. Warkentin	3					140	Every Sunday	143	13	2	37	1	43	426.11	130.77	31.07	104.28	1630.39	2362.22
Emmanuel, Noble, Iowa	H. J. Schrag	9	6	6	6		260	Twice Weekly	177	23	2	49	1	260	441.95	288.50	196.50	102.06	1729.59	2710.04
First, Chicago, Illinois	Wm. C. Rhea	20	12			7	58	Twice Weekly	307	20	2	150	2	64	101.47	3703.10				3804.57
Ebenezer, Bluffton, Ohio	E. J. Neuenschwander*	9		2	4	14	438	Sun. A. M. and 2d & 4th S. P. M.	514	24	2	125	2		1874.80	937.40			2509.01	5321.21
First, Bluffton, Ohio	S. M. Musselman	12	10	4	2		443	Twice Weekly	375	30	3		2	120	1049.33	570.45	428.00	679 72	3075.59	5803.09
First, Berne, Indiana	C. H. Suckau	25	2	7	18		1027	Twice each Sun.	1379	54	2	686	3	585	12571.05	3515.14	1045.62	4176 43	5410.20	23203.30
							4712		5078	322	29	1595	27	1653	$23384.18	$12295 55	$9845.36	$6406.15	$38139.85	$86892.59

*J. E. Kauffman—Resigned. *E. J. Neuenschwander—Resigned.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

Late in summer is the usual time for Family Reunions, that is gatherings of related members of families of the same name. For a number of years past the family reunions of Eastern Pennsylvania have been rather pretentious affairs. Meetings are held in some grove or park. An association is organized which keeps a record of the family and keeps the members of the various branches of the family in touch with the Association. At these gatherings there are the usual historical addresses which bring out everything of historical interest that reflects glory on the family. Sometimes the history that the family historian hands out is "wonderfully and fearfully made". Generally there is a religious tone given to the gathering by the singing of hymns and descriptions of the pious lives of the ancestors whom the younger generation should imitate in this particular. Some Mennonite families have long been in the habit of holding these annual gatherings. The Fretz family has been continuing them since 1880, the Moyers and the Landis's have the most numerous attendance. The Gottschalls meet regularly in the Gottshall's Meeting House as it once was known, etc.

These gatherings have a social worth that may sometimes not be appreciated, but, since we are living in a time when families spread more and spread farther from one another, it is wise at least to keep in touch with one's near relatives, as well as to have a record of the whole "Freundschaft". Children in the years to come will want to know from where they originate and the story that is the background of a family that has its pioneer experiences as well as its religious experiences is at least worth preserving. It might be well if families who do not hold such general reunions would bestir themselves in this direction. Of course some families would be rather large, the Smith family could supply a member for every inhabitant of the State of Conneticut. Others might be rather small and only one or a few names would appear in the city directory or the "phone" book, but, we venture the prediction, that the fewer there might happen to be of one name the more would those bearing it want to learn to know one another.

A STOPOVER IN JERUSALEM

(Continued from Page 2)

At 2 p. m. on Palm Sunday we took donkeys and rode around the walls of Jerusalem, over the brook Kidron, half way around the Mt. of Olives to Bethany. Here some 200 Christians gathered on the ruins of the house of Simon, the leper. Then we marched, led by the bishop of Jerusalem, slowly along the path where Jesus walked and rode on the ass on that memorial Palm Sunday of old. Every last person among those 200 felt that it was a great event we commemorated. There was no conversation, no noise of anykind. It seemed like a funeral procession. We walked up and up the narrow path until all of a sudden we could look over the crest of the mountain and there lay the whole of Jerusalem in front and below us. Without any effort the words of Jesus came to one: "Oh Jerusalem, Jerusalem . . how often did I want to gather thee . . but ye would not . . ." Many of the vistors in the group were overcome by the solemn memory of those ancient events We all sat down by the mountain side and the bishop read the Scripture passages of the day, and prayed. It was a great event.

That same evening toward midnight we went to the garden Gethsemane. There we sat down under the ancient olive trees which are said to have been there to acually witness the spiritual agony of Jesus, and with the help of the flashlight we read to ourselves the account of Jesus' experience at that spot. Emotions sometimes get the best of a person, but on such occasions let it be so. In spirit we heard Jesus say, "Can't ye watch with me one hour?" We did watch and we walked with Him again over the Kidron and up the cold and steep mountain side, outside the city wall, to Caiphas' house. It is a heavy march physically and also spiritually because of the memories associated with it.

At the corner where the Damascus and the Jericho roads meet, just outside of the walls of Jerusalem, some forty rods from the temple area is a hill about 40 feet high. This hill is made of heavy rocks, and at a certain angle one can unmistakeably make out the figure of a human skull. This is Golgatha. Here we were where the greatest tragedy and greatest victory in human history took place. The German verse forced itself upon my mind: "Ich bin durch manche Zeiten, wohl gar durch Ewigkeiten, in meinem Geist gereist. Nichts hat mirs Herz genommen, bis als ich angekommen, am Huegel Golgatha, Gott sei gepreist. Right near the hill, on the west side, we saw an old winepress and near this winepress the tomb—hewn in a solid rock. We walked in as Peter did. There was the place were Jesus' body lay. The remarkable feelings that go through a person can never be put in words. We walked out again and looked back. The tomb was empty. "Jesus lebt, mit ihm auch ich, Tod, wo sind nun deine Schrekken?"

These are only a very few of the lasting impressions we received. If any of you readers have a possible chance to see Palestine, take it. Those who know their Bible can get in one week quite a comprehensive view of the whole land. It's worth all it costs.

John Thiessen.

CORRESPONDENCE

Dallas, Ore., July 15, 1929.—Dear Editor: A few events that are of special importance to the Zion Church at Dallas, Ore., have occurred since the Oregon Pacific District S. S. and C. E. Convention was held here on June 2.

On the last Sunday of June the yearly election of C. E. officers took place. The new officers feel that it is the earnest desire of the members that our C. E. shall be made of more vital interest to our young people, and they are devoting much thought and prayer to this aim. The society has also decided to continue the support of the Bible woman in India.

Rev. Baumgartner, of Portland, who has been serving us on every other Sunday for some time, gave a special service blessing the littlest ones in the church on the first of this month. Those receiving the special benediction at this time were, Frieda and Agnes Toews, daughters of Mr. and Mrs. A. M. Toews; Johnny Fred, son of Mr. and Mrs. Diet. Toews; Helen, daughter of Mr. and Mrs. P. J. Neufeld; Alden Mervin, son of Mr. and Mrs. Henry Schmidt; and Louis Henry, son of Mr. and Mrs. J. H. Neufeld.

Rev. Baumgartner has announced that he will give his last sermon here on July 28. This deepens the longing of the church for the coming of Rev. Bargen, who, it is hoped, will take charge as resident pastor in the earlier part of September.

NAPOLEON OR MARY JONES?

"In the year 1800 there lived," said Mr. Lloyd George before The Sunday School Union, "the greatest warrior of his day, the greatest warrior Europe ever produced since Julius Caesar—one of the greatest warriors of the world. He crossed the Alps, fell upon the Austrian armies, shattered them, and for the moment altered the history of France and Italy, and perhaps Europe. The same year—I am not sure it was not the same month—a little Welsh peasant-girl tramped over her native hills in Merionethshire, barefooted, in quest of a Bible. There were two or three people in the little village who knew about it, and that incident started the Bible society. And the Bible society gave new life to the Sunday school. The Sunday schools taught the things of God to millions of people here and in America. Napoleon's work will get feebler and feebler in its influence. That little story of the Welsh girl will get more powerful, more thrilling, deeper and more permanent in its influence as the centuries roll by. The quiet work you are doing in the Sunday School union is work which is going to influence the character of those two great races, and do not forget that the messages which are sent from the great Ruler of the universe are wave-currents sped over long distances."—Selected.

"Father, lead me day by day,
Ever in Thine own good way,
Teach me to be pure and true,
Show me what I ought to do
May I do the good I know,
Be Thy loving child below,
Then at last go Home to Thee,
Ever more Thy child to be."

Cornelius Klassen, a young Mennonite who arrived from Russia last Christmas, gave an address on the general conditions in Russia in the Berne, Ind., church. After his stay in this country Mr. Klassen proposes to study in Heidelberg, Germany, after which he expects to return to Russia.

THE CHRISTIAN EXPONENT "CHAT"

THE CHURCH

The time of the year is here when church conferences are being held. It may not be amiss to offer a few practical thoughts on the subject of "The Church".

The Foundation

The Christian Church is built upon a person and that person is Jesus Christ. "Upon this rock will I build my church." So said Jesus to Peter upon an important occasion. The "rock" is not Peter himself but Peter plus his conviction that Jesus is the Son of God. There can be no church without people and there can be no Christian church unless people are persuaded that Jesus is the Christ, the Son of God. The church is a building upon a foundation and the chief cornerstone of that foundation is Jesus Christ. Take away the person of Christ and the building falls to the ground. "Other foundation can no man lay than that which is laid which is Jesus Christ."

The True Church

The saying is that an institution is the lengthened shadow of a person. This is true of the church. It is an institution whose purpose it is to promulgate the ideals of its Founder. The true church does not depend for its validity upon a particular form of baptism, or a particular system of church polity, or conformity to any given set of theological articles. The true church exists wherever people have the mind and purpose of Jesus. Wherever people are bound together with a common loyalty to Christ and have a desire to know His way of life and to share His blessings, there the true church exists. It may or may not have a bishop or an elder or a priest or a deacon. The details of organization, while serving a useful purpose, are nevertheless a secondary matter.

Function of the Church

Its function is distinctive. No other organization takes its place. In every community there are Brotherhoods, Service clubs, Social Welfare Associations, Reform Societies, and Secret Orders of various descriptions. Many of these have their place and perform useful and legitimate service. But none of them can do what the church is commissioned to do. The church alone is organized for the sole purpose of carrying on the work of Christ. It provides for the worship of God, for the teaching of the Word, for missionary efforts throughout the whole world, for the bringing of the spirit of Christ into every area of human life. No other organization has so inclusive or so high a purpose.

The "Crisis" of the Church

The church is now going through a crisis. It always has gone through a crisis. There is no period in its history which has not been a crisis. When the church was in its infancy the times were critical. When it spread out in the Roman Empire meeting one obstacle after another, facing foes from within and without; when it later became wealthy and its clergy corrupt; when it broke away from Rome and divided into many sects; when it faced a world war; in these times a crisis was always imminent. There were always gloomy prophets who predicted the fall of the church. In our day there are plenty of popular writers who would have us believe that the church is a passing institution. All of this is of course folly. The church has survived every crisis in its history. It numbers more members today according to the population than ever before, and its influence in the present crisis is beyond measure.

Unity

The unnecessary divisions within the church constitute one of its major weaknesses. A recent writer calls it the "scandal of Christianity". But "bygones are bygones" and we who are living now are not responsible for the divisions within the church that happened many years ago. We are responsible however for aggravating them or for failing to do everything possible to heal unnecessary rifts.

The importance of unity is underestimated. Jesus prayed that His disciples might be one. Paul severely rebuked the Corinthinian church for its factional spirit. "I am of Apollos", "I am of Cephas", "I am of Paul", were some of the party cries and besides these there was the invitable fourth party which said "I am of Christ". If Jesus and Paul regarded unity as of great importance then we will do well to emulate their example.

Unity within the church means unity of purpose rather than a superficial outward conformity. A group of people may dress exactly alike and may repeat the same creed and still lack unity. The classic illustration of unity within the members of the church is Paul's figure of the members of the body. The nose, the eyes, the hands and feet, though diverse in many respects, all exist for the same purpose, namely, the happiness and well being of the body. Unity within the church always must imply diversity, even diversity of beliefs. There are some things upon which Christian people all agree but they are strikingly few. The apostle John mentions two: a belief that Jesus is the Christ, and love for the brethren.

Many things which divide people are matters of opinion which find equally capable and devoted Christians on either side. But love is not a matter of opinion. When a man destroys love among the brethren, he may be sure that he is wrong. And when he fosters love among the brethren he may be equally sure that he is right. There is a certain type of militant "defenders of the faith" which scorn the idea of love among the brethren. They set up their own standard according to their own interpretations of the Scriptures and then proceed to condemn those who do not "line up". Mark such as the real enemies of the church. They sow the air full of suspicion, they generate strife and hatred and discord. Believing that God, the Lord of Hosts, is on their side, they carry on warfare against their brethren and against institutions in the church for which many people have suffered and sacrificed. They would lock the gates of the church against some of their brethren and if possible the gates of heaven too. The church is a temple and these seek to destroy the temple. "If any man destroy the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:17.)

Who Should Go to Church?

None is too old or too young, too ignorant or too learned, to go to church. The impression is abroad that the church is for children and their mothers and sisters. This is a mistake. The church is for everybody. The church is a family and the family is a place where young and old mingle together. Your church may be small in numbers. The building may not be modern, the preacher and Sunday School workers may be laboring under serious limitations. In one way of looking at it, it may seem like a small struggling institution which can scarcely command the respect of busy people. But there is another side to the matter. If the church is small, remember that it is a part of the largest organization in the world. Think of your church as the representative of an organization whose history dates back for centuries and whose influence extends throughout the world.

The church deserves the support of everyone because of the blessings that it has brought into the world. It has elevated the place of womanhood. There are places where there is no church as in some parts of India. In some of these places a cow is regarded as more sacred than woman. A cow meeting a woman on the street has the right of way because she is regarded as holy while a woman is regarded as a necessary evil. Wherever the message of the church has gone, there the position of womanhood has been raised. The church too has fostered education. It is strange that there are some young people in college who think lightly of the church, forgetting that the church has been the mother of all of our oldest and greatest universities and collegees. Harvard College, Yale, Amherst, Dartmouth and scores of others were started by church people and supported by them. There are half a million young people enrolled in higher institutions of learning and more than half of them are in institutions which are supported by the church.

Theodore Roosevelt once said: "I think it is the duty of every man to go to church. Frequently I have to listen to sermons that bore me. But the Church has contributed so enoromously to civilization, its service to society is so great, that irrespective of all other considerations I feel I ought to support it and to attend whenever I can."

Lester Hostetler.

THE ROSIKA SCHWIMMER CASE

A Statement by the Representative Meeting of the Religious Society of Friends of Philadelphia and Vicinity

The majority opinion of the Supreme Court of the United States in the Rosika Schwimmer Case can not be passed unnoticed by the Religious Society of Friends. The views which it expresses concern political and moral principles that have always been of extreme importance to Friends. With due deference to the Supreme Court we feel it right to express ourselves regarding some of the issues involved.

The majority opinion takes the view that Madame Schwimmer is not qualified to become a citizen of the United States mainly because she holds the conscientious conviction that all war is wrong; because, for that reason, she would refuse to bear arms in defense of the country; and because she might influence others

to take the same view. In the course of the opinion the Court disapprovingly refers to those citizens who were conscientious objectors during the World War and declares that their offenses evidenced a want of attachment to the principles of the Constitution.

The views, expressed or implied in the majority opinion, seem to us unsuited to a great democratic nation devoted to liberty. They take too little account of the principle that freedom of thought and of conscience are of vital importance both to the citizens and the nation. Does it make a man undesirable as a citizen to have a conscience? Does it make him undesirable, if, having a conscience, he regards it as his most authoritative interpreter of God's voice, to be obeyed at all cost and above all else? And is the belief that all war is wrong, and that consequently men should refuse to participate in it, so out of harmony with the moral judgment of mankind and so great a menace to the State that freedom of thought and conscience must be sacrificed at this point? We emphatically believe not.

Many of the ideals of William Penn lie at the foundation of the Federal Constitution. Is it conceivable that a majority of the Supreme Court would today deny him citizenship because of his conscientious objection to war?

The moral judgment of the world has condemned war as evil and decreed its abolition. The United States has been the leader in effecting a great treaty renouncing it and pledging the nations not to use war as a means of settling disputes. Should the judicial branch of our Government then ostracize an individual for espousing with fervor and conviction the solemn obligations, so recently promulgated by the treaty making branch of the same Government? Conscientious objectors today are not mere negative obstructionists. Many of them are actively and constructively working to abolish war, and therein they conceive themselves to be rendering a genuine service to their country. At a time when all men are longing for the abolition of war, when statesmen regard it as their greatest and most pressing task, is there not something incongruous in stigmatizing the free conscience of one who believes in practicing the ideal desired by all?

We are glad that three members of the Court, Justices Holmes, Brandeis and Sanford, disagreed with the majority. We append herewith the dissenting opinion of Justice Holmes, concurred in by Justice Brandeis. To us his reference to Quakers comes as a challenge that in our time we give our full measure of patriotic service. "Our conviction that all war is unchristian prevents us from giving military service to the State but calls us to serve our Nation in other ways even at the cost of much personal sacrifice. Those who unselfishly devote themselves to the upbuilding of national character, the shaping of righteous policies or the manifold tasks of civil government are doing work of high value for the Kingdom of God."*

Signed on behalf of the Representative Meeting of the Religious Society of Friends of Philadelphia and Vicinity.

George M. Warner, Clerk,
Wm. B. Harvey, Sec.
304 Arch St., Philadelphia.

Dissenting Opinion of Justice Holmes, Justice Brandeis Concurring

Justice Holmes: The applicant seems to be a woman of superior character and intelligence, obviously more than ordinarily desirable as a citizen of the United States. It is agreed that she is qualified for citizenship except so far as the views set forth in a statement of facts "may show that the applicant is not attached to the principles of the Constitution of the United States and well disposed to the good order and happiness of the same, and except in so far as the same may show that she cannot take the oath of allegiance without a mental reservation."

The views referred to are an extreme opinion in favor of pacifism and a statement that she would not bear arms to defend the Constitution. So far as the adequacy of her oath is concerned, I hardly can see how that is affected by the statement, inasmuch as she is a woman over 50 years of age, and would not be allowed to bear arms if she wanted to. And as to the opinion the whole examination of the applicant shows that she holds none of the now-dreaded creeds, but thoroughly believes in organized government and prefers that of the United States to any other in the world.

Surely it cannot show lack of attachment to the principles of the Constitution that she thinks that it can be improved. I suppose that most intelligent people think that it might be. Her particular improvement looking to the abolition of war seems to me not materially different in its bearing on this case from a wish to establish cabinet government as in England, or a single house, or one term of seven years for the President. To touch a more burning question, only a judge mad with partisanship would exclude because the applicant thought that the eighteenth amendment should be repealed.

Of course, the fear is that if a war came the applicant would exert activities such as were dealt with in Schenck v. United States, 249 U. S. 47. But that seems to me unfounded. Her position and motives are wholly different from those of Schenck. She is an optimist and states in strong and, I do not doubt, sincere words her belief that war will disappear and that the impending destiny of mankind is to unite in peaceful leagues.

I do not share that optimism nor do I think that a philosophic view of the world would regard war as absurd. But most people who have known it regard it with horror, as a last resort, and, even if not yet ready for cosmopolitan efforts, would welcome any practicable combinations that would increase the power on the side of peace.

The notion that the applicant's optimistic anticipations would make her a worse citizen is sufficiently answered by her examination, which seems to me a better argument for her admission than any that I can offer. Some of her answers might excite popular prejudice, but if there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us but freedom for the thought that we hate. I think that we should adhere to that principle with regard to admission into, as well as to life within, this country.

And, recurring to the opinion that bars this applicant's way, I would suggest that the Quakers have done their share to make the country what it is, that many citizens agree with the applicant's belief, and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings of the Sermon on the Mount.

---

*Book of Faith and Practice of the Religious Society of Friends of Philadelphia and Vicinity. Pages 51-52.

PROGRAM OF THE C. E. CONVENTION

of the Western District Conference to be held August 13, at the Alexanderwohl Church at Goessel, beginning at 9:45 A. M.

Morning Session

Song service, led by Wm. H. Unrau
Opening by the chairman, Rev. J. J. Plenert
Music by the Eden Ladies' Choir
Topic: "What are the vital or leading principles of the Christian Endeavor?" Prof. A. J. Graber
Music by the Alexanderwohl quartette
Topic: "What should the pastor expect of the society?' Rev. Theodore Roth
Original poem, Sister Hillegonda v. d. Smissen
Topic: "Practical ways in which our C E. can aid in Missions," Florence Haury
Music, Hillsboro Menn. Church C. E.
Topic: "Should the model C. E. provide for the social as well as the spiritual life of its members?" Christian Church C. E.
Music, by the Alexanderwohl quartette

Afternoon session

Opening
Music, Goessel Junior C. E.
Round Table discussion, led by Arnold Funk
Men's Chorus, Brudertal C. E.
Business meeting.

Those who attend the convention are requested to furnish their own lunches.

In connection with this may the C. E's be reminded again of our pledge which was made at the last meeting. There are still about thirty C. E's which have not yet sent in their contributions. Please attend to this matter as soon as possible. 30, 31

HOME MISSION TREASURY REPORT FOR JUNE

General Fund

Pratum, Ore., Ch. & S. S., $52.45; Bethany Ch., Kingman, Kan., $8.62; First Menn. Ch., Upland, Calif., $68.18 Buhler, Kan., Ch., $14.15; Pulaski, Ia., Ch., $27.58; First Menn. S. S., Chicago, Ill., $57.73; Sichar Ch., Cordell, Okla., $19.67; Canton, Kan., Ch., $38.50; Bergtal Ch., Pawnee Rock, Kan., $26.00; First Menn. Ch., Aberdeen, Idaho, $19.40; Ex. Com. of Mission Societies, $67.50 Butterfield, Minn., Ch., $7.05; B. F. Welty Estate, Tacoma, Wash., $35.74; Christian Ch., Moundridge, Kan., $90.45 $90.45; Bethesda Ch., Henderson, Neb., $64 99; Ebenezer Ch., Bluffton, O., $100.00; Wadsworth, O., Ch., $20 75; West Zion Ch., Moundridge, Kan., $35.00; Bethel College Ch., Newton, Kan., $31.95; Bethlehem Ch., Bloomfield, Mont., $46.14; First Menn. S. S., Aberdeen, Idaho, $13.00; Hoffnungsau Ch., Inman, Kan., $27.70; Grace Ch., Pandora, O., $17.77; First Menn. Ch., Geary, Okla., $15.75; First Menn Ch., Berne, Ind., $187.79; First Menn. Ch., Beatrice, Neb., $105.94; Rosenort Ch., Laird, Sask., $57.00: Aus einer Kirchbau Kasse, Canton, Kan., $50.00; Jr. Missionary Society, Henderson, Neb., $17.02; Garden Tp. Ch., Moundridge, Kan., $24.00.

Special Gifts

Ex. Com. of Mission Societies, (for Winnipeg) $25.00; Escondido, Cal., S. S., (for Portland) $10.00.

Total Receipts	$1382.82
Bank Balance, June 1.	905 94
Disbursements	2245.76
Balance, July 1.	43.00
Total Indebtedness, July 1.	$8802.61

J. E. Amstutz, Treasurer,

S. S. LESSON

August 18

The Return from Captivity. Ezra 1:1-11; Psa. 126:1-6.

Golden Text: Jehovah hath done great things for us, whereof we are glad. Psa. 126:3.

When we read the remarkable passage recorded in Jeremiah 29:10-14 we note the promise that God held out to His people through the prophet. It was that after seventy years His people should return to their land, that they shall then pray (in their Temple) to Him, that they shall sincerely seek Him and that they shall be gathered from all nations. It is only necessary to read the other accounts in our lesson, Ezra 1 and Psalms 126 to see how prophecy worked out to the very letter. This is but one sample that Scripture gives us of the certain fulfillment of prophecies. There are many more, particularly those relating to the Christ, His coming and work of redemption. However, there are many other propecies yet to be fulfilled, such as the return of the Jews to their land at a later period, the spread of the Gospel to the ends of the earth and the coming of the Lord. As surely as have been the prophecies fulfilled that are recorded as having been fulfilled, that surely will God's promises of things of the future come to pass. One cannot be a real Christian and a believer in God who does not look for the utter fulfillment of the other prophecies recorded in the Bible.

The lesson text presents, first an account of the release of the captives by Cyrus and the proclamation he issued directing their return and the building anew of the Temple and, secondly, the song of joy that the returned captives sang upon their return, for this song became a part of the national hymn book, the Book of Psalms. Cyrus, the successor of Darius, continued to use Daniel in the work of the government. There is a tradition among the Jews that Daniel showed the writings with reference to himself and the return of Judah to Cyrus and that he was so greatly impressed with them that he determined to do his part toward making them come true. Be that as it may, the real cause of the release of Judah was the spirit of God working on the king. God is the God of nations and He uses their leaders and kings to serve His purposes. God is the great King of the Universe. No matter how great or mighty another ruler may be he is still but a mere puppet in God's hands to act according to His will. We are told that God stirred up the spirit of Cyrus. God is working through men even though they are not numbered with His worshippers. The rule of Cyrus was by the will of God and God willed that he should further His plans. We are told that God stirred up the spirit of Cyrus. God is working through men even though they are not numbered with His worshippers. The rule of Cyrus was by the kill of God and God willed that he should further His plans. We note that Cyrus humbly acknowledged the supreme authority of the one God, Jehovah and, moved by His spirit, he felt himself charged to build a new temple. Perhaps he was thinking of erecting a monument to his own glory as well as to the glory of Jehovah, but he was nevertheless the instrument of God to be used in fulfilling His promises and doing His will.

The permission of Cyrus was extensive, it included the Jews of all parts of the vast empire and also the Jews taken from the Northern Kingdom two hundred years before. Of course the survivors are meant, it was now 70 years since the first captives were taken from Jerusalem and the city and country had almost been forgotten except by the surviving Jews themselves. These exiles were poor, having lost their all, and they were to be helped by those who would not return as well as by their friends who were not Jews. The holy vessels that had been so shamefully profaned by Belshazzar were also returned. The Jews were organized into tribes, groups of families and families. A record is given of these in the verses following. The leader, named here as Sheshbazzar was probably Zerubbabel, the leader in the return, Sheshbazzar being his Babylonian name.

The song of joy indicates that though they had sinned the hearts of the Jews were still in the land of their nativity. The discipline of the captivity cured their sin of idolatry and again made them loyal to their God and their country. The zeal of the people as expressed in the psalm was an outburst of happiness and showed that they were still God's peculiar people, ready now to serve Him loyally and cheerfully. It was not merely a return to their land, but a return to the House of God. Whatever the world may have to give of sorrow or so-called joys the greatest happiness of the devout soul is in the exercise of its religious privileges.

The realization of the fact that, "The Lord hath done great things for us; whereof we are glad" is the secret of a contented people. If all of us only could bring ourselves to think of the great things that the Lord is continually doing for us we could be nothing else but glad. True happiness consists in the appreciation of what God has done for us. Sowing with tears and reaping with joy is the way that God shows that in the end evil may be overturned and joy come of it.

IN THE INTERESTS OF THE GENERAL CONFERENCE

C. E. Krehbiel, Secretary,
Newton, Kansas

6

Emergency Relief

No. 55, 1920 — Resolved, to guarantee at least $5,000.00 for this Russian relief, monthly, through our Emergency Relief Commission.

No. 42, 1923—Resolved, 1) that we recommend to the favorable consideration of the Emergency Relief Commission the matter of permanently co-operating with other Mennonite bodies for the purpose of rendering relief or assistance wherever there may be danger of suffering through calamities, disasters, or misfortunes of any kind. 2) That said Commission be and it hereby is authorized to collaborate with representatives of other Mennonite bodies in determining the form, plan and other matters pertaining to cooperation for said purposes. 3) That said Commission be and it is hereby authorized to appropriate and use for the purpose of such joint relief such of its available funds as it shall deem necessary.

No. 46, 1923—Resolved, to accept and endorse the report of the Special Committee of Seven. It reads: "It is the understanding of your committee that, it is the policy of the General Conference to assume no responsibility for financial obligations, past, present, or future, incurred by any body or organization without direct resolution of the Conference. But your committee is also convinced that the Conference, as well as the membership in general, desires to continue to help the brethren in the faith who are in distress. The following resolutions are therefore submitted for adoption: 1) That we refer the matter of giving relief and assistance to our brethren who are in distress in Russia, or who have now emigrated or who may hereafter emigrate from Russia to countries other than the United States, to our Emergency Relief Commission; 2) That said Commission consider this matter favorably; 3) That said Commission be authorized to solicit funds or to authorize such solicitation among the membership of our churches; 4) That all members of our churches are urged, as far as their means permit, to aid in this work, in the lines indicated herein; 5) That it is requested that all such gifts or loans for this purpose be made through the said Emergency Relief Commision; 6) That said Commission shall exercise such supervision over the raising, distribution, application and possible repayment of such contributions as it shall deem necessary and proper; 7) That none of these provisions shall imply the assumption of any obligation other than the raising and disbursement of voluntary contributions; 8) That it is hoped that a satisfactory basis of co-operation with other Mennonite organizations may be found."

No. 51, 1923—Resolved, that we request our Relief Commission to assist as much as possible the immigration of Mennonites from Russia to any country other than the United States. (Attempts to encourage immigration to the United States are against the law.)

Secret Societies

No. 72, 1899—Resolved: Whereas we are convinced of the soul-destroying influence of secret societies, and since it is reported that this power of darkness continually wants to force its way further into our Church, and whereas we wish to remain true to the principles of our Church, therefore, resolved, in order to clarify the matter, that the delegates of this Conference be requested to declare how they and their churches stand toward this matter.

No. 82, 1899 — Resolved, that the General Conference takes a positive position against all secret societies, and that in order to uphold this position it deems it necessary, that the churches of the General Conference report whether and with what result they are cleansing their churches from secret societies, and the Conference declares, that if it finds that churches continue to tolerate lodge members in their midst undisturbed such churches shall be deemed no longer to be members of the Conference.

No. 49, 1902—Resolved, that the General Conference understands the term "secret societies" or lodges to mean, all such societies and only such societies that demand of their members that they accept and abide by things before they have been disclosed to them, and at the same time bind them not to reveal secrets to any except to members of their own society.

No. 53, 6), 1902—We are glad that various efforts are put forth in our churches to dissuade our members from joining secret societies, and also think that the Aid Societies that exist in some of our churches can aid to that end.

No. 32, 1914—Resolved, that in reference to the condition which the Zoar church of Oklahoma names relative to its joining the General Conference, the General Conference states that it can give no other assurance concerning its being free from churches having members of secret societies than that all the General Conference churches, by accepting its Constitution, have declared themselves against secret societies, and that no other method is provided by which Conference may ascertain whether churches have been able so successfully to carry out their opposition to secret societies that no lodge members are included in their membership. The Conference hopes that the Zoar congregation will show the same confidence in the declaration of the individual congregations in reference to the position they take toward secret societies as the Conference itself does, and that it will identify itself with the Conference.

No. 36, 1914—Resolved, that the President name a committee of five to draft a plan by which the Conference churches may be freed of lodge members.

No. 45, 1917 — (Amendment adopted, Reedley, 1917) If a church can no longer give its assent to one or several of the cardinal points of faith as mentioned in Paragraph 1, 2, 3, and 4 of this Constitution, or if it finds itself unable to secure compliance with the same on the part of its members, then such church is requested to state such facts honestly and candidly to the Conference and apply for dismissal from the same, in order that the Conference may be spared the embarrassment of unpleasant investigations and the pain of exercising discipline.

Should a church that has lapsed in some one of the essentials neglect or refuse to withdraw voluntarily, or should a church come under a strong suspicion of having become unsound in the essentials referred to above, then it shall be the duty of the Conference to investigate and ascertain the facts and if the church is found to have become disloyal to these principles of faith, then it shall be dismissed from the Conference. The following shall be the procedure in such investigation and eventual dismissal:

No accusation against a church shall be received by the Conference for investigation unless it is made in writing and signed by at least three persons, who must be members of a church belonging to the General Conference, and handed to the officers of the Conference, or unless it is brought before the Conference by a committee to whom the duty of watching over the faith and spiritual life of the Conference may have been assigned.

The officers of the General Conference must inform such church at least three months before any meeting of the General Conference that charges have been preferred against it.

If complaint has been made against a church by private members, the investigation of the charges, in order to save time, shall be made by a committee, elected for the purpose, and this committee shall report to the Conference the result of its investigation.

The decision as to whether a church has forfeited its right to remain a member of the Conference rests entirely with the Conference, and no dismissal shall take place unless at least two-thirds of all the votes represented at the Conference are cast and at least two-thirds of these are for dismissal.

No. 46, 1917—Resolved, that the Conference makes the following declaration: "That Conference does not take organizations that have a business or trade secret to be secret societies, but rather such organizations of a more or less social type and that exclude all who have not been formally initiated and have not taken a vow to keep certain things secret; organizations that require an oath at initiation of members or that employ a religious ritual of any kind that is so general in its terminology that even those who deny Christ can take no offense at it.

No. 47, 1917.—Resolved, that the following recommendation of the Committee on lodges be adopted: "That Conference elect a committee of five for the purpose of maintaining its position in regard to the lodge question for the next three years; and that the following shall be the specific duties of this committee: 1) It shall instruct the members of our church concerning the lodge evil by publishing articles in our church papers, by recommending suitable literature and incidentally by sending out speakers; 2) In questionable cases it shall hold itself in readiness to help churches to establish the character of certain organizations; 3) It shall inform churches in case they are under suspicion of tolerating lodge members, and shall receive their defense and assist them in removing unfounded suspicion. Should a church be in need of and desire aid in removing the lodge evil out of its midst, the committee shall hold itself in readiness to aid. The committee shall in such cases be considerate, as the Scriptures indicate: 'Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness." The committee shall not take any disciplinary steps; these the Conference reserves to itself; 4) The committee shall report fully to the Conference all of its inquiries, actions and decisions. The Conference, of course, retains the right to endorse or reject the decisions or actions of the committee."

No. 50b, 1923—Resolved, that the lodge committee be continued in order to complete its work on the lodge question.

No. 66, 1926—Resolved, to put the substitute motion (for recommendation No. 1, of the Lodge Committee) on the table. It reads: Resolved, that the Conference reassert its attitude of opposition to the lodge and counsels testimony against it, and recommends the exercise of love in carrying out this resolution so that any members who have lapsed in this matter may be won back to the conference attitude.

No. 67-69, 1926—Resolved, that Conference adopts recommendation No. 1 of the Committee on Lodges as amended in two places. It now reads: Recommended, that this Conference reaffirms its conviction that the secret lodge is an evil, contrary to the spirit of Jesus Christ and the teaching of the Word of God; that it therefore reassert its uncompromising position to secret organizations. It expresses its deep concern and sorrow that some of its congregations still have members that belong to secret orders in their midst and charges such congregations to continue working toward the elimination of this evil.

No. 70, 1926—Resolved, to adopt the second recommendation of the Committee on Lodges. It reads: Recommended, that the Conference provide for preparing and carrying out a thorough three-year program of education on the evils of secret societies, through literature, such as leaflets, pamphlets, books, and articles in the church papers.

No. 71, 1926—Resolved, to adopt the third recommendation of the Committee on Lodges. It reads: That the pastors be urged to enlighten their congregations from the pulpit on the evils of these organizations and that the Conference also express its willingness to co-operate with the congregations in arranging for outside speakers.

No. 72-73—Resolved, That we adopt recommendation No. 4 of the Committee on Lodges with the amendment. It now reads: That questionnaires be again sent to all the congregations, with the purpose of receiving reports as to the steps taken to rid themselves of secret society members in the case of such churches that have such, together with such other information as is properly a part of such questionnaires; but that the information contained in the answers to said questionnaires shall not be used against any congregation or individual for the purpose of excommunication or other discipline, and shall be confidential with the Committee except for the purpose of its report in general terms.

No. 84, 1926—Resolved, That we change the name "Committee on Lodges" to "Committee on Doctrine and Conduct."

History

No. 57, 17), 1923—That we encourage the movement to maintain the historic Germantown church.

No. 68, 1920—Resolved, That we turn over the documents of the Committee of Seven (the Exemption Committee) to the Historical Society of the General Conference for preservation.

No. 88, 1920—Resolved, That we express our appreciation of the work done by the Historical Society and encourage them to continue the same.

No. 56, 1923—Resolved, That we gratefully accept the report of the Historical Society, and that we encourage the Society to continue the good work and, if possible, to make it more efficient.

The End

Owing to an extended illness over four months during which time he was unable to serve his congregation, Rev. S. M. Rosenberger has resigned the pastorate of the Swamp, Pa., charge which comprises the West Swamp, Quakertown and Flatland congregations. Rev. Rosenberger will take an indefinite period for recuperation. He has served the Swamp charge as pastor since 1925. During his illness the charge was served by Rev. Irvin W. Bauman, Ph. D.

JOTTINGS

The Mennonite congregation at Geary, Okla., having recently completed the creation of a new church building held special dedication service Sunday, July 21.

Bro. Howard T. Landes, who has been serving the Germantown, Pa., church as pastor for the last year, will be ordained to the office of Elder in the evening of Sunday, Aug. 11. A general invitation is extended to the public for this occasion. The Germantown church is located on Germantown Ave. above Herman St.

The Ladies Aid Society of the Souderton, Pa., church recently sent a large package containing new garments made by members of the society to the India Mission field. The material was sent to headquarters at Berne, Ind., where it will be repacked with garments from many other societies and then forwarded to India.

A Loyal Temperance League has been organized in the Wadsworth, O., church under the leadership of Mrs. Walter B. Schaub. The organization is really a Junior W. C. T. U. for boys and girls sponsored by the Women's Christian Temperance Union. The group in the Wadsworth church is composed of about twenty boys and girls. Meetings are held every last Sunday of every month. Twenty of the members of the Wadsworth church attended the Ohio- Indiana C. E. Convention held in St. John's church, Pandora, Ohio, last month. This was 70% of the membership of the Wadsworth Society.

For the past three months Rev. J. J. Banman of Newton, Kansas, has been preaching in Belmont, Kansas, in the forenoons and on Sunday afternoons he instructed seven young people in the catechism. On Sunday, July 7, Rev. C. E. Krebiel baptized the seven.

According to an item in "Wahrheitsfreund' 168 Mennonite refugees out Siberia are in Harbin, China, seeking an opportunity to get to America. Two of their representatives, Friesen and Isaac, who arrived in Reedley, Calif., July 1, will endeavor to arrange for them to enter the United States.

Mennonites have been so widely scattered over the earth that one hears of little groups here and there in some far off location. Sva Paulo, Brazil, has a little group of Mennonites among whom familiar names such as Ewert, Pankratz, Kliewer and Wilhelm. Latest reports indicate that they see no future for themselves in Brazil and will probably move to some other country, maybe Paraguay.

The Gottshall Family Association, descendants of Rev Jacob Gottshall who came to Germantown in 1702 and was the first Mennonite minister to conduct baptism and communion services for Mennonites, will gather at Memorial Park August 17. Rev. N. B. Grubb of Philadelphia in the history in 1924 he published for the association a geneological record of one branch of Gottschalls, and has ready for the printer the copy for another branch.

Six Pennsylvania churches have thus far not sent in any statistical reports, five others have sent only a partial report Four churches from the Western District have not reported, and three others sent a partial report. From the Middle District four churches have not reported, and one has sent a partial report.

The Frey Clan, descendants of Henry Frey who came to America in 1680 and located under a large chestnut tree, what is now Front and Arch street, Philadelphia, will gather in reunion on Saturday, Aug. 10, at Belfry. Among the speakers will be Rev. N. B. Grubb, a descendant in the seventh generation. Henry Frey, by the way was one of the two first German settlers in Pennsylvania.

The catalog of Freeman College is off the press and can be had by sending a postcard or letter to P. R. Schroeder, Freeman, S. Dak. Students that have finished the eighth grade, can get their high school work here from the ninth to the twelfth grade. Two years of college are also given Besides these there are music, agriculture, business and Bible courses. The Winter Bible Institute from the middle of December to the middle of March, offers an opportunity to younger and older persons, especially Church and Sunday School workers, that cannot go longer. Nine regular and three special faculty members direct this work on an evangelical Biblical foundation. School opens on September 2nd with an evangelistic meeting during the first month.

The Wayland, Iowa, Mennonite church wishes to extend a cordial invitation to all delegates and visitors who are planning to attend the Middle District Conference which is to be held at Wayland, Ia, from August 14 to 18.

The town of Wayland is located on the Minneapolis & St. Louis railroad. Connections from the east can be made at Peoria, Ill., at 8:15 a. m. or at Monmouth, Ill., at 11:03 a. m.

By taking the Burlington Route out of Chicago, you may either change at Burlington, Ia., and take the train which leaves for Noble, Ia., at 7:20 a. m. or you may go on as far as Mt. Pleasant. Noble is only about 4 miles from Wayland while Mt. Pleasant is about 18 miles.

You may also leave Chicago over "The Golden State Route" of the Rock Island system and come as far as Washington, Ia.

If you are not planning to come directly to Wayland or Noble, let us know when and where you expect to arrive so that arrangements can be made to get you. Will the pastors of the different congregations please report about how many delegates and visitors may be expected from their respective congregations. Hoping that we may greet a large number of visitors and that we may have a helpful and profitable conference, we remain,

Fraternally yours,

Elmer Basinger,

Pastor of the Wayland Mennonite Church.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

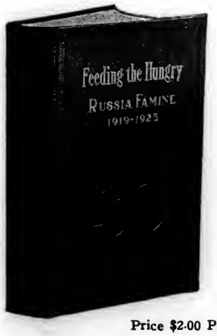
The Coming of the RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, AUGUST 8, 1929 No. 31

NOTICE

On the afternoon of the opening day of the session of the General Conference, Aug. 20, 1929 from 3 to 4 o'clock, the Lord willing, there is to be a pre-prayer meeting at the Mennonite church, 700 Fourth Avenue East, Hutchinson, Kansas.

The Conference officers have requested Rev. C. H. Suckau, missionary from India, to take charge of this meeting and wish to invite all delegates and visitors who can to be present and participate in petitioning the Lord to richly bless the Conference.

The Opening Service of the Conference is to take place on the evening of August 20, beginning at 7:30 o'clock in the Convention Hall and all are cordially invited.

C. E. Krehbiel,
Conference Secretary,
Newton, Kansas.

NOTICE REGARDING THE NEXT GENERAL CONF.

There are to be no Conference services on Sunday forenoon of Conference Sunday. Instead of this the visiting preachers are to be distributed among the neighboring churches. The preachers of the neighboring churches are to send in their first and second preference to the local program committee whom they wish as visiting preacher in their church.

P. E. Frantz,
Sec. of the local Program Com.,
Buhler, Kansas.

NOTICE

The churches are requested to send in their reports to the Committee on Doctrine and Conduct.

P. R. Schroeder,
Freeman, S. Dak.

CONFERENCE INFORMATION

The city of Hutchinson, which is the place where the session of the next General Conference of the Mennonite Church of North America is to be held, was visited by a flood on July 12th. Since Convention Hall, the place of meeting, is built right over the stream that caused part of the flooded condition, and had two feet of water on the first floor, the question naturally arose whether the building would be available and safe to have the Conference meet in it. At its meeting on Friday, July 26th, the General Committee looked into this matter. Members of the Committee had visited Convention Hall and had found the condition as follows: Water had covered the first floor to a depth of over two feet. The floor is of concrete. On this floor is laid a floor of planks of 1 inch thickness. The real flooring is laid on these planks. The concrete has remained unaffected by the water. The planks have not curled or bulged, but the regular flooring has. The building is otherwise undamaged. Proper officials gave assurance that the floor would be put in shape by Conference time so that the building can be used.

Another concern was the matter of health. Would conditions after the flood be such as to breed disease, especially typhoid? The City Health Officer gave assurance that all flooded parts were being cleaned in a sanitary way and disinfected. An analysis of the city water supply proved it to be pure. While the General Committee was in session a long-distance telephone inquiry of the state health officer brought the information that he had visited Hutchinson two days before and he said the Conference would be absolutely safe in having its session there. With this information in hand the General Committee decided that a change of meeting place for the Conference was not warranted.

J. W. Kliewer,
Chairman General Com.

NOTES AND COMMENTS

One of our great dailies contanied a communication to which the Editor, when he printed it, gave the caption, "The Bible As Anchor". The letter was written by an aged person, but one who through a long life has learned to rest upon the assurance given us in the Word of God. He writes:

Sir:—During my 77 years of lifeI have often wondered when I noticed so many suicides in the land, that the disregard for life is increasing, and this whether of one's own life or the life of another.

And I have wondered why such a condition exists.

There is a reason or cause for everything, and for everything so deplorable as this we ought to seek earnestly for the cause in order to remove it.

The cause must be adequate to the effect.

For years I have wondered what would be the end of the teaching in opposition to the Bible and I believe that present conditions are one of the results of that teaching.

The law of God cannot be so much spoken and written against, and men go on with the regard for that law which they would have had if it had not been so much and written against by men whom they believed to be good.

And with the disregard of the law went their respect for the things commanded by the law.

We open our Bible and it says that God created man in His own image.

Thousands of men are teaching that man evolved from some lower form, even from a worm.

These authorities are largely opposed to the Bible as a law to be observed by man.

The Bible says man has an immortal soul. These men say man was not given a soul.

If man has no soul, if this life is all there is to reckon with, what is the use of obeying some law ascribed by man to God?

If we are as the brute, which perish, why be careful for our body or the bodies of others?

It is a question of but a short time, anyhow, till we all mingle with the dust of the earth. And daily men and women kill their fellow men and women. And even very young boys and girls kill their companions for trivial reasons which they would not do if they had not been led to believe that life is not the sacred, God-given thing that the Bible says it is.

Jesse Pomroy, a notorious criminal, who was sentenced to prison for life at the age of 17 for murder, and, who has spent more than 50 years behind prison walls, got a glimpse of the outside world when the New York authorities ordered his transfer to another prison. He was taken per auto by daylight to his new quarters, where he will probably spend the remaining days of his life. Many were the startling things the man saw, such as the practical disappearance of horses from the highways, electric cars, the changes in dress, etc. on the part of the people. Even the freight cars on the passing train were things unknown to him. A generation and more ago it was the custom to refer to Jesse as the "world's worst boy" and, because of that reputation and that which caused it, he has been doomed to spend a life in a prison cage. "The way of the transgressor is hard" is the Scriptural passage conspicuously painted on the walls of many prisons so as to catch the eye of the prisoner when he enters the institution to begin the term of his confinement. Even though the transgressor is young and is, surrounded with influences that lead him astray he still has a very hard road to go.

Out in Chicago some one had a brilliant idea. It is admitted that most men wear six or seven pounds more clothing than necessary through the hot summer days and so it was arranged to organize a "pajama parade". It was believed that with a demonstration of how comfortable one might be, with only light weight clothing to maintain the conventions of decency, thousands would be glad to join the rebellion against uncomfortable attire, and publicly register their protests in the parade. However, advanced notions about dress, or any other reform, for that matter, are but vain things until there has been a show-down on the part of those who would impose their ideas upon the public. In the Chicago case, when the time for the show-down only six men appeared and the much heralded protest that the parade was to represent fell flat. the reason being that those who might wish for a reform in our silly way of dressing during the summer did not have the nerve to face the ridicule a practical demonstration of their wish for real summer comfort might bring. We speak of the bravery of men. It's nothing compared with the fearlessness that women often show in bringing in new styles. All of which shows how much more an individual thinks of the reaction that follows his giving himself to innovations rather than to solid and sensible comfort.

The battle against the liquor traffic in foreign countries continues to make gains. In Mexico, each day has seen good effects from President E. Porter Gil's efforts to bring prohibition to the people of that country. The city council of Mexico City has decided to prohibit the sale of liquor in dance halls, and Assistant Secretary of War, Abundio Gomez, states that drunkards should be dismissed from the army. In Russia the Soviet Anti-Alcohol Society now has 200 branches with a total membership of 100,000, and efforts are to be made to create sentiment in the rural districts against liquor. In Wales, the Rev. Keinion Thomas, a prominent preacher of Holyhead, recently protested the granting by Justices of the Peace of any more intoxicating drink licenses.

Tennyson in one of his poems made the statement that every moment some one is born and every minute some one dies. Of course he was indulging the liberty of expression that poetic license allows. If one died for every one born the population of the world would remain stationary. Some one statistically inclined has another guess to make with probably a nearer approach to accuracy. This statistician estimates that the daily birth record for every day of the year averages 150,000 while the death rate for the same period is 100,000. Thus the population of the earth is increasing at the rate of 50,000 per day.

Some months ago the world was shocked because of the great loss of life that accompanied the sinking of the British steamer Vestris out of New York. There were two investigations, one English and one American. The Americans placed the blame for the disaster on the dead captain's poor judgment while the British blamed their American agents for having permitted the ship to be over-loaded. And so the convenient game of "passing the buck" is played while lives are lost and valuable property destroyed.

Dr. Samuel M. Zwemer has accepted a call to the chair of History of Religion and Christian Missions in Princeton Theological Seminary. Dr. Zwemer is recognized throughout the world as one of the outstanding missionaries of the times and a recognized authority on Moslem affairs. He has made Cairo, Egypt, his headquarters for many years.

WHAT THE MAYOR OF A GREAT CITY HAS TO SAY OF THE BIBLE AND SUNDAY SCHOOL

Address by Mayor Harry A. Mackey, of the City of Philadelphia, at the Sunday School Convention held in Mt. Carmel, Pa., June 14, 1929.

Students of world history—ancient, medieval and modern—are at once impressed with the fact that the age in which we are now living is the most intensive period of all time. It is a marvelous day and age through which we are passing.

The accomplishments in the realm of air transportation, still in its infancy, bid fair to annihilate space and distance. The astounding development of radio acquaints us with the happenings of the whole world almost instantly; while additional discoveries in the field of electricity have completely transformed human existence.

The influence exerted by these three great agencies has touched practically every phase of modern life. There has never been a period of world history that has witnessed such a speeding up of industrial output as at the present time. In order to meet these new conditions, there has everywhere, all over this land, been felt by the people the need for organization, pooling of interests, massing of individual power and resources. This fact has been evidenced during the past few years in the great combinations which have been effected in the banking world. The automobile industry reveals the same condition. Mergers and absorptions are the order of the day in the business world.

The same apparently irresistible urge for combination is found today in the great ecclesiastical bodies of the nation. A movement is now well under way looking toward the merging of the Presbyterian and Methodist churches, together with all of their branches. The Congregationalists, the Reformed Church, the United Brethren, The Evangelical Church and numerous other religious bodies, with memberships representing millions of men and women, have also about come to the viewpoint that if united efforts and resources are necessary for greater expansion in the business and banking world, they are of equal importance in the religious world, and they too, are considering various combinations.

In reviewing the various forces which have figured in the tremendous growth of this nation, the Church of the Living God stands out pre-eminently as the most dynamic factor. Its influence has shaped the lives of individuals, and through them has charted the course of government.

In like manner the Sunday School has been the great harvest field of the Church. It has in the long years of its existence cared for and instructed the child-life of the nation. All over our land today, thousands of worthwhile men and women will gladly testify that those lessons of religion and morality, implanted in their hearts during the early impressionable years of childhood in Sunday School, have been the unseen force which has kept them steadfast and true in adult life, when insidious temptations assailed them. Yes, this nation owes much to the army of devoted teachers who have labored unselfishly and with loving hearts in the Sunday Schools of America.

For years men scoffed at Sunday School work. They said: "It is all right for women and children." But a few years ago there began to develop a great change of thought along this line. Men's Bible Classes began to spring up all over the land, especially in the larger cities. Men who had not been in a Sunday School since childhood days turned their footsteps in that direction. In the development of these Men's Bible Classes, the same enthusiastic, intensive work which prevailed in the business world was soon manifested. Men have become proud of their connection with the Sunday School movement. In the large cities, classes numbering from a hundred to two thousand members or more, have been formed for the study of the Bible.

Just recently a great convention of Men's Bible Class teachers and leaders was held in Baltimore. For two days, more than ten thousand men drawn from varoius parts of the nation gathered in the great armory there, to learn the best methods for stuying the Bible and how best they could strengthen this great movement which seems destined to become one of the most vital agencies for good in the twentieth century—the best century of the world's history.

The study of the Bible is one of the most fascinating subjects which engages the attention of anyone. Aside from the fact that it is recognized as the world's greatest spiritual guide for the conduct of life, it also holds an outstanding position in the realm of literature. Here it is accepted as one of the greatest masterpieces. Every form of literature is here represented; concrete pictures and vivid figures are presented, running the gamut from the war song—lament and lyric—to the philosophical dialogue, parables, fables, proverbs, stories, biographies, orations and prayers, mingled in the most fascinating and inspiring style.

The Bible is derived from the Latin "Biblia" and the Greek "Biblos", and emphasizes the fact that it is a collection of many books. At the end of the second century A. D. the synagogue accepted as canonical twenty-four books. These were identical with the thirty-nine in the English Bible, with the exception that the twelve minor prophets were combined as one book, and the books of Samuel, Kings and Chronicles were not divided.

The Hellenistic Jews had a number of books in addition to these twenty-four. With the spread of Christianity and the translation of the Scriptures into other languages, many changes occurred. Some books were added and some were dropped. Some were divided and some combined. About 200 A. D, the twenty-seven books of the New Testament had won wide recognition. Here, too, conditions varied in different parts of Christendom.

The original languages of the Bible were Hebrew, Aramaic and Hellenistic Greek. Hebrew, used by most writers of the Old Testament, was the Semitic language spoken by the people of Canaan. Aramaic was the Semitic dialect spoken originally by the Arameans, and was the language of politics in southwestern Asia as early as 700 B. C. Hellenistic Greek, the language of the New Testament, was the simplified dialect of Attic Greek, which was in use among the Semitic people—Hellenized as the results of the conquests of Alexander.

When the Christian era began, Hellenistic Greek was the literary language of Jews throughout the Roman Empire. The period

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

One of the oldest Mennonite Sunday Schools is the one belonging to the Flatland Mennonite church, near Quakertown, Pa. The Flatland church was the youngest congregation in the Franconia Conference before the split in 1847, having been built about ten years before. At the time of the division there was a membership of about one hundred and it divided itself according to the two factions, the two parties using the meeting house alternately. The Old faction having been the weaker soon disappeared but the New, now known as General Conference Mennonites, continued to hold forth until this day as an outpost of the Swamp Charge. Brother Daniel Landis, the deacon of Flatland, is authority for the statement that the Sunday school of the Flatland church began its career in 1853 with Nathan Slifer, later deacon of the First church Philadelphia, as its first superintendent. The custom of the Sunday Schools in the old days in the country was to omit sessions during the winter months. This custom continued in Flatland for many years. There was a break of some months when sessions were discontinued, but for many years the school sessions has continued without a break. Being somewhat out of Mennonite territory it has always involved considerable effort for the Swamp pastors to serve the congregation but though in recent years numbers have not been large the interest and enthusiasm of those holding membership here has been such an encouragement that pastors and deacons who have had to do some hard traveling during severe weather have always felt it a delight to serve this congregation.

There was John J. Kerrigan. He was a political captain in the East Side District of New York who had enough political pull to get himself appointed as a prohibition enforcement officer. He should never have been trusted with the responsibilities of this office for he represented an element that is entirely out of sympathy with the law he was sworn to enforce. He was in the same position as would be the thief who was known to be a thief but was appointed to watch diamonds. His record is this: He was a dry agent for more than seven years. In 1922 he was arrested for mishandling weapons. Not long after that he was arrested for assault and battery. In 1924 he was again charged with assault and battery, his victim being a lad of nineteen, whom he struck with a bottle. In the same year he was arrested in connection with the killing of a printer. He told a story about a hold up but later withdrew it to admit that he had been drinking with the victim and the police who killed him. Again he was arrested for carrying burglar's tools and dismissed but was later reinstated. In every instance where Kerrigan was arrested he was acquitted and in spite of his record, was reinstated. The case as we have sketched it was cited by Major Mills to show what politics is doing to hinder law enforcement. Entrusting men of this kind with deadly arms and the right to use them against alleged law violators is one of the crying scandals of our government. Such a situation could not arise unless some one higher up was deliberately dishonest and corrupt. All this noise about the wrongs committed by enforcement officers points back to officials who are either out of sympathy with the laws they are supposed to enforce or they are shamelessly corrupt. When once we have national and state officials who are straight and who are big enough to do their duty in regard to the enforcement of prohibition we will be able to show what a real blessing it is to all. With all that we have been hearing of abuses in the enforcement of this article of our constitution none of the higher-up officials have been brought to account although it is absolutely impossible for such violations to go on unless at least some of them are dishonestly unreliable.

WHAT THE MAYOR OF A GREAT CITY HAS TO SAY OF THE BIBLE AND S. S.

(Continued from Page 2)

of time, as represented by the Bible, goes back to the days of Judges—1200 B. C., while the various epistles of the New Testament cover the period from 50 A. D. to 150 A. D. From the second century A. D. on, there have been a series of translations and revisions; the two translations which are in use today being the King James version in 1611, and the American Standard in 1900.

The first book printed by Gutenberg was the Bible. There was a time when the cost of producing a Bible was so great that copies of it were chained to the pillars in churches. Today, by reason of the vast quantities produced, the entire New Testament can be procured for 5 cents per copy. It is never off the press. Always somewhere the Bible is being printed.

During the past 112 years, ending December 31, 1927, the largest distributing agency of the Bible in this country had produced 194,063,757 volumes. The Bible has been printed in 169 languages, and various portions of it have been printed in 684 additional tongues and dialects. During the year 1928 there were 11,000,000 copies of Scriptures circulated in 168 languages.

The Bible today is the world's best seller in the book world. Every time a second is ticked off on a watch, nineteen copies of the Scriptures are distributed. If the persons who have received copies of the Scriptures, through one of the great Bible agencies, should stand in line—the line would extend four times around the world. It might be interesting to know that the agency of this great distributing society in the year 1928 distributed 28,991 copies of the entire Bible, and 436,567 parts of the Bible in the States of New Jersey and Pennsylvania. It might furthermore be interesting to you to know that these copies of the Bible or its parts have been printed in fifty-four languages or dialects for use in these two States.

Your Sunday School Convention happens to be held on the 152d anniversary of the birth of Old Glory. We are reminded as we direct our thoughts backward over more than a century and a half, that in those crucial hours, when the fate of the new nation hung in the balance, men who were the leaders in the great movement for national freedom were men of prayer. Many of the old churches in Philadelphia proper were the "Spiritual Powerhouses" from which our forefathers received the Divine inspiration which enabled them to face gravest dangers and attempt to overcome almost insurmountable obstacles. Who is there that can measure the reviving, sustaining comfort that came to those heroic souls as they read and re-read those promises contained in that sacred Book?

From that day to this, through all the changing vicissitudes through which our people as a nation have passed, the Bible and the Flag have gone together. Whether in the dark days of war, or in the intensive struggle of industrial activities; whether in those periods when disease, pestilence or convulsions of nature appalled us with threatened disaster; or whether we were enjoying unequaled prosperity and happiness as a nation, the Bible has never failed us and never will, for it reveals practical optimism, through its Divine purpose, and reaches the greatest heights in its combination of realism and idealism.

WHO ARE THE GIDEONS?

This question is being so frequently asked by the readers of our hotel Bibles that the following information is given in reply:

The seventh chapter of Judges shows the reason for adopting this name. Gideon was a man willing to do exactly what God wanted him to do, irrespective of his own judgment as to plans or results. This is the standard that the Gideon association is trying to establish in all its members, each to be a man ready to do God's will at any time, at any place and in any way that the Spirit of God leads.

The object of the Gideons is to recognize the Christian commercial traveling men of the world with cordial fellowship; to encourage one another in the Master's work and to improve every opportunity for the betterment of the lives of our fellow travelers, business men and others with whom we may come in contact.

Any man whose occupation is traveling for commercial business, who believes in Jesus Christ as the eternal Son of God, accepts Him as his personal Saviour and endeavors to follow Him in his daily life, and who belongs to some local church that makes such belief and endeavor a condition of membership, may become a Gideon by complying with the by-laws governing applications.

CONTRIBUTIONS

RECEIVED FOR PUBLICATION

Bethel Church, Fortuna, Mo., $6.15.
Gratefully acknowledged,
Mennonite Book Concern.

THE CHRISTIAN EXPONENT "CHAT"

BIBLE GAMES

In one of the volumes of "The Master Library" which I picked up at the public library, there is a chapter on "Instructive Bible Games". One game is with Bible anagrams. Although intended for children, I derived considerable pleasure myself from working out the anagrams of the books of the Bible. With the letters transposed and syllables divided, the names of the books of the Bible look strange. I pass them along. It may be that some reader would like to test his or her memory and get some practice in the spelling of names.

Books of the Old Testament

1. me ah in he
2. so a he
3. u sed ox
4. i he jar me
5. score linch
6. cut is vile
7. ida boah
8. surb men
9. am a chil
10. niz pa he ah
11. scat se is lec
12. same tin lot an
13. me duty roe no
14. so ha ju
15. am hun
16. sing see
17. sed jug
18. hurt
19. mule as
20. ginks
21. orbs vs rep
22. boj
23. raze
24. rest he
25. lampss
26. a ha i is
27. like eez
28. me gold soon son
29. led a in
30. jole
31. moas
32. no jah
33. hic ma
34. uk bak kah
35. a gig ah
36. rich aze ha

Books of the New Testament

1. his coart inn
2. mewt hat
3. melon hip
4. sat in a lag
5. o can is loss
6. son ram
7. tan veil ore
8. hen sip sea
9. i pin ship lap
10. sew herb
11. sash no tale sin
12. my it hot
13. cats
14. sit tu
15. ramk
16. u jed

If the books of the Bible are too easy, try your memory on the names of the Twelve Apostles.

1. wed ran
2. me jas sels
3. tre pe
4. wet ram bol oh
5. nojh
6. thaw met
7. ma jes elred
8. no mis
9. dad hate us
10. hip lip
11. sud ja
12. ma host

The instructions for playing games with anagrams are: "Copy the list on slips of paper, giving each player a paper and pencil, so that he may arrange the letters in various combinations until he finds the correct one. A certain time should be set for the completion of the list and the timekeeper should keep a record of the number of accurate words which each player can show in the specified time."

BIBLE QUESTIONS

The same volume also contains a list of novel questions about the Bible. They are intended to stimulate reading and study of the Bible and to bring to light some episodes which hitherto escaped the attention of many readers. I have room here for only the first twenty.

1. What city was lost for lack of ten good citizens?
2. Whose family was removed from peril by angels?
3. What patriarch buried his wife in a cave?
4. Where did Isaac first catch sight of Rebekah?
5. What two great events were commemorated by stones?
6. What was Jacob's other name?
7. What were the six dreams in the story of Joseph and how were they fulfilled?
8. Who found a silver cup in a grain bag?
9. Whose bones were carried about for forty years and then buried?
10. Who was Moses' nurse?
11. Where did the wandering Israelites find the first oasis in the desert?
12. What nation was forced to drink gold?
13. Who hid in a rock to see God?
14. What man urged his son-in-law not to work so hard?
15. Who put their feet on the necks of the kings they had conquered?
16. What man got his wife through capturing a city?
17. What king was killed in his summer house?
18. What soldier would not fight unless a woman would go with him?
19. What general was killed by a tent pin?
20. Who used to thresh his wheat by a winepress to hide it?

In passing I might mention that the "Master Library" has found its way into a good many homes and libraries. It is a beautiful set of ten volumes in which the Bible is arranged attractively for children. Prof. Walter S. Athearn is the general editor. It is a valuable set of books though quite expensive.

BEGINNING WITH FEAR

"The place to begin is to preach hell to them until they are afraid" a man said to me recently as we talked about the religious teaching of the young. "After they are terribly afraid of what it means to be cast into hell, then they will seek a better way and they will be in a position to be taught" he continued with growing emphasis. If this be the correct way, then Jesus' method of winning people was utterly wrong. He made some references to hell and upon occasion he severely denounced. But the dominant note in his ministry was love. His principal appeal was to other motives than that of fear. He constantly sought to present the mercy and loving kindness of God and referred to him as a Father who cares for his children and whose heart suffers and bleeds because of their iniquities. The religious life is one of friendship with God and a sharing of the purposes of God. There are some no doubt who will come into the Kingdom through motives of fear. But the number is infinitely greater who need to have awakened in them the sense of their own worth and the faith that God cares for them.

Let us suppose a child who never knew the meaning of the word "mother". He comes in contact with another child who has experienced the mother love. The second tries to explain. At first he fails. If he is wise he will not say, "If you don't believe in mother you will be punished". He will rather take the motherless child into his own home and have him see for himself how a mother cares and loves and suffers. In our effort to win others the same "wooing" note must be present.

THE ABUNDANCE OF THINGS

"I earned fifty thousand dollars in twenty-five years on the farm and raised a large family" said a man of fifty. He professed to be in deep misery, believing that he had committed the unpardonable sin. An investigation revealed the fact that his money was not all made by honest toil on one hundred acres of stony land. Part of his fortune was made by borrowing money at low interest, three and four per cent., feigning poverty as he did so, and then investing it in non-taxable bonds that brought him twice that amount of interest. Aside from that his relations with others was such that it earned for him generally the approbrium of stinginess. Truly things do not make life but rather such intangible matters as high purpose, justice, generosity and goodwill.

CONFERENCE

By the time this appears in print many will have made arrangements to attend Conference, either a district conference or the General Conference or both. Our church at Sugarcreek consisting of about 135 members, having during the past few years existed as an independent organization, recently decided by unanimous voice to apply for membership with the General Conference of Mennonites. For some years we have supported Bluffton College and Witmarsum Seminary and we have had helpful relations with missionaries, teachers and preachers of the General Conference. Many of the ministers of the General Conference have been personally known to me for some years and having served the Mennonite Church at Upland, California, for nearly two years as pastor, we feel that in joining the General Conference of Mennonites we are casting our lot with friends rather than strangers. We may be different in some respects from many other churches in the Conference, but not better and not worse. We trust that with other churches we may share many blessings that will come from the meeting of the Middle District Conference in Wayland, Iowa, as well as the meeting of the General Conference in Hutchinson, Kansas.

Lester Hostettler.

Sugarcreek, Ohio.

NOTES ON THE ADOPTION OF WESTERN NUMERALS AND LATIN CHARACTERS IN TURKEY

By Herman Kreider

(Note: The following article by Herman Kreider who is serving with the American Board of Foreign Missions in Constantinople, has been in my files for nearly a year, having been sent by

Mr. Kreider for publication in the "Christian Exponent". The article deals with a striking illustration of the rapid changes that are taking place in the Near East. The reader should bear in mind that it was written nearly a year ago. L. H.)

When the forefathers of the present Turks were converted to Islam, while they were pressing westward from Chinese Turkestan, they adopted along with the religion the Arabic language and numerals, since it was in these forms that the Koran was originally written. The language only partially displaced the Persian and more simple Turkish, nevertheless the Arabic script was accepted for the writing of the new hybrid language, and it has remained so through all these centuries, fortified, as it was by the strong bond between Islam and the Ottoman Empire.

About two years ago Turkey shocked the Islamic world by translating the Koran into Turkish and insisting later that the Turkish version must be used in public services. About the same time some of the newer literary men began, at first very feebly,—suggesting that Turkey change to the Latin characters. Although but few people seemed favorable or even greatly interested, a commission was appointed to study the question. Most of us felt that this "study" would occupy at least five years, and did not expect to see Latin characters in use in less than a decade thereafter.

In the meantime there had been no special discussion about the old Arabic numerals which have a fairly close resemblance to ours except that the figure five is represented by a cipher and our zero in Arabic is merely a very elusive dot.

But suddenly on June 3rd of this year we learned that the "International" system had been officially adopted and by a process of gradual change, was to replace the old entirely by January, 1930. Even before the first of June the military departments had been notified of the impending change, and at Merzifoun I was kept busy lending our set of numbering stencils to officers at the nearby barracks where each was working hard to be the first to have his section shining out with the new numbers. Newspapers swung to the new in a single stroke, printing the numerals in large bold type which gave the paper a very strange appearance. The first efforts even of public officials and clerks were actually pathetic and we foreigners were sometimes called upon to translate one clerk's figures to another.

At that time the newspapers again took occasion to remind us that Latin characters would be the next step, and that the commission was making progress in its work. Yet many people of careful judgment, including some of the outstanding literary men, were opposed to the change in the alphabet. Meanwhile we were telling ourselves that such a change would certainly be ushered in by a process of voluntary and very gradual adoption, perhads by a few newspapers or magazines, later on by teaching in the schools, and so forth. Fifteen years was generally estimated as the shortest time within which it could come into real public use,—if it came at all.

But again we are due for a surprise. Several weeks ago one of the official newspapers began to print a very short paragraph every day in our alphabet, with the explanation that **when** the commission would report on a system it would probably be much like the samples shown. We amused ourselves with these morsels but never thought of taking them seriously.

Then for several days I neglected to watch the newspapers, and when I picked them up again I was simply bewildered. Across the front page was spread an upstanding headline in letters that I had known since childhood, with here and there a few of the marks that reminded me of the orthography section of our sixth grade grammar books. I watched my fellow-passengers on the ferry boat as they labored over this same headline, and thrilled with the thought that for once in my life I could read Turkish more readily than the Turks themselves.

The thing has come on apace, and what we said could not happen in ten years has almost taken place in ten days. A week ago I saw a workman hanging over the bow of a ferryboat, painting the name of the boat in the new characters, and today there is scarcely a Turkish boat in the harbor that still carries the old name. The sign-painting profession has been awakened with a jerk and already boasts a long waiting list. Men who bought printing shops a month ago are almost frantic as they think of what they invested in tons of Turkish type.

But the most amazing thing of all is the eagerness with which the new system is being taught and studied. "Go into the highway and byways, into the coffee-houses and into the fields; teach the high and low, until the loneliest shepherd in the remotest hills shall be able to read and write," says President Mustafa Kemal, and points the way by conducting night classes personally in the palace itself. Newspapers, magazines, and comic sheets have so thoroughly propagandized the thing that last week's opponent's are today eulogizing the President by verse cast in the new characters. "For any nation, any state to have only ten to twenty per cent. of its population able to read and write, and eighty or ninety per cent. illiterate—this is a disgrace. Real people must be ashamed of this condition. This nation wasn't born to live under such a shame," says the President in a headline of the daily "Milliyet", which carries a grammar and spelling lesson in each issue. Even the sentiment of patriotism is being drafted into service by referring to the adoption of the new as "President Kemal Pasha's greatest contest", "the new warfare", or, "the literary revolution", with stress on the "revolution". The leaders were quick to see that the term "Latin characters" smacked too strongly of things foreign, so this term has been lost in the general rejoicing over the "'The Turks' own Turkish alphabet!" And after all, it was this strategy that had defeated the Caliphate, the fez, and the veil, so it was perfectly natural to call for the same play again.

And however much we may cherish our own English, French or German we must admit that the new Turkish is scientifically far more correct than either of them. There are twenty-eight letters in the alphabet and any given letter stands for a single, definite sound.

There are no "silent" letters, and no sound requires more than one letter to represent it. This means that once a person has mastered the alphabet he cannot misspell a word of which he knows the pronunciation, nor can he mispronounce a properly spelled word. In fact it is so easy for us to read Turkish words now that we find it difficult to appreciate fully the utter bewilderment of the hundreds whom we meet every day, at every turn, poring over their new primers, going back to their childhood days, learning their own language over again, reading from left to right, beginning at the back of the book and working forward—in short, utterly reversing all their reading and writing habits—and wondering, wondering, what is the next change the clever magicians in Angora have in store for them.

OBLIGATION TO BEAR ARMS

Editor's Note—The following article appearing in the Christian Conservator, a United Brethren publication, discusses a matter that is of vital importance to people who believe in Peace as Christ taught it. While the writer's point of view may differ considerably from that of a Mennonite, he nevertheless represents one of many who while not committed to a church membership that holds that all wars are sinful and without excuse yet have made the matter of bearing arms one of conscience. We are gratified that so many Christians of other connections are coming nearer to the view of the pacifist churches. There is just now however a peculiar situation in this country with reference to granting citizenship. Several women have been denied citizenship on the ground that they are pacifists, as though our nation had to depend for its protection on women. It is also significant that in the event of a member of the denomination to which our President, Mr. Hoover, belongs should seek naturalization he would in the light of the several cases acted upon, be denied naturalization. Almost any kind of riff raff is more welcome to citizenship in this country than one who holds to the religious convictions of the church of which the President is a member.

The citizen's obligation to bear arms has recently been brought to the front with renewed emphasis through the refusal of applications for citizenship by conscientious objectors. In such refusal of citizenship the fact that it has been the policy of the government during war to give some consideration to the matter of conscience, especially in cases of members of historical organizations which teach against war, as the Mennonite and Friends churches, aggravates the Government's position. Most states in the Union have laws which respect the conscience of individuals in case of war. But now when people of foreign birth make application for citizenship, people of high moral character, they are refused citizenship. There are some differences in the cases which are calling attention to this question at the present time.

Madame Rosika Schwimmer in making application for citizenship dcelared that she could not conscientiously bear arms in case of any war whatsoever. She was denied citizenship and the decisions of the lower courts were sustained by the Supreme Court. Although Madame Schwimmer is past military age, the court decision holds that her example would be adverse to the best interests of the United States, especially since she is engaged in lecturing. Her case is one of individual conscientious scruples against bearing arms in any war whatsoever.

(Continued on page 6)

The S. S. LESSON

August 25

Rebuilding the Temple. Ezra 3:10-13; 6:14-16; Psa. 84:1-4.

Golden Text: "I was glad when they said unto me, let us go up into the house of Jehovah." Psa. 122:1.

The return from captivity to rebuild their destroyed temple marked a great epoch in the history of the Jews. They had gone into captivity because of their disloyalty to the house of God and the things for which it stood. They had worshipped false gods and listened to those who were the enemies of Jehovah and had to undergo a severe discipline because of it which involved the loss of their temple, their country and their all. Now, with their return, they were forever weaned of idolatry and they could rejoice because that which was lost was being restored to them through the laying of the foundation of a newer and larger house. Not only was that temple they had lost being re-erected but old temple customs were re-established, priests and Levites were being assigned to their places and musicians led in glorious psalms of praise. The scene was all the more impressive because in the minds of the older ones it recalled the glories of the past, while in the minds of the younger ones it suggested the glories that the futures had in store for them. The older wept because of things forever lost while the younger were happy because they could look forward to better things ahead. The old temple had been smaller but about it clustered associations of the ages; the new temple was to be larger and while it would not take the place of the past glories it suggests larger opportunities and a greater development of the Jewish people in the centuries that were to come. This is the story told over and over again in the experiences of men. Those who have passed through life and soon will be from the scenes of earth live in the past with its satisfactions and regrets, while those who are young and still have life before them rejoice in its possibilities and plan to use them to their best satisfaction. Tears of regret often must come to those who when the days were days of opportunity came, either blasted them or neglected them. Youth enters life's responsibility with gladness, sometimes hardly realizing the seriousness of life, yet it is a mercy that they are not often aware of the hard and trying things they will have to face and master. There is also something of the joy of conquest in the heart of the youth who goes forward strengthened by a mighty faith, with no other thought than that he is going to do great things for God and therefore has no hesitancy in undertaking great things for God.

The theme of the music was one of thanksgiving to Jehovah, for His everlasting goodness and kindness toward Israel. Thanksgiving should enter into every form of worship. No prayer is altogether complete unless it voices thanks to God. Many times before had Israel forgotten God, but He had not forgotten them and it was He that saved them from their follies in spite of their ungratitude and forgetfulness. On this occasion of thanksgiving they realized that, with all their unworthiness, they had been preserved and God still chose to regard them as His chosen and favored people.

In our own lives there always arise occasions for thanksgiving. We want to remember that we have been spared even though in our follies we have wandered from God and disobeyed Him. As the Jews were thankful that the worship of God was again to continue so we should earnestly hope and work in this time, when the house of the Lord is neglected, for a revival of public worship. True, the church has not been destroyed, as was the temple of old, but it is continually being ignored and neglected.

It was a long time before the temple was completed. Many hindrances arose to discourage, but then God had his servants continually active in encouraging, urging and directing the people. Things do not always go fast for us. We must face troubles and discouragements, but in God's own time His work will go on according to His plans. Happy as was the occasion of the laying the foundation with its experiences of joy and sadness there was a greater joy for all when it was realized that that which they had set out to do was now accomplished. Continually keeping at it is one of the principles in the Christian work. Unceasing faith in God and his work and unceasing efforts on the part of the leaders of the people are essential.

OBLIGATION TO BEAR ARMS

(Continued from Page 5)

Another case which has not yet been appealed to the Supreme Court is that of Prof. Douglas C. MacIntosh of the Yale Divinity School. In his application he affirmed that he could not conscientiously bear arms in certain wars that might be waged and that he himself must be sole judge as to the war in which he could conscientiously engage. This is another case of individual conscientious objection to war, that is wars which he would conscientiously regard as unjust. He was refused citizenship on the grounds of a too limited patriotism. The principle which the Government sets forth is that the nation has a right to draft every citizen of the nation for military service in any war that the Government might wage.

Two other cases which have been adversely decided, but not taken to the Supreme Court involve a somewhat different element. In both cases the applicants for citizenship are women who are members of historical organizations which teach against participation in war. The one case is that of Mrs. Margaret Webb of Richmond, Ind., a Canadian, and a member of the Friends Church; the other is that of Miss Martha Graber of Lima, Ohio, a member of the Mennonite Church. Both of these churches have through all these years taught against participation in war of any kind because they believe that it is contrary to the teachings of the Bible to engage in war. Although both churches flourish in the United States and all the members hold the same teachings in regard to participation in war as the two women who have made application for citizenship, yet these applicants are denied citizenship on the very ground which the Government grants as a privilege to thousands of its citizens.

Now there is another question which the circumstance naturally raises in one's mind. It is hoped that the Supreme Court will reverse the decisions of the lower courts in at least the two last instances mentioned. This is expected on the basis of membership in religious organizations historically teaching non-participation in war as a clear declaration of conscientious objections to participation in war. But is the conscience of members of such churches or organizations any more sacred than the conscience of one who may not hold membership in such organizations for good and sufficient reasons?

Other churches do not teach participation in war although they may not teach that it is wrong. But these churches give liberty to their members to follow their own consciences in such matters. Now may not a member of such churches be as conscientiously opposed to war as members of organizations which teach that war is wrong? There is a way for the Government to grant to these conscientious people the same justice that is at present extended to Friends and Mennonites. Why not treat all alike?

The fact is that, since the World War, the churches in general are emphasizing the wrongness of war more than ever before. By another generation there will be thousands of people, members of the many churches, whose conscience will be violated by participating in war. Through this whole country, and largely throughout the world, such teaching is being stressed at the present time. This teaching is now so general that there can be no effective opposition to it. The principle which these cases of denial of citizenship raise have a vital relation to this whole movement.

We have before called attention to this general movement of attempting to prevent future wars by educating our people to be conscientious objectors to participation in war. We suggested that when the next war comes—we hope against hope that war will never come again, but we are thoroughly convinced that war will come and perhaps before many decades—there will be thousands of our young men compelled to participate in violation of their conscience or else be cast into prison for their faith and some of them perhaps be put to death.

The fact is that the government is an organization of the many citizens. To this organization men look for protection in case of oppression from without. They demand justice and safety for their persons and property of their government. Shall they sit listlessly by while people of other nations oppress them, defraud them of property, do violence to rights more sacred than property rights, and perhaps deprive either them or their loved ones of the precious boon of life itself? Or shall the government function in that which its citizens expect of it?

The government undertakes to protect the rights of its citizens. It claims the right to draft men for war, if circumstances demand, any and all of its citizens. The government argues that it alone can determine the expediency and justice of any war and cannot leave such matters to the judgment of its individual citizens. The nation cannot allow territorial invasion or such moves as will put it in jeopardy of such invasion. The government must protect its citizens. Has then the government a right to demand such service on the part of its citizens regardless of their conscience in the matter?

We confess that we are inclined to feel our inability to answer the problem which is raised. We do know however that we have no right to violate the conscience in our relation to God. It may be that sometimes the conscience acts upon insufficient information and the individual does not make any proper effort to carefully consider all the facts in such a problem. Conscience can run any wither if the individual will not intelligently consider all facts. Can it be that the present anti-war or peace movement is not taking into consideration all the facts in the case of war, or perhaps is illogical in its conclusion?

We are convinced that we are facing as a nation a mighty problem. We are further convinced that Christianity in its teaching is a responsible agent in the problem into which the Christian people of the world are being led. Yes, surely, war as it is generally waged is wrong. Many wars have been waged with naught but wrong motives back of them. Usually selfishness and greed brings these wars about. These causes of wars are sinful and Christianity can do none other than teach against the wrong which brings them about.

But that is not the problem that is involved in the present teaching of the Christian forces in molding public opinion against war in the future and in its attempt to bring about a mind for peace in, the world of nations. The question is, Is war ever justifiable? If it is, Is the peace propaganda of the present-day correct in its effort to make conscientious objectors to participation in war of the future generation? Or do we misunderstand the movement? Perhaps the present peace program is not doing that, but surely we are so understanding it.

The Government's refusal to grant citizenship in the cases we have cited should have at the very least the effect of causing all concerned with the problem to study it anew. Yes, Christianity must teach that the spirit of war is wrong, and that the causes which generally plunge nations into war are wrong, and must teach against those wrongs. It is the plain duty of Christianity to seek peace and pursue it. It is also a plain duty to build no peace program upon a false premise. It is to be remembered that if a thing is right we must stand for it in the face of death itself. No Christian can continue to be a Christian if he stoops to the violation of conscience.

MIDDLE DISTRICT CONFERENCE PROGRAM OF FORTY-FIRST ANNUAL SESSION

Held at Wayland, Iowa, August 14-18, 1929.

Conference Theme

That we may know his power. Phil. 3:10.

Wednesday, August 14, 8.00 p. m.

Oratorical contest in charge of the Young People's division.

Thursday, August 15.

The forenoon and afternoon sessions will be in charge of the Young People's Division in the interest of Sunday School and Christian Endeavor work.

In the evening at 8:00, the chairman of the Conference, Prof. P. E. Whitmer, dean of Witmarsum Theological Seminary will bring the Conference sermon.

Friday, August 16.

9:00 A. M.—Devotional Service—Rev. H. J. Schrag, Noble, Iowa.
9:15 A. M.—Bible Study—Rev. A. E. Kreider, Witmarsum Theological Seminary.
10:00 A. M.—Business:
- a) Reception of delegates' certificates
- b) Minutes of preceding session.
- c) Order of the day.
- d) Appointment of committees.

10:55 A. M.—Music
11:00 A. M.—Report of Committees:
- a) Evangelization Committee
- b) Educational Committee
- c) Trustees

11:45 A. M.—Closing

Afternoon Session

1:30 P. M.—Devotional Service—Rev. W. W. Miller, Pulaski, Iowa.
1:45 P. M.—Bible Study—Rev. A. E. Kreider
2:30 P. M.—Business
- a) Granting of complimentary votes
- b) Report of Bluffton College
- c) Report of Witmarsum Theoloical Seminary

3:20 P. M.—The Possibilities of Christian Education among the Mennonites—Dean N. E. Byers, Bluffton College.
4:00 P. M.—Closing

Evening Session

This session will be in charge of the Women's Missionary Society.

Saturday, August 17

9:00 A. M.—Devotional Service—Rev. Delbert Welty, Summerfield, Ill.
9:15 A. M.—Bible Study—Rev. A. E. Kreider
10:00 A. M.—Business
- a) Election of officers
- b) Action on recommendations
- c) Choosing place for next conference
- d) Other business

11:00 A. M.—That we may know Him through the Fellowship of Prayer—Rev. C. H. Suckau, Berne, Ind.
11:45 A. M.—Closing

Afternoon Session

1:30 P. M.—Devotional Service—Rev. Wilmer S. Shelly, Wadsworth, O.
1:45 P. M.—Bible Study—Rev. A. E. Kreider
2:30 P. M.—That we may know Him through Sacrifice and Suffering—Rev. W. C. Rhea, Chicago, Ill.
3:00 P. M.—Business
- a) Report of committees
- b) Resolutions
- c) Unfinished business

3:30 P. M.—That we may know Him through the Consecration of Service—Rev. Lester Hostetler, Sugar Creek, O.
4:00 P. M.—Closing Service

Evening Session

This session will be in the interest of the Ministerial Brotherhood in charge of Dr. J. E. Hartzler, president of Witmarsum Theological Seminary.

Sunday, August 18

9:30 A. M.—Sunday School—discussion led by Rev. A. R. Keiser, Dalton, O.
10:30 A. M.—Worship—sermon by Rev. S. M. Musselman, Bluffton, O.

Afternoon Session

This session will bring to us a missionary service at which time our missionaries who can be present will speak.

PROGRAM OF THE C. E. CONVENTION

of the Western District Conference to be held August 13, at the Alexanderwohl Church at Goessel, beginning at 9:45 A. M.

Morning Session

Song service, led by Wm. H. Unrau
Opening by the chairman, Rev. J. J. Plenert
Music by the Eden Ladies' Choir
Topic: "What are the vital or leading principles of the Christian Endeavor?" Prof. A. J. Graber
Music by the Alexanderwohl quartette
Topic: "What should the pastor expect of the society?' Rev. Theodore Roth
Original poem, Sister Hillegonda v. d. Smissen
Topic: "Practical ways in which our C E. can aid in Missions," Florence Haury
Music, Hillsboro Menn. Church C. E.
Topic: "Should the model C. E. provide for the social as well as the spiritual life of its members?" Christian Church C. E.
Music, by the Alexanderwohl quartette

Afternoon session

Opening
Music, Goessel Junior C. E.
Round Table discussion, led by Arnold Funk
Men's Chorus, Brudertal C. E.
Business meeting.

Those who attend the convention are requested to furnish their own lunches.

In connection with this may the C. E's be reminded again of our pledge which was made at the last meeting. There are still about thirty C. E's which have not yet sent in their contributions. Please attend to this matter as soon as possible. 30, 31

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR JULY, 1929

Conference Trust Fund, $336.25; Friend, Whitewater, Kans., $23; Barbara K. Pletscher, Legacy, Summerfield, Ill., $500; S. S. Donnellson, Ia., $15; Eden S. S., Inola, Okla., $45; Bethany Ch, Freeman, S. Dak., $75; Martha K. Goerz, Newton, Kans., $30; Friend, Golhy, Okla., $45; Jacob H. Krehbiel, Moundridge, Kans., $30; Ch. Hotevilla, Ariz., $25.76; Ch. Oraibi, Ariz., $8.40; House rent, Hotevilla, Ariz., $10; S. S. First Ch., Mt. Lake, Minn, $55.32; Bethany Ch., Kingman, Kans., $14.79; Ch. Hutchinson, Kans., $18.77; Zion Ch., Elbing, Kans., $387.06; Ch. Lehigh, Kans., $11.96; Tabor Ch., Goessel, Kans., $36.32; Friedensial Ch., Tampa, Kans., $21.40; Mrs. Wm. Dekell and Nora Dieffenbach, Pulaski, Ia., $30; John A. Dueck, Laird, Sask., $30; Somaya Mission Band, Upland, Calif., $15; Eden S. S., Moundridge, Kans., $231.57; New Huttertal S. S., Freeman, S. Dak., $ 4.29; Gnadenberg Ch., Whitewater, Kans., $45.31; San Marcos Ch., Paso Robles, Calif., $100; First Ch., Mt. Lake, Minn., $63.81; Swiss Ch., Whitewater, Kans., $100; First Ch., Upland, Calif., $35.78; Hoffnungsfeld S. S, Moundridge, Kans., $36.44; Theresa and Wilhelmina Kuyf, Collingswood, N. J., $15; Hebron Ch., Buhler, Kans., $45.85; Bethel Ch., Lustre, Mont., $63.34; Ch. and S S., Pratum, Oreg., $89.25; Congo Inland Mission, Goshen, Ind., $100; Ch. Geary, Okla., $30.30; Ch., Wayland, Ia., $170; Ruff-Salem Ch., Ruff, Wash., $9.40; Bergfeld Ch., Mt. Lake, Minn, $100; Bethel Ch., Mt. Lake, Minn., $100; Friend, Mt. Lake, Minn., $25. Through H. J. Brown: Deaconess Hospital, Salem, Oregon, $9.50; S. S., Reinland, Man., $5; Busby, Mont., $5; Ashland, Mont., $5.10; Arena, N. Dak., $9.32. A. M. Ch., Milford, Nebr., $20.10; Friend, Marion, S. Dak., $500; West Zion Ch., Moundridge, Kans., $47; Grace Ch., Pandora, O., $66; Bethany Y. P. Soc., Quakertown, Pa., $15; Friend, Halstead, Kans., $30; Salem Ch., Dalton, Ohio, $45.80; First Ch., Bluffton, O, $150; First Ch., Berne, Ind., $907.42; First Ch., Aberdeen, Idaho, $42.10; Friend, Aberdeen, Idaho, $11.67; Salem Ch., Freeman, S. Dak., $400; Bethel Ch., Dolton, S. Dak., $64; Emanuel Ch., Aberdeen, Idaho, $20.60; Bethesda Ch, Henderson, Nebr., $99.37; Bethesda Ch, Marion, S. Dak., $100; Hoffnungsau Ch., Inman, Kans., $16.30; Zion Ch., Dallas, Oreg., $30; G. J. Voth and children, Inola, Okla., $60; Ch., Buhler, Kans., $18.93; Ch., Wadsworth, O., $19; Refund, $76.96; Brudertal Ch., Hillsboro, Kans., $333.90; Bethel Ch., near Fortuna, Mo., $24.11; Bethany Ch., Quakertown, Pa., $26.67; Zion Ch., Donnellson, Ia., $100; D. L Miller, Fentress, Va., $125; Ch., Escondido, Calif., $18.76; A. P. Neufeld, Inman, Kans., $50; Loyal Girls S. S. Class, Mt. Lake, Minn., $10; Herold Ch., Bessie, Okla., $9.90; Ch, Inman, Kan., $33.11; First Ch., Philadelphia, Pa., $45.19; S. S. First Ch., Philadelphia, Pa., $13.16; John E. Wiebe, Newton, Kans., $200; Christian Ch., Moundridge, Kans., $56.11; S S., Munich, N. Dak., $33.58; Ebenezer S. S., Bluffton, Ohio, $400; Eden Ch., Schwenksville, Pa., $776.27; Friend, Newton, Kansas, $10; Ex. Com. of Sew. Soc. (Receipted by Mrs. J. G. R). $80; Total, $8,299.30.

Bal. in bank, July 1, 1929	$1,293.97
Gifts for General Fund	6,990.67
Gifts for Orphans, Teachers, etc.	360.00
Gifts for China Relief	55.00
Gifts for Pension Fund	170.42
Gifts for Java-Sumatra Mission	200.00
Gifts for Sundries	176.96
Interest and Rents	346.25
	$8 299.30
Bal. and Total Receipts	9,593.27
Money borrowed during the month	5,000.00
	$14,593.27
Paid in orders during month	14,064.33
Bal. in bank, Aug. 1, 1929	$ 528.94

Gratefully acknowledged.

J. G. Regier, Treasurer.
J. E. Regier, Asst. Treas.
Newton, Kans.

JOTTINGS

Rev. H. R. Voth, of Newton, Kansas, is making an extended visit to Canada and has preached in many of the churches in Manitoba and Saskatchewan. He attended the conference held in Drake.

Rev. and Mrs. H. H. Ewert of Gretna Institute, Gretna, Man., are at present visiting friends and relatives in Kansas. They expect to remain until after the meeting of General Conference.

The Fry family, descendants of the first German immigrant to Pennsylvania, Heinrich Fry, will hold an all-day reunion at Belfry, Pa., on the Skippack Pike. Many of the descendants of Heinrich Fry have been identified with the Mennonite church in Pennsylvania.

A special series of evangelistic meetings was held in Emanuel church, Aberdeen, Idaho. Rev. A. Warkentin of Newton, Kansas, was the preacher. Miss Clara Kuchney, one of our missionaries to India, now on furlough, visited Aberdeen and spoke in the Emanuel church.

Expansion of the Mennonite hospital at Bloomington, Ill., was assured when it was announced last week that the goal for $175,000 set for the building campaign, had about been reached. The new building of the hospital will add 75 rooms which will bring the total up to 150. While the building is limited to three stories at present it is so arranged that two extra stories may be added at some future time. It is to be fire-proof throughout.

The Epp family of Kansas is arranging to hold its annual gathering in the Newton Park on Aug. 18.

Members of the First church, Philadelphia, Pa., have arranged to give an informal farewell reception to their pastor, Rev. A. J. Neuenschwander, who leaves for his new field in California.

A party of twelve American Mennonites, including Prof. Harold Bender of Goshen College, Goshen, Ind., made an auto tour of South Germany this summer and arranged to visit a number of the German Mennonite churches, including Weierhof where the pastor, Dr. Chr. Neff, gave them a cordial greeting.

The group of 168 Mennonite refugees in Harbin, China, who are hoping to enter the United States are represented in the country by one of their number, John Heinrich Friesen, who is at present in Kansas, endeavoring to interest the brethren there in furnishing assistance. It is possible for twenty passports to be issued each month, but those ready to receive them are in need of the necessary passage money.

The Mennonite churches of Mt. Lake, Minn., made July 28 a day of festivities of large proportions. It was a hospital festival for the surrounding community. Meetings were held in a large tent seating several thousand, and the local pastors participated, while a choir composed of voices from all the churches of the town rendered selections of music.

The ordination of Rev. Howard T. Landes as Elder of the Germantown, Pa., church, will occur on the evening of Aug. 11. A special program has been arranged for the occasion.

The old tradition about young people working their way through college is not altogether a thing of the past. In some places, at least, the poor boy or girl who means business and is willing to work hard and long has a chance, as will appear in the following notice in the Freeman (S. D.) Courier: "Families and business places wanting students to work for room and board will please notify P. R. Schroeder, president of the college." In this notice we discover that the college is earnestly endeavoring to do an important part in making it possible for the youth to earn his way through.

The First Mennonite church of Geary dedicated its new building Sunday, July 21. The dedicatory sermon was delivered by Rev. C. E. Krehbiel of Newton, Kansas. A short talk was given by Rev. Henry Funck of Mennoville and the dedication ritual was read by the local pastor, Rev. H. D. Penner.

At noon the ladies of the church served dinner to the congregation and all out of town guests.

At the evening service all the different pastors of the town took part, each making a short and appropriate address.

The new building is 54 x 34 and at the same location as the old. It is built of brick veneer and has a basement under the entire building.

The (old) Mennonite General Conference will be held near Goshen, Indiana, Aug. 28, 29 and 30. The place of meeting will be the M. B. C. camp grounds which may be reached over the U. S. road No. 20 or the Indiana road No. 2. Preceding the conference there will be Fundamental meetings and a young People's Program.

In a personal letter appearing in the Mennonite Weekly Review, Rev. P. A. Penner of Champa, C. P. India, gives the following interesting item concerning work among the lepers:

Our Leper Home is full and crowded. Almost every day I have to send needy broken bodies away. One man, whom I refused admittance, said to me: "If you do not take me in, I will commit suicide." Well, this does not scare me as a rule, others have said this. Some have, however, committed suicide. But, in this case, I did not fear anything drastic, so I simply refused admittance. But this man certainly was desirous of coming in, because when I left the Leper Home, he threw himself before my moving car. If I had not been so quick with the brake, I would certainly have run over him. Needless to say, I took him in. I only hope that this action of his will not spread to all those who seek admittance else all will gain admittance in this dangerous way. Well, this poor man has "gone over the brink" as Miss Carmichal puts it. He began to fail in health soon after admittance. I visited him daily and pointed him to the one who can save from sin, but to all appearance he died without forgiveness of sin. Poor man!

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

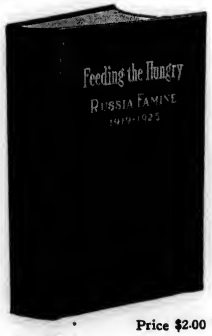
The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, AUGUST 15, 1929 No. 32

NOTES AND COMMENTS

Prohibition in the United States began with local option in the townships and villages. It spread into the larger county unit, then to the state and finally to the nation. But the metropolitan areas were the last to be touched with the prohibition sentiment," explains Dr. Ernest H. Cherrington, general secretary of the World League Against Alcoholism.

Upon leaving college Dr. Cherrington began his business and professional life as owner and editor of a village newspaper. He has kept in close connection and touch with the publishing business all his life. He is the son of a Methodist pastor, whose charges and circuits for the greater part were in the villages and smaller towns of southern Ohio, and he is, therefore, well acquainted with the life and sentiment of the smaller communities.

The village newspaper always, and almost without exception, his statement says, has always been for prohibition and against the beverage alcohol traffic. The attitude of the editors of these papers has not changed unless it be for stronger advocacy of prohibition, since the Eighteenth amendment went into effect.

Newspaper directories disclose the number of weekly newspapers in the United States to be 12,228, a gain over 1928. Despite the increasing expense of getting out weekly papers, and the extension of daily newspaper service to the most remote of rural sections, the number and circulation of weekly papers are growing.

As a rule the editor and publisher of a small town weekly are the same man, a man known personally to practically all of his subscribers and advertisers, a man identified with the local church, village government and town-boosting organizations, a man of much influence in his community.

The foes of prohibition have never been able to make much of a dent in the solid front of the weekly press in its attitude in favor of prohibtion and law enforcement, and that is one of the reasons prohibition will stand. —Larimore.

REPORT

Of a Meeting for Planning to Help in the Bringing Over to America 214 Mennonite Fugitives from Russia

On July 31 a number of brethren from the churches in and around Hillsboro met upon the invitation of Bro. D. R. Harder, chairman of the Colonization Board, who opened the meeting with prayer and briefly explained the purpose of the meeting.

As secretary for the evening P. H. Richert was elected.

The brethren present were mostly unofficial representatives, but felt that they could at least start the ball for help rolling.

Bro. J. H. Friesen, one of the fugitives who had come ahead of the others and is official representative, was present in the meeting and briefly reported the experiences of the fugitives, particularly those of his own family.

He gave three principal causes for this escape from Russia: 1. The unbearable taxes. 2. The liquidation of so many farms whereby the owners were put on the street. 3. The fight against religion.

The brunt of this fight is borne by the ministers, teachers, and the young men of military age.

By the Lord's visible help Bro. Friesen succeeded as the first one with his family to escape across the Amur river into China. Others soon followed. Since the door to Korea was closed, an appeal was made to the U. S. Consul at Harbin, and not in vain. After he heard the whole story, which Bro. Friesen was asked to give also in writing, he promised to help them to the states, in view of their being farmers and fugitives. But they can come over only in small groups, about 15-20 per month, and they must promise to earn their living on the farm.

Bro. J. W. Wiens, treasurer of the Colonization Board, reported that thus far for the first group $400.00 had been paid from the treasury for relief and $620.00 from the Colonization treasury. One whole ticket costs about $120.00.

In the discussion it was reported that the brethren at Reedley, Calif., had promised to get the newcomers from San Francisco by auto, and keep them for the present until they find their permanent location.

Resolved that we brethren, in meeting at Hillsboro on July 31, 1929, recommend that the whole Mennonite church in America extend a helping hand to these 214 fugitives at Harbin, China, and send money for this purpose to the respective treasurers. We also recommend that the relatives of them in the states or Canada or Mexico make special efforts to help (and Bro. J. F. Harms of Hillsboro, Kansas, was appointed as meditator and helper to bring the relatives in touch with each other).

Some relatives have done this already. A list of all fugitives is published in the "Vorwaerts" and this report is to be published in the Mennonite papers.

It should be mentioned here that the money is intended to be a loan, which is to be paid back as soon as possible.

Bro. D. H. Bender, Hesston, led in the closing prayer.

D. E. Harder, Chairman.
P. H. Richert, Sec.

NOTE: Since the representation was mostly unofficial, this matter was referred to the different conferences for further action. But since Bro. Friesen is the official reprensentative of the group, help can be rendered immediately.

P. H. Richert.

WITMARSUM SEMINARY ENTERS ITS NINTH YEAR

On September 17th Witmarsum Theological Seminary will open its ninth year as an independent corporation. The institution came into existence originally in 1913 as a department of Bluffton College. As the needs of a standard institution became more and more evident throughout American Mennonitism it was decided to make the seminary a union institution representing as many branches of the Mennonites as chose to cooperate. It was in 1921 that the seminary was organized on such independent basis with its own Board of Trustees selected from seven branches of the Mennonite church and has since then been running on its own charter granted by the state of Ohio.

To the present time there have gone out from the institution 49 graduates holding degrees from the several departments. With the exception of one or two these graduates are all actively engaged in religious work, mostly in the ministry and mission work.

Courses are offered in the seminary leading to the Bachelor of Divinity degree open to college graduates holding the A. B. degree from standard colleges. A four year course, leading to the Bachelor of Theology degree, is also offered, open to graduates from standard high schools.

While our present quarters and equipment are limited, at the same time we have a most excellent library, books selected with the greatest care. And we have a spirit and religious atmosphere in the school which is unexcelled by any school. I have been a student in at least four of the leading theological seminaries of America and I am not speaking without experience when I say that our Mennonite young men and women who contemplate service in the church can do no better anywhere than at Witmarsum. There are a number of good seminaries in the country, and I appreciate every one of them, but there is only one where our young men and women may become thoroughly acquainted with the Mennonite church and her traditions and that is Witmarsum.

At Witmarsum we stand for and teach the whole Gospel of Christ; we stand for sane and original thinking, for a deep spiritual life and devotion to the Kingdom of God. Our professors are always ready to consider personally any problem of religion or theology and to do so sympathetically. No student needs to be embarrassed in our classrooms in the statement of their particular difficulties or doubts. We have no "heretics" here; we are all seekers of the truth.

The prospects for the coming year are very good. Several returned missionaries will again be with us. It will be well for those who are coming, if they have not already done so, to to make arrangements for rooms as rooming facilities are not plentiful in Bluffton. A letter addressed to the President or Dean will receive prompt attention. Catalogue or other information will be given with pleasure.

J. E. Hartzler, Pres.
Bluffton, Ohio.

CHEYENNE AND ARAPAHO INDIAN MISSION WORK IN OKLAHOMA

Canton, Okla., July 15, 1929.
Dear Mission Friends:

Our church papers have recently brought a number of interesting articles from more able writers, telling about their experiences in the mission work among the Cheyenne and Arapaho Indians in Oklahoma during the last fifty years. In that space of time there have been many workers in this field and no doubt volumes could be written about their pleasant and sad experiences. Many changes in the nature and methods of the work have taken place. Also the conditions among the Indians have greatly changed, as well as their mode of living and their habits and customs are also gradually changing. Have these changes been for the better or for the worse of the Indians? What is true among the whites is no doubt also true among the Indians; that the bad is becoming worse and the good better. Those who knew the Indians fifty years ago, and even later, and who know them now, could rightfully say of them, that in many cases vice, disobedience to law and immorality have increased among them. On the other hand, they too, have been benefited and blessed by the advance in civilization and all kinds of inventions and improvements. But changes, inventions and improvements alone do not develop Christian character, nor do they bring salvation to body or soul. True character and true salvation is found only through the word of God. To bring to our Indians a lasting blessing always has been and still is the main aim of our mission work among them. Only the gospel of Jesus Christ is that "power of God unto salvation" and we are glad for the privilege of offering it to them. It is true among the Indians as among the whites that this gospel is often rejected, at least for a time, but it is also true that the truth must win out in the end. Our privilege and responsibility is to offer them the truth; whether they accept or reject it is their responsibility. They cannot be saved without the gospel, nor can we without preaching and living it.

Others have written about the beginning of our mission work at the other mission stations and it is perhaps my duty to write briefly about the work among the Redmoon Cheyennes at the Hammon station, though my main object is to state present conditions and needs. I came to Hammon in the summer of 1898, after previously having spent two years as teacher in the mission school at Cantonment ('93 to '95). For awhile I camped with the Indians in a tent, going to the Government Indian School on a bicycle for my meals. For a bridge across the Washita river an Indian had cut down a large cottonwood tree. After high waters this bridge often changed its positions and once it rolled over while I crossed it with the bicycle on my shoulder. An Indian watched the performance and had a good laugh over it, after fishing man and bicycle out of the water. Our meetings were held in the shade of some large trees and later in a tent. By fall land was secured for the building of a station. On this land were two small dugouts: the one was arranged for living quarters and the other for the two ponies. By spring 1899 the Alexanderwohl church had sent to the treasury a special gift of $450.00 for the building of the new station and a house was erected during the summer out of the native gyp rock. The railroad had by this time been built to Weatherford, fifty miles from Hammon, and we considered ourselves fortunate to haul the building material only fifty miles instead of one hundred and ten, as the distance would have been the previous fall. As there were no bridges and no section roads, the man who did the freighting with mules, met with many difficulties and delays. Once we used the mortar box to ferry a load of lime across the river. By fall, 1899, the house was about completed and a helpmate was found and we occupied it right after the wedding. A little later a party of the Mennonite church from Geary, came for the dedication of the house and no doubt they could write a very interesting article about their trip on buggies across bridgeless creeks and canyons. In connection with the dedication services, the missionary among the Cheyennes, also united an Indian couple in marriage. These were afterwards among our first church members. Half of the house, a room 12 x 24, was used for church services, till a few years later a church was built. The meeting with the old Indians, as well as those with the children at the government school have given us much joy. The attendance was much better the first few years than later, when they learned better what the word of God requires of a sinner. The learning of the language and becoming acquainted with the people was difficult, but also brought many pleasant experiences. The long overland trips with small children were often quite strenuous. Several times an Indian came to our rescue and pulled us out of the mud by means of a rope tied to his saddle horn.

It would take too much space to tell about many experiences. Suffice it to say that we have endeavored to sow the good seed among our Redmoon Cheyennes during our thirty years stay at the Hammon station. The work has been slow and the visible results small. Some over fifty members were received into the church and about a third of these have gone to the home beyond, and we hope that many others, though they were not baptized, have died with the living faith in Christ as their Savior. The Redmoon Indian School has been discontinued for a number of years, as all the children now have the opportunity of attending school with the white children. The Cheyennes no longer live in camps, but mostly in houses on their allotments. Since a year year ago Bro. J. B. Ediger from Clinton has charge of the Hammon station and we are living at Cantonment in charge of the Linscheids' field and also the Arapaho mission near Canton. The conditions are the same over our whole Oklahoma field. It is the mission's task to show our Indians that according to the teaching of God's word there is no difference in his sight between the nations and races and that by nature we are all sinners and in need of a Saviour. But it also is our privilege to tell them of the great blessings and privileges that we may enjoy through the true faith in Christ as our personal Saviour. That a people with so great a national pride and with so many reasons to distrust the white man, are slow to accept what they call the white man's religion, is quite natural. No one desires it more than do the missionaries, that the Indians would respond better to the appeal of the Gospel and no one is hurt more than they by the indifference, lack of faitn and backsliding we find among them. But shall we withdraw and let the enemy have the victory? True, we often feel that way. But that would be pleasing to the devil and not God. The Indians are exposed to so many evil influences; if the mission does not bring them under the good influence of the Gospel, who will? Just as I am writing this we are within hearing of the weird sounds of the singing and the drumming of the sun-dance ceremony. The greater part of the Cheyenne tribe has been camping together since about July 1st. They showed their "patriotism" by a three-day celebration of the Fourth. Then followed their animal or buffalo dance and now they are indulging in their sacred (?) sundance, which is to be followed in a few days by another buffalo dance. What a waste of time, money and energy! And what a darkness of heathendom in our Christian (?) land and among a people where we have carried on mission work for half a century! Discuraging? Yes, indeed! But also showing the great need of continuing the mission work among them. They acknowledge themselves that these doings will soon die out and are not as "sacred" any more as they used to be, still they want to cling to them as a reminder of the old Indian customs. How we wish that the Christians would keep away from these gatherings! But the temptation to see what is going on and to partake of the feasts and enjoy the social side of such a large gathering is so great that only a very few resist it enough to keep away. How badly they are in need of more light, more love and consecration to the cause of Christ.

Our plan is to gradually put more responsibility on the native helpers and withdraw more of the white help. Since the autos have come into use, it is possible for one mission family to take care of two stations, if there is a good native helper at each place. At present the Edigers and we each have three stations to look after, but as soon as the Linscheids return from their furlough, by Sept. 1st, they will have charge of their two stations again, namely Cantonment

(Continued on Page 3.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

An unusual situation has arisen in the General Conference in the form of numerous changes in the pastorates of a number of churches. Resignations have not been infrequent and pastors have been called to distant parts while in other places there are vacant pulpits. In other Protestant churches this would not be an unusual situation, but, in our church, it is a matter of more than passing notice. We wonder why the changes take place and whether there is really a necessity for many of them. In the old days ministers were chosen out of the congregation and continued for life. In theory this should be continued as the leadership of any people should be in the hands of one of their number. In order to meet this situation it is the custom in some places to receive a newly called minister into membership of the congregation before going into the service of installation. In others the church simply calls the man it feels is suited for its spiritual leadership and then proceeds to induce him into the office, if he is willing to accept it.

It is not unusual in bygone days to find ministers who had served their churches for forty and even fifty years. We know of a church in Europe in which three generations of one family served a church for a century. The situation today is this: The minister is trained in one of our higher situations. When his training is completed he looks around for a place. It is generally his aim to enter the ministry of a well established church that is able to give him the support he thinks necessary for living according to the standard of ministers of other churches. Pioneer work does not appeal to the highly trained minister, rather, he prefers to reap where others have sown. His ambition is not to build up a church where none existed before but to enlarge and strengthen one already established. It is also a matter of common observation that the ambitious minister too often regards his present situation as a stepping stone to something better rather than one with which he has cast his lot for good. We recognize the fact that times have changed and that our church is coming more and more into competition with other churches and that talent in the pulpit, whether we will have it so or not, must compare favorably with talent in pulpits of other denominations. We also recognize the fact that there are demands made upon our ministers that call for all the financial outlay he may be able to make. His children must be educated according to the educational standards of the parsonage. He must travel and otherwise keep in touch with the progress of the world in order to be able to present helpful and practical messages. The demands for charity upon him are larger than those made upon the average church member. Bodily comforts such as food and shelter are more expensive than ever and the prospect of old age, or sickness or disability are ghosts haunting the minister's life against which he wants to do his best to provide. It is surely no pleasant prospect to see only the help that charity extends after a lifetime devoted to serving in the pastorate. With such things in view the minister is not to be too severely blamed if he listens to the louder call where temporal advantages are better and the future presents a better outlook.

But the matter of making change is not always something entirely under the control of the minister. Perhaps most changes have to be made for no reason for which the minister is to be blamed. Wher ministers are engaged under contract there are two parties and both of them may terminate the contract if the situation demands it or they think it does. The people who are served have something to say concerning those who are to serve them. There may be nothing fundamentally wrong with pastor or people, but, it may be for the best of one or either party if their relations are severed. When this happens it means a pastor looking for a charge and a church looking for a minister. In all fairness to both parties, whatever may have been the reason for breaking off relations, when such relations cease, the past should be buried forever in the past. There is neither kindness nor Christian charity in continuing a difference that has been settled and ended so far as it is possible to settle and end it.

In a small denomination, such as ours, the problems involved in making pastoral changes are greater and more difficult of solution than in a larger denomination where there are more available men and opportunities for securing other pastorates than in a small body.

Again, we of the General Conference fellowship with other denominations than do or have done other bodies of Mennonites do or have done. We enter into large interdenominational movements when it suits our purpose, we invite ministers of other denominations to preach in our pulpits, we make some of the problems vexing other churches our problems, we sometimes join hands with other churches in evangelistic movements and union services. All this is modern and in accord with the spirit of the modern churches. But it has its effect on our people and ministers. When our people move into other communities, they look for church homes that are congenial rather than for associations that are in accord with what is the historic stand of the Mennonite church. Though, while members of our church, they hold to things distinctly Mennonite, it develops that these things are lightly laid aside when distance from the home church, or some other reason, leads them into fellowship with other Christians who are not Mennonites. Our ministers once seldom made changes to other denominations. We recall one having made such a change and notifying his local conference of the change made. The action that followed in this conference was an expression of regret as well as an expression of disapproval of the brother's move. Now no one thinks a brother has gone out of the way when he accepts work where it is offered to him and where he feels it would be congenial. For example, we recall at this moment no less than ten ministers of the General Conference who have entered the ministry of the Congregational church. In neither case, so far as we know, was the change made because of doctrinal difficulties, but rather because of doors of opportunity that have been open to them. The questions that should give us great concern are: Will those who accept the solemn responsibility of the Mennonite ministry be loyal enough to give themselves entirely to its service? and will the church, once having called men to its ministry continue to extend its confidence to them to the extent giving them work to do when there is nothing in their lives that would mark them as unworthy of such confidence?

CHEYENNE AND ARAPAHO INDIAN MISSION WORK IN OKLAHOMA

(Continued from Page 2)

(Longdale) and Fonda; the Edigers will have Clinton and Hammon and we Canton (Arapahos) and the Deer Creek field and live at Thomas. The Deer Creek Cheyennes have never had missionaries to live among them. During the last few years Bro. Ediger has had services with them in different homes or in the shade of some trees. A church is badly needed. The plan is to build one this fall, seven miles south of Thomas, where most of them live. Their number is about one hundred twenty-five. We will need to buy five to ten acres of land, so the Indians can camp near the church at times. The church should be 24 x 40 ft. with basement. That means a considerabl outlay of money. The board has allowed $3,000.00 for the land and the church, but it may cost considerably more. We also need a well pump, fencing, bridge, etc. In the church we need benches, a pulpit, a furnace, a bell and likely other things. Will our churches and mission friends rally to the financial support of this another lighthouse among our Indians? We confidently believe they will. "God loveth a cheerful giver." Whether our board will ask for special contributions for the church building, I do not know. But the thought has come to me, that we live in a time when people love to do special things, even in the upbuilding of God's kingdom. Here is a splendid opportunity for churches, societies, S. S. classes and individuals to furnish our little church with some of the things mentioned above. We know from experience that such special gifts do not only support the cause, but also act as a special encouragement to the workers. An organ has already been offered. Who will be the next with a special offer?

Yours in his service,
H. J. Kliewer.

Dr. and Mrs. C. H. Smith, of Bluffton College left last week on a tour through the Pacific States. They travel by auto, and expect to take a steamer from California for Hawaii where they will spend the winter.

THE CHRISTIAN EXPONENT "CHAT"

A NEW MENNONITE MAGAZINE

"The Congo Missionary Messenger," a Mennonite Missionary Magazine. published by the Congo Inland Mission Board, has just made its appearance. Its sixteen pages, consisting of editorials, general articles, news items from the mission field, book reviews, a page for boys and girls, and a German section, are put up attractively and contain a great deal of interesting reading matter especially devoted of course to the Congo field in Africa. The editor is the Rev. A. M. Eash who has had many years experience as superintendent of the Twenty-Sixth Street Mission in Chicago. He has also spent several years with the Near East Relief in Syria and has just recently returned from an extended tour to Africa where he has studied the work of the missions of the Congo. His facile pen as well as his experience augurs well for the future of the new magazine. The Congo Inland Mission is principally the work of the Defenseless and Central Conferences of Mennonites. They do work at four different stations which at present have a total of thirteen Mennonite missionaries. The field with its accomplishments and needs are well summarized on the last page of the paper as follows:

A territory larger than the state of Illinois.

Three hundred thousand population.

Four large tribes with four distinct languages.

Only one language fully reduced to writing.

A tribe of sixty thousand without a written language or a single missionary.

For these the Congo Inland Mission is responsible.

Four central mission stations in this entire territory.

Twenty foreign missionaries responsible for the entire work.

Forty-five native evangelists assisting.

Seven hundred native Christians.

Four hundred twenty-five catechumens.

Over three thousand children in day schools.

This is a net statement of what is being done.

There are needed immediately for the present stations the following missionaries:

A business man to take charge of the office.

Two evangelistic men.

A director for the Industrial School.

Two nurses.

Two ladies for educational work.

Four doctors.

There are needed for the two new tribes:

Four missionaries for the Bashilele.

Four missionaries for the Batshoke.

The annual cost to support a missionary for a three-year term is one thousand dollars.

We need in the next few years **twenty new missionaries** and **twenty thousand dollars** annually above the present contributions to support them.

This is our immediate challenge from the Congo!

The object of the new magazine is to bring to the home church a vision of the new Africa that is rapidly emerging and to record what might be termed the "miracles of missions". For in Africa as well as in other countries there are marvelous transformations of character wrought through the influence of the missionaries' message and many changes in the social order are effected. We personally welcome this new magazine to our desk and hope that it will succeed in arousing new interest in a great and needy mission field. The article below by Rev. E. A. Sommers, is reprinted from the first issue.

Lester Hostetler.

THE GREAT NEED OF CONGO THAT STANDS AS A CHALLENGE TO YOUNG MEN OF OUR CONFERENCES

By E. A. Sommer, Pastor Maple Grove Mennonite Church, Topeka, Ind., formerly missionary to the Congo.

The Congo Inland Mission after over sixteen years of work has had as high as twenty-seven missionaries on the field at one time working in a district with a population of three hundred thousand. The diseases most prevalent are malaria, intestinal parasites (including hook worm, round worm, thread worm, and tape worm), pneumonia, smallpox, dysentery, sleeping sickness, leprosy, gaping ulcers, beriberia, venereal troubles, malnutrition, tuberculosis, spinal meningitis and influenza. And there are no hospitals or segregated camps, no doctors—only two trained nurses and four dispensaries with meager equipment. Thousands of people are dying from these diseases each year, claiming as victims some of our native Christian leaders so sorely needed to carry the evangel to their own people.

Numberless opportunities have passed by in silence where the kind skill and touch of the physician's hand would have saved thousands of lives and opened doors of hearts and tribes against which the Evangelistic Missionary knocked for years in vain.

Again and again it was the healing touch that Jesus gave to the sick that caused His fame to spread and multitudes to crowd upon Him everywhere.

I will give just a few of the crowning results that have come to the Southern Presbyterian Mission in the extension of the kingdom of God through medical effort as related by their native pastor Kabonga in answer to some questions of a missionary.

Missionary.—"Can you give any specific instances where medical work has facilitated the work of evangelism?"

Pastor Kabongo.—"Many. I will mention first the transformation that took place in the village of Great Waters. I know this from personal knowledge. I was once itinerating with a missionary of Lusambo station. We entered the village of Great Waters to find him in a bad way with a hernia. 'If you come to Lusambo, we can make you well,' said the missionary to the chief.

" 'Your white medicine man will kill me with his knife,' answered the skeptical Great Waters. 'Come and see,' rejoined the missionary. A number of weeks passed. Great Waters paid large fortunes to the witch doctors, but the hernia increased. One day he appeared at the door of the missionary Lusambo. 'I am here, where is your medicine man who cuts?', he asked. The operation was successful. Within two weeks Great Waters was ready to return home. 'If this trouble does not return to me within five months, I will clean my village of all idolatry,' he said to the missionary and was gone.

"The missionary did not forget this remarkable promise of the old chief and after five months I again stood with him in the village of Great Waters. Two lines of tiny mud huts, with thatched roofs stretching along the uneven trail. Little ancestral mounds smeared with whitewash and palmoil, appeared in front of huts. Weird grass hovels provided abodes for hideous looking idols. The children were naked, the adults scarcely less so. Their bodies were weighted with fetishes. Many of them were stone blind. They claimed this condition was due to the stinging of insects in the forests. But our medical missionary has taught us that almost all the blindness among the people is caused by venereal disease, from which our people suffer a great deal. Godless white men brought this disease to us.

"That afternoon the missionary preached about Paul at Athens. He recalled to Great Waters the promise of five months back. 'Has your trouble returned?' he asked. 'It has not,' answered the chief. 'Will you this day redeem your promise, Great Waters?' 'I will keep my promise,' replied the old man, amid the great commotion in the little church shed.

" 'Then let your own harem be the first to be cleared of idols,' cried the missionary. Turning to me, Great Waters said, 'Search and clear out all idols, fetishes and other medicines, and bring them to the white man.'

"I sprang to his bidding and soon quite a pile of these objects was gathered. Then with a sweep of his arm, Great Waters cried out, 'Let every person bring forth his medicines.' I shall never forget that scene. The people crying wildly one to another, rushing excited from hut to hut in less than an hour the pile of idols and fetishes had grown until it was higher than the missionary. He then struck a match to it and we saw go up in smoke the flames the symbols of religious belief of an ignorant, superstitious people. It was wonderful. The missionary said he had never witnessed anything like it. I surely had not."

Missionary.—"Wait, Kabonga, tell me, were the results permanent? Did the people never return to their idolatry?"

Pastor Kabonga.—"The missionary, since he was all alone at Lusambo, was unable to revisit Great Waters until a full year had passed. He had heard of the good work being prosecuted, of the increasing number attending all services. At last when he finally returned there was not to be found the least evidence of idolatry. As a matter of fact, as long as Great Waters lived, the witch doctor and his medicines were outlawed from the village. Oh, no, the entire village was not converted to Christianity. Many gave up their idols only in obedience to their chief. But many did accept Christ and a strong church grew up in their midst. Four of their young men became ministers of the Gospel and five of their young women married preachers. The action of Great Waters, no less than the operation, produced a profound

impression on all in the vicinity. The missionary was privileged to see several individuals in other villages renounce their idoltary."

Missionary.—"I thank God for such grace. Can you give another instance?"

Pastor Kabonga.—"Yes. Pastor Kachunga of Bibanga told us at our last pastor's conference of a marvelous operation performed by Dr. Kellesberger that not only brought relief to the poor sufferer, but also resulted in the placing of several evangelists among the tribe of forty thousand people who had steadfastly refused all appeals of the Gospels. We had already heard of the effect of the operation, for the news had spread like wild-fire. Still we were glad to have Kachnuga relate more of the details. It seems that this poor fellow was plagued with an elephantiasis tumor weighing five pounds. This man Kasonga, had tried in vain many witch doctors. He heard of the missionary doctor and determined to give him a trial. He dragged that load twenty miles to Bibanga. At first Dr. Kellesberger said the tumor had progressed too far, that an operation would likely prove fatal, and refused to do it. But Kasonga stayed around the hospital for many days, daily begging the doctor to cut. The doctor was touched and for two weeks made the case a subject of earnest prayer. Then he decided to operate.

"During his seven years in Congo, up until that date, Dr. Kellesberger had had the service of trained nurses for only two months. There had never been enough nurses to go around. Mrs. McKee whose regular work was evangelistic and educational, had been taking care of the medical work during the doctor's absence on furlough and had learned much about it. She with the three native boys trained by the doctor, assisted him in the most difficult operation. It took three hours. Once they had to give the patient a saline solution to save his life.

"Kasonga made a complete recovery and returned rejoicing to his people. He became a walking and talking witness of the love of the mission and of the goodness of God, for during the long weeks of waiting he had been instructed in the Way Everlasting. Up until this operation Kansonga's tribe had remained indifferent to every attempt to place teachers and preachers in their midst. Now they begin to take notice, to talk about the mission and to grow interested.

"But the testimony of the government official was almost as wonderful as what took place at Bibanga. This white chief had not been especially friendly toward the missionaries. He claimed not to believe in God. He had seen poor Kasonga and never exacted taxes of him, because of his infirmity. On the occasion of the next visit of the white chief, Kasonga, relieved of his tumor radiant with joy, appeared with his tax money. Astonished beyond measure the state official questioned him very closely. That evening he called the chief and sub-chief to his quarters and spoke as follows: 'I am not a God-man. I do not ordinarily concern myself with the affairs of the mission. But I happen to know something of the way that mission doctor works in your behalf, and that he left his wife and children back in America to come here for your good. I notice this wonderful thing he has done for your tribesman, Kasonga. It will be to your advantage to follow their guidance.'

"One direct result of this operation, coupled with the voluntary advice of the state man, is that the entire tribe has opened its heart to the mission. A number of evangelists are now laboring in the villages. It seems to me that the medical department of the Bibanga Station had a tremendous influence in opening up the great Baluba tribes to the preaching of the Gospel."

Oh! is this not a challenge to every red blooded young man to prepare his life so that he can give it to suffering humanity in a manner that will bring a hundred fold for the Kingdom of God through a Christian physician's consecrated skill? — Reprinted from "The Congo Missionary Messenger".

LIVINGSTONE A MAN OF FAITH

By A. R. Keiser.

"The lives of great men all remind us
We can make our lives sublime."

The poet thus reminds us that noble lives will ever be of unfailing interest. The idealism therein portrayed guides and urges ever onward and upward the youth with his visions, gives new hope to those who are tired and discouraged, and gives a feeling of satisfaction to those who have lived the major part of life and have tried to live it well. The subject of this article shows that it will be our purpose to think briefly upon the life of David Livingstone. The writer recommends Blaikie's "Personal Life of David Livingstone" as perhaps one of the best biographies of this great man of faith.

I suppose no less than one thousand times did Livingstone kneel in the attitude of prayer beseeching God: "Leave me not, forsake me not", then God answered with that great promise: "Lo I am with you always even unto the end of the world." The noble man of God then took new hope and said: "It is the word of a gentleman of the most strict and sacred honor so that is the end of it." With hope thus renewed similar to the experience of the Psalmist in Psalm 42 he went back to resume his arduous tasks.

Such was the beginning of Livingstone's faith on the night when he visited with his father and mother for just one day before setting sail for Africa. Those were sacred hours as they sat and talked of the hope for the African to accept Christ. The next morning David led in devotionals after which David and his father walked twelve miles to Glasgow where the son would take passage. Upon reaching the ship the son busied himself with his preparations while the father deeply grieved but happy in his son's faith retraced his steps homeward.

Like his spiritual predecessors, Paul, Augustine and St. Francis, Livingstone was buoyed up by his great faith in God. It was his haven in times of great stress and in hours of trial. He had difficulties aplenty to require a strong faith. More than twenty times was he laid low with the deadly fever of tropical Africa. Every one has heard about the lion which crushed the arm of Livingstone and almost cost him his life. With an almost helpless arm he accomplished more than most men with two strong arms.

"Lo, I am with you always even unto the end of the world." It was this verse which gave the great African missionary strength as he sat on the side of the bed as his beloved wife, Mary Moffat Livingstone, died, as he dug her grave under a wide-spreading tree, and at Shupanga as he stood over the open grave. In his journal he wrote concerning this incident: "It is the first heavy stroke I have suffered and quite takes away my strength. I wept over her who well deserved many tears. I loved her when I married her and the longer I lived with her I loved her the more. God pity the dear children who were all tenderly attached to her and I am left alone in the world by one whom I felt to be a part of myself."

David Livingstone was preeminently a great missionary, he had a passion for the souls of the African. He tells us how that each time he set up a station he could see the camp fires of a thousand villages who had never seen the face of a white man nor had ever heard of Christ. He could not rest until he pushed on into these villages but there he saw other thousand village campfires. But he was also a great explorer who by solving the secret of the mouths of the three great rivers of Africa opened a continent to the world. As though this were not great enough a task for any man, he also became the emancipator of the African slave. Some of the last words he wrote were: "All I can say in my solitude is, may Heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world."

Was the faith of this noble soul vital, did it hold? We have the answer in his death—dying over 1000 miles inland with only three black boys near, no woman's hands were present to close his eyes in death, dying on his knees in prayer. Surely his God forsook him not, even in the hour of death. Livingstone like Paul lived and died in the faith of: "I can do all things through Christ who strengthened me."

WHAT OF THE FUTURE?

Another three-year period comes to a close with the General Conference sessions at Hutchinson, Kansas. Such times are always appropriate to get a retrospect as well as a look into the future.

Increasingly during the last ten or fifteen years the young people of our conference have felt the challenge to service and the desire to do things for Christ and the Church. This consciousness has grown so that today a number of projects are being carried on by this group. Very true some of our young people have not had an opportunity to serve, and at other times the leadership was not as active as it ought to have been.

It is quite essential that a large number of young people attend the Conference at Hutchinson, Kansas, Aug. 20-28. Here plans will be laid for another three-year period. Can we have an aggressive leadership? Can we have a unified program for the young people from the Pacific to the Atlantic? Will we really do greater things for Christ and the Church? We can if we will.

A. R. Keiser.

THE S. S. LESSON

September 1

Ezra's Return to Jerusalem. Ezra 7:6-10; 8:21-23, 31, 32.

Golden Text—The hand of our God is upon all them that seek him, for good. Ezra 8:12.

Ezra was born of the captivity in Babylon. He joined the remnant at Jerusalem about 60 years after the first return, leading a large company thither which included 1754 males, as well women, children and servants who were not numbered, but must have brought the number of the company close to 6000. The journey occupied four months and covered a distance of about 520 miles, as the crow flies. The great company of people, including women and little ones as well as the rough country over which they had to travel, limited their movements to but short distances at a time.

The name Ezra means helper. Quite a suggestive name when we remember how much Ezra had to do with the happiness of God's people and their right relation to him. Ezra was of priestly descent and this was probably the reason why he gave so great concern to Godly things, namely, God's people, God's Temple, God's word and the worship of God. The piety and faithfulness to the religion of Jehovah maintained in the priestly family, in which he grew up, had its influence for great good upon Ezra, just as the atmosphere of the Christian home is one of the surest influences that will tend to the spiritual lives of the children growing up in that home.

Under the New Testament dispensation we are all priests to God and should therefore be given to priestly exercises such as prayer, worship, the study of the Word and the upbuilding of the Temple of God.

Ezra is called a "ready scribe". He was the first of a long line of Jewish scholars who devoted themselves to the study of the sacred writings of their people and teaching them. Ordinarily a scribe was one who made it a business to do writing for other people, for few could read and write, but the scribes who assumed so great a part in the leadership of the Jews not only wrote the Scriptures but were authorities on the meaning of Scripture. While this authority came to be greatly abused in later ages, at this time it was important and necessary, since the people not only were ignorant of reading and writing but had also been exposed to the corruptions of the heathens among whom they lived for a number of decades and needed to be instructed in the elements of religion. It so happened, then, that the scribes developed into a great teaching class. Ezra is regarded among the Jews as the founder of the schools of the scribes and, next to Moses, is regarded the most important of their spiritual leaders. One need only glance at the writings of Ezra to note that he was careful and systematic in his work, for example, his summary of the expeditions the heads of the class in the order of their importance is noted, first came those of priestly or royal houses and then followed the rest.

Besides, the vast company of people, Levites and temple servants were needed to accompany the expedition. But it was discovered that none of these were present. It is singular to note that a class so cleverly identified with temple service, as were the Levites, should have shown so little interest. Perhaps they were too comfortably settled to care to take a part in the hardships that were involved in the expedition and the re-establishment of Jewish institutions in poverty stricken Jerusalem. However, when their absence was noted some thirty-nine Levites and two hundred and twenty Nethinim did respond.

We must note carefully the motive that prompted Ezra to carry out the undertaking. It is given in verse 10, "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach, in Israel statutes and judgments." First, he became a seeker, then, having found what he sought, he became a teacher to reveal what he had learned, and, finally, he became the champion as well as the teacher of the law. Learn, live, teach and enforce the law were the three great principles of his life. We note that while God was using this great man for good Ezra had a great deal to do with it. He prepared his heart, he got ready to do God's will, he consecrated himself, his time and his ability to God's service. That is the kind of a man God selects when he has great things to be done.

At the gathering place, the river Ahava, Ezra proclaimed a fast which included humility before God and a prayerful desire for his lead and care. It was a solemn undertaking and therefore a fast; it was a heart searching occasion and therefore a prayerful one; it was an occasion of entire submission to God and therefore a seeking to be guided and protected by him.

Having given themselves into the hands of God for safe-keeping we note that they gave a practical demonstration of their faith in him by refusing the protection of soldiers in a dangerous and bandit infested country. Here we have a demonstration of what can, under God, be done through a spirit of non-resistance, even in a country and time when not to arm would appear in the eyes of the world utter foolishness. They had given themselves into God's care and any measure of self-protection to which they might have been given would have been an evidence that they did believe what Ezra said when he told the king: "The hand of our God is upon all them for good that seek him."

WOMAN'S WORK

W. M. S. OF THE GRACE CHURCH, PANDORA, OHIO

Dear Mission Friends:—

Our society holds its regular sessions the first Thursday afternoon of each month. We have a membership of about one hundred, with an average attendance of about twenty-five.

The new officers recently elected took up their duties in July. The beginning of a new year awakens new interests and offers new opportunities for service.

The garments sewed this year were sent to Korba, India. The offerings received at the monthly meetings are used partly to buy material for sewing and the balance is used for mission purposes.

Miss Goertz who was on furlough from the mission field in China and while a student at Witmarsum Seminary at Bluffton gave us several interesting messages regarding the work in China.

At our annual meeting held on June 16th, Mrs. Suckau of Berne, Ind., (on furlough from India) told us of some of their experiences in India. To meet personally with our missionaries and to hear of their experiences in their work gives us much encouragement for supporting the cause. Although there may be many things which occasion anxiety, yet Christ all the while is winning the world for himself. "Let us therefore not be weary in well doing; for in due season we shall reap if we faint not."

Susan Basinger.

Four young people united with the Lehigh, Kan., church through the rite of baptism at the communion service recently held.

ELIZABETH FOTH WRITES ABOUT HER WORK

"I will bless the Lord at all times; His praise shall continually be in my mouth." (Psalm 34:1.)

What a wonderful Lord and Saviour we have; who guides every step of the way. Surely it is blessed to be in the will of the Lord.

Since time and strength do not permit my writing many personal letters, upon request I am writing an article for the Church papers, so that all may know a little of my work, or rather, the Master's work that He has intrusted to me, and that you may uphold the work before His throne daily.

I am always glad to testify to God's faithfulness. "'It is not by might nor by power, but by my Spirit,' saith the Lord." "And they went forth and preached, everywhere the Lord working with them and confirming the Word with signs following." (Mark 16:20) I count it a great privilege to be a co-worker with the Lord. Oh! that we might be empty vessels that the Lord can fill and use; that we might just let go and let God have His way! This is my prayer and desire.

His work is so full of joy and blessings that it does not seem possible that I have been in Warren Street M. E. Church in Brooklyn, New York, for seven years. This is a down-town Community church, located in a most needy section. The desire of my heart has been to work in a foreign field, and the Lord has given me this desire right here in this church. We have fourteen nationalities here, which proves again to our hearts that "the Lord is no respecter of persons" but His great love includes all.

When I first entered this field of labor the Lord led me to start a women's Bible class. The Lord wonderfully answered prayer and a number were saved. I was next guided in opening a mission in connection with the Church. Needless to say the Lord has richly blessed the mission and has sent evangelists and missionaries from all parts of the world, who have brought stirring messages of God's power. The Lord's table is spread and He invites all to come and dine. Praise God, souls have been saved and many Christians have not only been encouraged but have received a greater vision of the need. As a result they have gone forth to attempt greater things for God. From this He has led me step by step in teaching Bible classes, in children's work, and in visitation

work all in connection with the Church. Apart from this He has given me time and strength to oversee three Missions and to start a work among some Indian boys. There are about one hundred of these Indians, who came from Central America. Some had been here for ten or more years, but no one seemed to have any interest in them. But one day the Lord definitely showed me that it was part of my work. Many of these boys have accepted the Lord as their Saviour. To see their earnestness and zeal, and to hear them pray for their own people who are still blind to the light and are bound in heathenism, is not only an inspiration to all but it puts us to shame. We who have lived all our lives in a Christian land! This is just another picture of God's wonderful power to change lives, for truly nothing is too hard for the Lord. As we go to various Churches and Missions to give their testimonies, the Lord always blesses.

Just a word about one of these Missions where the Lord has permitted me to work. First of all it is located in the down and out section of New York. It is simply appalling and heart-breaking to see so many young men who have drifted and drifted until they are homeless, friendless, and without hope. They left their homes and friends to come to the city to get a thrill. But sadly they find that "The way of the transgressor is hard." And when they have gone to the end of the rope they begin to realize that there is a lack of something and that is God. In the winter we have from 200 to 250 men in our meetings. And while they are down and out, they are not all "bums" as they are often called. We find some who have been educated in high school and college and those who have been in business, but little did they realize the price they would have to pay for their first downward step. But praise God! there is power in the Blood to save the vilest of sinners and to set the captive free. Oh what a change in their lives since Jesus came into their hearts.

Only a few months ago the Lord spoke to me about opening another Mission. After spending many many hours in prayer, I asked the Lord, if it was His will that another Mission be opened, that He would put it upon the heart to some one to send $25.00 to start with. A few days later I received a letter with the $25 from a member of the Mennonite Church, saying that the Lord spoke to the donor on the day I prayed. This was only another step of faith, which again proved God's blessed faithfulness. With discouragment from all sides this Mission was opened in a dark, dark section where there had never been one before. But it is these dark places where the light must shine. In the short time that we have been there we have received donations of various kinds such as rotten eggs, garbage, whiskey bottles, stones. Those opposed to the Mission even kick off the door. "But none of these things move me, neither do I count my life dear unto myself." It is when the Lord blesses that Satan begins to work. One night when nine souls came to the altar and cried unto God for salvation, it seemed that all the powers of hell were loose. But praise God, He giveth us the victory through our Lord Jesus Christ. It is in the hard places that we best prove God's faithfulness.

Just now I am at Cedar Beach, the pastor's camp, with fresh air children. It is a wonderful opportunity to teach these children, who really live on the streets, the love of Jesus. In the evenings as we sit around a bonfire on the shore, my helper and I tell Bible stories, and teach them Scripture verses and choruses. A number of these girls have witnessed the joy of sins forgiven.

It was while here five years ago that the Lord spoke concerning the opening of a Missionary and Bible Conference. I hesitated and said it was too great a responsibility, but God said: "It is my work and you are only an instrument." It has been a blessed experience in trusting the Lord and has proved a blessing in the building up, both physically and spiritually, of tired workers and children of God. He has never failed. All needs He has supplied. Souls have been saved and tired workers have been refreshed. We are now looking forward to the fourth year, believing that it will be the best. Our success in these meetings is due to a faithful prayer band, who meet in prayer every Wednesday afternoon in the year.

It is a faithful and mighty God I am trusting.

In faith believing for great things.

Elizabeth Foth.

307 Warren Ave.,
Brooklyn, N. Y.

BIBLE DISTRIBUTION

In the circulation of the Scriptures during 1928 the American Bible Society by going beyond the 11,000,000 mark in its issues of Scriptures, surpassed all previous records of distribution. The distribution was made in 182 languages. This achievement, announced in the Society's 113th Annual Report just made public, marks the fourth year in succession in which the Bible circulation of each preceding year has been exceeded. In China, just emerging from the throes of a significant revolution, the American Bible Society distributed over 4,500,000 volumes, the largest circulation in the history of the Society's work in China. The new Bible House in Peking, the gift from the Maryland Bible Society, was formally dedicated "to the circulation of the Holy Scriptures among the people of China." This finely equipped modern building will facilitate a more efficient Bible distributios in the area which Peking serves. The Society also reports multiplying opportunities for larger Scripture distribution in the republics of Latin America. In the West Indies Agency demands for Scriptures were largely from those who were not affiliated with the churches, a definite campaign resulting in the greatest circulation in ten years. Bible coaches are being used increasingly by the Society's Agency in the Argentine to reach remote places in Uruguay and Paraguay, that the Bible may be made available to those not yet reached by the Bible workers. In Mexico the demand for Bibles is greater than the supply. Many requests received by the Society's agency in Mexico City were from the rural districts, in part the result of the Government's establishment of an unprecedented number of schools attended day and night by children and grown people.

ALL SUFFICIENT

From the darkness of the shadows
To the sunlight of His love;
From the gloomy depths of earthland
To the radiant heights above.
From the mire of scorn and hatred
To the boon of Friendliness—
'Tis the blessing of His Spirit
Yielding Peace and perfect rest.

From the coolness of the morning
To the heat of midday sun;
From the hour of Life's beginning
'Till the pilgrim race is run;
In the fury of the struggle,
In the calm of victory—
Still the Spirit there to sanction
Life and Love's Eternity!

—S. K.

DEATH

Von Steen—Henry Gustav von Steen, son of Henry J. von Steen and Johanna nee Zimmermann, was born December 27, 1853, near Danzig, Germany. His education he received in the city of Danzig. The solid Christian training at home and the influence of the church were the means under God to decide the young man to surrender himself to his Lord. So May 29, 1871, he was baptised upon his confession of faith and received as a member of the Heubuden Mennonite church. He remained true to his faith and his confession to the end.

In 1877 he immigrated to America with his parents. June 19th the family arrived in Beatrice and established a farm home near DeWitt. February 10, 1880, he entered the holy state of matrimony with Sister Helen Anna Wiebe and later on the family moved to a farm near Beatrice. In 1911 it was his privilege to once more visit the old home and in 1917 the home of the family was established in West Beatrice.

Brother von Steen enjoyed good health and was faithful in his spiritual as well as his material duties, till about five weeks ago when extreme physical weariness set in, followed by a stroke. Then his strength gave way rapidly, and July 15 at seven in the evening he fell aslep to awake in the presence of his master.

He leaves to mourn his departure his sorrowing widow, three sons, three daughters, three sons-in-law and two daughters-in-law and sixteen grandchildren. Two of his children preceded him to the homeland in their infancy. Besides, there are many relatives and friends who mourn his departure.

His age was 75 years, 6 months and 28 days.

The memory of the just is blessed.

Funeral services were conducted Sunday afternoon, July 28th. Words of comfort were spoken at the house by Brother H. T. Reimer and Brother J. Wiebe, at the Second Mennonite church by Brother F. Albrecht and Brother M. Horsch. So the Lord gathered home the first fruit of the Second Mennonite church of Beatrice.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JULY, 1929

For China Famine Relief:
Sew. Soc. (City) First Menn. Ch., Newton, Kans., $30; Bethel Mission Soc., Mt. Lake, Minn., $20; Menn. Mission Soc., Upland, Calif., $10.

For Postage and Printing Exp. of Ex. Committee:
Miss Lisetta H. Kinsinger, Collinsville, Ohio, 50c; Sew. Soc, Beatrice, Nebr., $3.75; Sew. Soc., Arena, N. D., 20c; Menn. Mission Soc., Upland, Cal., $2.60; Bethel Sew. Soc., Mt. Lake, Minn., $2; Mrs. W. S Gottshall, Freeman, S. D., 25c; Sew. Soc. (Country), First Menn. Ch., Newton, Kans., $1.50; Sew. Soc., Inola, Okla., $1; Sew. Soc., Pulaski Iowa, $2

For Girls' Home, Winnipeg:
Swiss Sew. Circle, Whitewater, Kans., $10: Sew. Soc. (City), First Menn. Ch., Newton, Kans., $10; Bethel Mission Soc., Mt. Lake, Minn., $25.

Miscellaneous:
Bethesda Sew. Society, Henderson, Nebr., Orphan, India, $30; Sew. Soc, (City), First Menn. Ch., Newton, Kans., Foreign Missions, $50; Menn. Mission Society, Upland, Calif., Home Missions, Gen'l. Treas., $12.00; Do., Basna Dispensary, $12; Bethel Mission Soc., Mt. Lake, Minn., Hospital, India, $20. Total, $242.80.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

JOTTINGS

Prof. J. Quiring, of Bluffton College was the preacher at the Union Service held in the town of Bluffton last week.

Zion church, Souderton, Pa. will hold its annual Harvest Home Service on Sept. 8. This is made an occasion for special missionary offerings by the congregation.

Rev. J. B. Epp expects to return to his home in Meno, Okla., where he again will take up his work in the Bible Academy. During the past year he has been teaching in Kansas.

Dr. Irwin Bauman, who has been substitution in the West Swamp, Pa., charge for several months has received a call to become pastor of that congregation. He will not announce his decision for several weeks, it is announced.

Members of the First Church, Philadelphia, gathered in their church on Friday evening, Aug. 9 at a farewell reception given to their pastor, Rev. A. J. Neuenschwander and family who depart for the new charge in Upland, Calif

---

Ebenezer Church, near Pandora, O., recently extended a call to Rev. P. A. Kliewer, of Monroe, Wash., to become its pastor, succeeding Rev. E. J. Neuenschwander who has gone to Moundridge, Kansas. Rev. Kliewer was formerly engaged in mission work among the Cheyenne Indians in Montant. He expects to have his family moved into their new home within a few weeks.

There are some 70,000 Japanese living in California, 20,000 of whom live in the county of Los Angeles. In spite of all the propaganda regarding the "Yellow Peril," actual statistics reveal that less than one per cent. of California's land is owned by Japanese and only about three per cent. of it is leased by them. Racial prejudice is by no means onesided. Many Japanese consider themselves superior to Americans and are by no means free from the racial dislike for Occidentals. These Orientals are watching Americans very closely. Their genius is by nature imitative and, what we are, that they will endeavor to become

---

Present prospects point to a big year at Bluffton. The closing date for the Endowment campaign is near at hand, the Musselman Library is under construction, and the faculty is being strengthened constantly.

Prof. J. S. Schultz, who has been working on his doctor's degree at the University of Cincinnati in the College of Education, returns as Director of Teacher Training. Dr. Ed. G Kaufman is a new member of the Education faculty. Prof. H. W. Berky, who received his A. M. degree at the University of Cincinnati, in June, returns as Head of the Chemistry Department. Miss Elizabeth Boehr, who spent the past year in graduate study at Columbia University where she received the A. M. degree, returns as Head of the Home Economics Department. Dr. I. W. Bauman will act as Professor of History and Social Sciences in the absence of Dr. Smith and Prof. C. F. Byers. Dr. Smith will spend his Sabbatical year in California and Hawaii studying Pacific relations. Prof. Byers goes to The Ohio State University to work on his doctor's degree. Miss Eleanor Barnard, a graduate of Oberlin College, will fill the vacancy in the School of Music. Student prospects are also very encouraging.

On June 26 the Campaign Committee announced that they were working on the last $75,000 and the campaign will close on Sept. 2.

Mr. Roger Babson, the great economist and statistician, recently made an address before the San Francisco Chamber of Commerce in which he said that the greatest city ever seen will be built on the Pacific Coast. It will be one of three cities—San Francisco, because it is the greatest harbor in the world, nearest to the center of population of the United States; Los Angeles, the best advertised climate, production of a large supply of oil; or Seattle, with an unlimited supply of hydro-electric power, nearest to the ports of Japan and China.

In the course of his address Mr. Babson said to this secular gathering: "Men make values, but the soul makes men. The greatest city will be the one that emphasizes the spirit of Christ when He said, 'Give and it shall be given unto you; good measure, pressed down and running over.' The upbuilding of a city depends largely on the spirit of the people. This is exemplified here by the stupendous enterprise of the Methodist Church organization in planning the construction of their massive cathedral. Such enterprises are planted by real religion. It emphasizes the real spirit of service and shows a desire to help the other fellow. It means that the soul makes the man. The city which builds the greatest churches develops citizens with a soul. It is a splendid investment on the part of the Methodists. We get out of life just what we put into it."—California Christian Advocate.

Missionary H. J. Brown, Freeman, S. D., makes the announcement that, as he and his family intend to return to their field af labor in China this fall and since he still has a number of copies of the book "Chips of Experiences" on hand, he now offers, so long as the supply will last, free copies to all Sunday Schools and Christian Endeavor Societies for their libraries. Twenty cents for postage will, however, be appreciated.

Rev. S. T. Moyer preached at the Bowmansville, Lancaster County, Pa. church Sunday, Aug. 11. The Bowmansville church was one of the first accessions to the Eastern District Conference after its organization about the middle of last century. It came into existence for various reasons, including a sentiment in favor of public schools which were then being introduced and which were greatly opposed by a strong element in the community. Originally the building stood in a beautiful grove of pine trees and was accordingly named the Pine Grove Meeting House. The pines have long ago disappeared but new ones have recently been planted about the building and it may again consistently be called the Pine Grove Meeting House. Rev. R. V. Stubbs is pastor of the Bowmansville church.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth; 40 cents; per dozen, $4.25

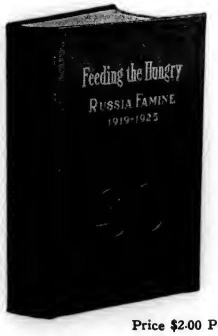
The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, AUGUST 22, 1929 No. 33

NOTES AND COMMENTS

The complete transfer of all work and property of the North China Mission of the American Board of Commissioners for Foreign Missions into Chinese control is announced by the Rev. Dr. Wynn C. Fairfield, secretary of the Board. This transfer is said to give full recognition to the nationalistic aspirations expressed by the Chinese Christians of the North China Mission in May when their representatives drafted a constitution for an indigenous or purely Chinese church organization.

The churches of the North China Mission through their new constitution have established their own independent ecclesiastical organization under the name of "the Promotional Board of the Chinese Congregational Churches of North China." This Board will control either through gift or loan, all property of the American Board in North China except the residences of the missionaries. The missionaries themselves will be loaned by the American Board and will be entirely responsible to the Chinese Board.

According to the Rev. Dr. C. Y. Cheng of Shanghai who is now in Boston, the American Board is the first missionary organization to place the entire responsilility and control of its Chinese work and property in Chinese hands. The Rev. Dr. Cheng is general secretary of the National Christian Council of China, moderator of the Church of Christ in China and a member of the International Missionary Council.

The transfer of the control of all mission activities to the Chinese is in accordance with the declared policy of the American Board for all its Missions and has been the goal for the work in North China since it was started in 1860. The formation of the new North China Board was accomplished with the counsel of the missionaries on the field, among whom was the Rev. Dr. Fairfield, who had served in N. China twenty years until this spring when he was appointed a secretary for this country.

The arrangement for entire Chinese control is also said to be in accordance with the findings of the International Missionary Council at its meeting in Jerusalem last year.

The missionaries under their new status are to serve on a basis of complete equality with their Chinese associates. They are expected to become members of a local Chinese church and will receive their assignments from the Chinese Board. All questions of location, transfer, furlough and resignation are to be settled by the Chinese Board in consultation with the missionary concerned. The missionaries are to receive their first appointments to China and to return after a furlough only upon invitation from the Chinese Board. Their direct allegiance while in China is to be to the Chinese churches because experience teaches "the importance of avoiding dual control".

The opposition to the Eighteenth Amendment today is largely financed by a few wealthy men. Besides the personal gratification from their own consumption of legalized intoxicating beverages should their efforts succeed, there is also a tremendous money prize as the reward for a wet victory. The normal expenditure on intoxicating beverages, now diverted to legitimate business, is not less than $5,000,000,000 a year, according to Dr. Paul H. Nystrom, professor of marketing, School of Business, Columbia University. The investments of the millinaire wet group in anti-prohibition propaganda are very small compared to the enormous amounts at stake. The diversion of this tremendous total from the usual avenues of retail trade would affect not alone our entire distribution machinery including department stores, groceries, etc., etc., but would seriously disturb our production rate. The dollar spent for liquor could not be spent for automobiles, radios, furniture, or other items in the long list of American products now consumed in record-breaking totals by the American people. The whole structure of our prosperity would be imperiled. Our greatest economists such as Herbert Hoover, Roger Babson, Henry Ford, Irving Fisher, Henry W. Farnam, B. C. Forbes, Thomas N. Carver, Paul H. Nystrom, Hugh W. Lester—to name only a few out of many—have emphasized this relation between prohibition and prosperity.

Of 100 violators of traffic regulations recently examined in the city of Detroit, Mich. for physical and mental conditions, forty-six, according to information received by Motor Vehicles Commissioner Benjamin G. Eynon, were "seriously handicapped by alcoholism". Of the entire number forty-two were physically or mentally inferior, twelve were feeble-minded, one was insane and one had epileptic tendencies. Seven were defective in hearing, fourteen in vision and three others had serious physical handicaps.

LINKING THE PAST WITH THE PRESENT

Not much over fifty years ago a company of Mennonites arriving from Russia located in the neighborhood of what is now Freeman, South Dakota. There were others to follow and the result of it is the prosperous Mennonite community of that section. What was once a raw wild prairie, trackless and untouched by the plough, is now a magnificent country with its fields of waving corn, its herds of sleek cattle and its comfortable and luxurious homesteads. Not only has it been the lot of those of the early settlers who have survived to see the change from primitive life to comfortable living with all the advantages of modern life, but these first comers have sweet memories of the country from which they came so that they recall not only the past as it was for them in America, but, also as it was in the home land they left. A picture of a celebration that took place in Freeman some days ago, in which the 100th birthday of one of the pioneer settlers that appeared in the Freeman Courier vividly presents the differences between the old life of the pioneer days and the present.

Not many people have the privilege of living beyond the century mark and it must indeed be a joyous occasion when an entire community can join in the celebration of the 100th birthday.

Sunday, Aug. 4, was a big day at the John R. Hofer home northwest of Freeman when the children of Michael R. Hofer had arranged for a program in honor of his 100th birthday anniversary. A fine program was given by his descendants, and other speakers were Rev. P. P. Tschetter, Prof. Eschliman and Rev. D. M. Hofer of Chicago, a tent was put up, but even though it held a thousand people it was far too small to hold the large crowd that gathered to honor him and help him celebrate. There were between 3000 to 4000 people there and over 1000 cars. The band played as he marched into the tent to his seat of honor. He was entirely at ease during the whole day. After the program hundreds of people shook hands with him and wished him happy birthday greetings. He was indeed glad that so many friends came to see him. A picture was taken of the entire family which number 280, and then a bounteous supper was served them. Many bouquets of flowers decorated the tables and tent. Two large beautifully decorated birthday cakes were given him by his son and daughter-in-law Mr. and Mrs. Paul R. M. Hofer. It was indeed a happy day of rejoicing and everybody was pleased and happy that they could help him celebrate this day as it is a rare occasion that anyone attains such an age.

Life History of Michael R. Hofer

At the Hopkins University at Baltimore, Maryland, they are making a study from many different points of view of the factors and influences which make for long life. Through some newspaper article they got to hear of Mr. Hofer's old age, so they sent out a questionnaire to be filled out. Some of the questions asked on this paper were: Did you ever use alcoholic beverages? To what extent did you use tobacco? What were your general habits in regard to eating, drinking, sleeping and working? and what occupations did you follow? It is interesting to note that he never used tobacco. He was moderate in his general habits of eating, drinking, sleeping and working. He has always spent a great deal of his time in sleeping. In regard to eating he always preferred a simple meal. He has never eaten butter. He is however a lover of fruits. It is said that he usually filled his pockets with apples before he went out into the field, whenever time permitted then he would eat an apple. He had a strong physical body being able to stand a great deal of cold without using any covers. He has never undergone a surgical operation nor did he ever have any dental work done. This does not say that he never was sick. According to reports he was very sick two times in Russia. One time his family thought he was dead and wanted to make preparations for his funeral. **History**—Michael R. Hofer was born at Radichewa, Russia, August 4, 1829. When he was 13 years old he moved with his parents to the Kremin and settled in the community of Hutterthal. Here he worked in a flour mill. After 12 years residence in Hutterthal they moved to Johannesruh, here he followed the occupation of a farmer. They lived here for 24 years. In the fall of the year 1878 they sold their land and what other belongings they had. The following spring of 1879 (June) they took a train from a nearby town to Bremen a seaport in Germany. Here they took a ship, after a 16 days' travel they reached New York. Today we travel the same distance in less than six days. Lindbergh makes it in 33 hours. Having reached New York their destination was set for South Dakota. After 4 days' travel by rail they arrived at Yankton. Their oldest son Mike and son-in-law John L. Hofer who came to America two years previous were there to meet them. The trip from Yankton to this locality (6 miles northwest of Freeman), a distance of about 50 miles, was made in a lumber wagon drawn by oxen. It required two days to make this trip. Having reached a place where they wanted to settle, their next object was to build some kind of a home, a sod one-room building 21 x 40 feet was erected. They had no stove to begin with, so a hole was made in the ground to serve as such. Later they built a fireplace. This first house was about a quarter of a mile north from his present home. The highway passes over that place today. Hard times were certainly their lot the first few years. It is hard for us to imagine such a condition, being in a place with no communion with anyone. No telephone, no automobile, the nearest town 50 miles. At the same time probably being in danger of starvation. The first winter must have been a severe one as part of the winter they kept their live stock in their dwelling house. On one side of the fireplace were the horses and cattle and on the other side the family lived. They lived in this sod building for two years. Then a brick building was erected. 45 years of their life was spent in this building. Had it not been self wrecked two years ago, it no doubt would still be standing. Three years ago Mr. and Mrs. Michael R. Hofer moved into a new brick building with their children, Mr. and Mrs. John R. Hofer. The new brick building is about two feet back of where the old one stood. These aged people lived on the same place for 48 years. So in the time of his life Mr. Hofer lived in at least five different houses. He has seen the change from a one-room sod building to a modern home equipped with steam heat and electric light. It must be great to experience such a change and that all in a person's life time. In America he also had a big farm. He always had a great many sheep and cattle. He also tended an orchard. He certainly experienced all the hardships of pioneer life. We live in an age that is altogether different. We have machinery to do our farm work with, they had very little of that. Our homes are equipped with steam heat and electric light. Their first light was a candle, a fireplace was the only means they had of keeping a building warm on a cold winter day. Their means of transportation was a lumber wagon and a team of horses. Who would think of going on a trip like that today? A horse and buggy is almost history to some of us. In conclusion is a a short biography of his life. Michael R. Hofer was born in Russia Aug. 4, 1829. He was the oldest of a family of 11 children. His youngest sister is the only one living. She is Mrs. Rebecca Walter. He was married twice. His first wife died after they were married 13 years. Of the first 5 children, 4 are still living. With his second wife who is still living, he has lived 65 years. He is able to name 4 generations, 13 children are living, the oldest son is 75 years old, the youngest 45. 81 grandchildren are living, 160 great-grandchildren and 26 great-great-grandchildren. At present his physical condition is rather weak but still he is able to walk around quite a little, however with the help of a cane. His eyes are weak and so is his hearing. His mental condition is very good. Last week when threshing at the Hofer home he counted the loads and when they were through threshing he knew exactly how many bushels of grain there were. He didn't use a pencil for figuring.

OBEDIENCE

Eunice Winn Smith

In this age, when thoughtful people are alarmed over the lawlessness of youth, parents ought to face their responsibility, and lay a foundation for obedience to law. This should be done while the children are most responsive.

Little children love the voices of their parents, from whom they receive love and kindness and to whom they turn for the supply of their every need. They are naturally quick to come at their parents' call and to do their bidding. They love approving smiles and words. It is very important that parents retain this quickness of response and willingness to obey. Of course, commands should always be kindly, and there should not be so many that there is not time to see that they are obeyed. Fathers and mothers should require that their very little children obey without question. The child of six months to two years or even three is scarcely able to reason why he should or should not obey. No thinking parent would permit his child to go out-of-doors in zero weather without being properly dressed, no matter how much the child cried or begged to do so. The same wisdom should govern all commands and permissions given by parents. The young child is incapable of deciding the best things for himself, so he should be taught the habit of unquestioning obedience during these early years. This habit becomes the foundation for obedience to school laws, to community laws and to state and national law.

As children get old enough to understand, the reasons for commands and for requiring obedience to them should be pointed out. This will help the children to appreciate their parent's thought for them. Then, as soon as the child is able to rely somewhat upon himself, the wise parents will give him opportunities to make decisions and accept the responsibility for his acts. This change from reliance on parents and their judgement to reliance upon himself must be made very gradually. However, the sooner control by parents can be changed to self-control by the child, the better it will be for the child. The child should be given more and wider opportunities for self-control as he grows in ability to think and reason. The wise parent, keeping in the background, will make the child feel his freedom to choose while at the same time giving him assurances that he has a friend who will help him if he makes a mistake.

As children grow older, unless parental control has gradually grown into self-control, there is certain to be trouble in the home.

When they can think for themselves and sense their physical ability to do things, they can not be forced to obey without disastrous results. The child who is capable of thinking and acting for himself and is forced to obey against his will, is apt to become a rebel, disobedient, at every opportunity, to parents to school authorities and to the law of the country. On the other hands, the child who has a yielding disposition and is forced to obey is harmed in another way; his will grows weaker and weaker, and he becomes a man dependent upon others for his decisions.

The happy solution then seems to be: to require unquestioning obedience from the very young child, establishing a habit and attitude of respect for and obedience to authority; to explain purposes for commands and for requiring obedience to them as fast as reason and understanding are developed; to change parental control to self-control, gradually, as the child becomes capable of assuming responsibility for his conduct, wisely assisting, guiding and supporting him in constantly lessening degree. The result will be a responsible, self-controlled, law-abiding school, the college man and citizen.

The Mennonite Weekly Review reports that John H. Friesen, a fully authorized agent of the Mennonite refurgees located at Harbin, Manchuria, spoke to a large gathering at the Alexanderwohl church, Goessel, Kansas, Aug. 4. He left for California on the following Monday to meet his wife and children who are to arrive at San Francisco They are the first of a group of 20 who are to be admitted into the U. S. A. under the Riga quota with the express understanding that they will become tillers of the soil and move on farms in America. There are now 214 Mennonites in Harbin who have received permission to enter the United States. Mr. Friesen will return to Kansas and present their situation to the General Conference at Hutchinson. He is fully authorized to act in their behalf and his first hand information will be valuable in dealing with the situation of the refugees at Harbin.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

GETTING READY FOR CONFERENCE

Once in three years the General Conference meets. As the churches composing this body are scattered from Canada to Texas, and from the Atlantic to the Pacific, it means that many of those attending will have to travel over a thousand miles and some of them several thousand miles. Kansas, being located nearer the center of our territory and the fact that Conference meets in this state will make the distance to be traveled somewhat shorter than usual for some people. One wonders just how much money is spent in attending conferences for railroad fare alone. No doubt if someone were to take the trouble and collect the data, the sum would be a considerable one. Now that the auto makes possible another way of attending there will be a great many dollars worth of gas burned in getting to Hutchinson and, because so many people have autos and can conveniently travel great distances, there will be more than the usual number of visitors, all of them put to a considerable cost in order to attend these meetings. Yet, cost what it may, those attending will believe the money well spent. Influential as is our history and doctrine in commanding our loyalty to our church, the fact that there are personal ties of friendship and relationship that extend from one end of the conference territory to the other has as much a hold on our people to the church and its institutions.

At this writing many will be busy packing their luggage and arranging for their transportation. No doubt most of us who attend Conference will be getting some kind of a kick in getting ready for it. We shall meet friends whom it is our privilege of seeing only on such occasions. We will have the opportunity of making new acquaintances who, like ourselves have the good of the church at heart and, then too, we shall hear and see men and women about whom we know because of their activity in the church and these people will become more real to us because of the personal contact we have had with them. While there is much to be learned about our church from the church papers and our associates, nothing can quite take the place of a large general gathering as an educational factor. We hope to hear much and see much which will help us to be more effective and efficient members of the Mennonite Church.

Every General Conference is important and its actions have their effect upon the advance of our church and the kingdom of God. The present Conference has for its foundation to policies and actions of previous conferences, as the coming conference will have its bearing on all the conferences that follow. However, the meeting at Hutchinson is bound to be one of more than usual significance because of the ambitious program announced. The time has come for the acceptance of a revised constitution. Whatever the changes or improvements that this revision will bring about only the future can tell, but, as it is the aim to do only that which will tend to the future good of the church, the constitution cannot be bettered for good until after a thorough and frank discussion in the light of what our churches want and need. There are conflicting interests in this, as in other bodies, but we feel that these can be satisfactorily adjusted in a Christian spirit in which there is an entire absence of selfish or personal interests, and a working together to the glory of God and the good of the church.

Another matter that will call for the deliberation of the Conference is the acceptance of the proposed Confession of Faith. This document represents the work of a number of years, having been ordered to be drawn up at the Conference of 1920 held in Perkasie, Pa., to give it intelligent consideration and, particularly to make it the standard of the faith held by the churches of General Conference requires not only a knowledge of the historic positions of Christianity but also of the historic development of the historic development of the doctrine of the Mennonite Church. The matter is one that may make or break our church and calls for the best efforts of trained and talented theologians. Whether Conference can handle the matter satisfactorily and whether, in the short time at its disposal, it can create a document that is to take its place as a confession worthy of respect and comparison with other great confessions that were born at times of great stress in an age when the making of confessions was in order, remains to be seen. There can surely be nothing gained by adding another Confession to the number already existing if the new confession does not settle new problems and emphasize new truths that have not been recognized in our other confessions. Personally, we believe that a good working constitution for the Conference serves all the purposes that the new Confession undertakes to consider and that the multiplication of authoritative statements only tends to confuse the layman and give the theologian occasion for idle discussion. If Conference cannot make a confession that speaks with certainty and authority to the satisfaction of our membership and churches and, if, as it is maintained in some quarters, it is an unnecessary addition to the literature of our church, the matter had better be dropped as speedily as possible. On the other hand, if our people want such a statement of their belief and Conference feels itself able to place it in a form to the satisfaction of all then there is a need for the widest publicity to be given to what the confession declares and a call for the best theological thought in our church to defend and explain it.

LABOR SUNDAY MESSAGE, 1929

For two decades the churches of this country have been urging their members engaged in industry, employers and employees alike, to apply the spirit and principle of Christ in business relationships.

They have not only emphasized the need of cooperative effort, the sacredness of human life, the power of unselfish action, the social stewardship of property, and the subordination of the profit motive to the spirit of service, but time and again the churches have called attention to specific evils which are sacrificing human life. They have protested against the inhumanity and wastefulness of child labor, the unfair exploitation of the labor of women, unnecessary Sunday work and night work, an overlong work day not only in Southern mills but in other parts of the country; and they have protested that these hardships on the workers persist in the face of over-production. While recognizing the general prosperity of the country, they have called attention to persistent and serious unemployment, to the economic insecurity of old age among the workers, and to low standards of income and therefore of living in large sections of the population. They have pointed out that all are involved in responsibility for these evils and that so long as a single worker suffers, all share the guilt. They have felt obliged, in loyalty to the Gospel, to point out glaring and unjust inequalities in the distribution of national wealth and income, and that there is not as yet the dedication of industrial leadership and capital to human welfare which the law of God demands. They have persistently taught labor's right to organization, and the social importance of such organization in order to secure to labor a proper influence not only in industry but in national life.

Now the time has come for insistence upon practice and actual experimentation in brotherly relations in business establishments. Discipleship to Christ in business must take this form. A new evangelism must come into being, an evangelism which impels men holding positions of influence or possessing great economic power to devote themselves and their resources to human welfare, as a part of the Christian program.

In this Labor Sunday Message we therefore turn from pronouncements to suggestions for action, to the end that Christian people shall be challenged to specific and practical undertakings.

First of all, every local church and organization of churches needs to examine its own practice as employer with reference to staff workers and caretakers, employees in denominational offices and publishing houses, and practices in building and letting of contracts for printing, repairs, equipment and all other enterprises. The churches must not compromise their own teaching out of a desire for economy. They cannot afford to contribute to the lowering of living standards, nor to the disorganization of labor. Rather the churches should take the lead in raising standards.

Each local church should address itself to industrial conditions in its own community with renewed energy. We suggest, in cooperation if possible with so-

(Continued on page 5)

THE CHRISTIAN EXPONENT "CHAT"

THE MIDDLE DISTRICT CONFERENCE

At this writing I am in Wayland, Iowa, attending the sessions of the Middle District Conference. The weather is ideal and the conference is well attended. The Young People's session has just closed except for the Peace Contest which will be held in the evening. The Conference sermon was preached by the President, Dean Paul E. Whitmer, who spoke on Philippians 3:8-10, emphasizing particularly the things which one needs to surrender in order to know Christ. Our inherited advantages such as our mental and physical endowments and our acquired advantages such as wealth, family standing, means of livelihood are as nothing compared with an experimental knowledge of the Christ.

The recommendations which the young people have adopted for the work of the coming year mark a distinct step in advance and are briefly as follows: that a constitution be drafted and presented for ratification at the 1930 meeting; that an executive secretary, be appointed who will visit the churches of the conference during the coming year in the interests of young people's work, and that a budget of two thousand dollars be adopted, which shall be given for the support of mission work, peace work, Retreats and young people's work. A complete report will doubtless appear in print in a later issue of The Mennonite. The following paper on the subject of Week Day Religious Schools was one of several that were presented on the general theme of "Manifesting His Power". It emphasizes a phase of religious work whose importance is increasingly recognized.

Lester Hostettler.

WEEK DAY SCHOOLS OF RELIGION

By Rev. H. J. Schragg
Pastor, Mennonite Church,
Noble, Iowa

(Paper read at the Young People's Program at the Middle District Conference held in Wayland, Iowa, Aug. 14-18.)

Our general theme for today is "His Power Manifest—The Ethics of Jesus". The general topic of the hour is, "Eminating His Ethics Through the School Room". (You have just heard of the work that is being done through "The Graded School and College".) My particular assignment is "The Week-Day School of Religious Education".

To most of us this Week-Day School of Religious Education is unknown. It is my duty to present that school in such a way that we all may know what it is and in what way it may emanate the Ethics of Jesus.

1. Its History.

The Week-Day School of Religious Education is new, having begun in 1913 in Gary, Indiana. It started in the fall of 1914, when the children were excused from classes to attend. During the first five years the school was examined by men of all walks of life. The second five years witnessed a great increase in such schools. The third five years witnessed close criticism and growth. Today, thirty-five states, the District of Columbia, and the Philippine Islands have such schools. Many children receive such instruction, but they are still only a small percentage.

2. Its Nature. What is it?

The Week-Day School of Religious Education is one of the most recent and promising movements in religious education. It is a Week-Day CHURCH School.

As its name indicates, this school purposes to offer religious instruction during week-days. Some have feared that the extending of instruction in religion over into week-day times will again introduce religion into the public schools, which is not the case. The principle of separation of church and state is so thoroughly established in this country that it is no longer open to discussion. Those who are advocating week-day instruction in religion are not advising that this instruction be given in public schools, or by public school teachers, or under the supervision of public school authorities. These three fundamental tests define beyond question the responsibility of the church for its week-day schools.

a. Week-day religious instruction is supported by **church funds** and not by **public funds.**

b. The **Curriculum** taught in the week-day church school is selected not by public school authority, but by church authority.

c. The **teachers** and their requirements are determined, not by public school, but by church authority.

Once these three principles are difinitely settled, there can be no question of combining religious instruction with public school instruction, or of stirring up the old controversy of the relations of church and state. The public schools do not desire to be commissioned with responsibility for teaching religion nor do the churches desire to be delegated with this responsibility.

3. The Need of Week Day Church Schols.

Consider the place of a Week-day church school, or, in other words the needs for it.

With the Protestant Church the problem of religious education has been somewhat different than in either of the Catholics or Jews. In the earlier history of this country, the curriculum of general education was distinctly religious. The old New England Primer used for more than one hundred and fifty years as the child's sole introduction to reading and literature consisted almost wholly of distinctly religious material. The Bible was also regularly read and studied in the schools, as it was in the homes. Other religious books also formed a part of the school curriculum. And thus the public received religious instruction. Young Lincoln's library, we are told, consisted of three volumes, two of which were religious, namely the Bible and Pilgrim's Progress. That biblical and religious knowledge bore its fruit in producing our "Honest Abe" Lincoln.

But with the growth of the principle of the separation of church and state, the curriculum of public education was naturally secularized and religion dropped out of the public school course. Along with this change the church home seemed to lose much of its interest in instructing the child in religion. The result has been that the Protestant child has for the most part little or no religious instruction except that received in the Sunday School and in occasional attendanec at the general church sessions. This is to say that religion has been almost wholly lost out of his education and hence out of his general life equipment, religion, which is the greatest motivating force! And here is where our great need for our Week-Day School of Religious Education arises.

a. It affords more time.

A first reason why we need the week-day school of religious education is that is affords more time for religious education.

Two principles will serve to determine the amount of time which any subject should have in the child's general scheme of education: 1) the importance of that subpect in the life of the individual and in the welfare of society; 2) the scope, breadth, or amount of material in the subject necessary to be covered in order to master it and secure its advantages.

Now, no one who believes at all in religion will be likely to say that it is of less importance in the life of an individual or society than any one of the public school subjects. Yet the child in the average public school of the United States will during most of the eight grades of the elementary school have from fifty to sixty hours a year upon the subject of arithmetic. At the same time this child, even if he attends Sunday Schools, is quite certain not to have more than six to ten hours of religious instruction during a year, and this under very unfavorable conditions. The result is that our children are not educated in religion as they are in the subjects of their public-school course.

Upon such principles and reasoning the church is recently coming to ask for a division of public school time in order that the child may have a reasonable proportion of week-day time for instruction in religion. The time allowed on Sunday does not afford sufficient opportunity to give the basic instruction and training in religion which the child needs. The addition of say, two class periods a week, to the church school time, would afford a reasonable division of the child's entire educational time and still not cripple the program of general education.

b. It affords a higher standard of religious education.

Besides the securing of more time by the introduction of week-day classes in religion, this system affords the advantage of giving religious instruction on somewhat the same basis as that which obtains for general education. Some of the greatest drawbacks in religious education up to the present have been uneducated and untrained teachers and therefore unsystematic instruction. There is no psychological approach nor scientific process of instruction. There is no definite study period assigned, no examination given, no passing grade required, and no standard equipment provided. Consequently the pupil feels he is not expected to study, nor does he feel much obligation religiously to do so. The difference between religious education as carried on in our Sunday Schools and homes, and our so-called secular education as carried on in our every day schools is so great that it has become a contrast. Yet we constantly aim to use the newest and best methods in our every day

schools. But the child in the week-day class in religion is naturally more likely to employ there the same standards of study, mastery, and recitation that obtain in the public school than he is in his Sunday School work.

c. It tends to carry religion over into the week-day life.

Furthermore, we need the Week-Day School of Religious Education for it tends to carry religion over into every day living. Perhaps one of the greatest reasons why there are so mony inconsistent lives in the church, even from Christ's day, is this that they have been trained that way from early childhood. The very idea of devoting only thirty minutes, or at the most sixty minutes. one hour out of every one hundred sixty-eight, to religious instruction, speaks for itself how much value is placed upon religion, even by its teachers. The very fact that it is received on Sundays only, seems to limit it in another way, and put it into a particular shelf of its own. That shelf is never opened except Sundays and then only for just a little while simply to talk about religion. The thought of living one's religion is seldom touched upon. Is there any wonder that we find hypocrites in our churches?—people who profess one thing on Sunday and live something altogether different on every other day of the week? It is a mystery to find consistent lives! To emanate the ethics of Jesus successfully means to issue forth those ethics and principles continually, both by word of mouth and by example of conduct,—both by professing and by living. A furnace radiator, we may say, heats by two methods, by suggestion and by actual heat waves, or by profession and by living. To simply look at a warm radiator affords very little heat, but some, for the very appearance professes, and therefore suggests heat. But to truly warm a cold child, we place it close to a warm radiator and permit it it to stay there until the heat waves have penetrated its body. So we may say, to attend Sunday school only, is to simply catch glimpses of the great Radiator of God; but to attend also a Week-Day School of Religious Education is to abide in the presence of those great, permeating, radiating, heat waves of God. The very fact of carrying religion over into the week-day life tends to develop in the child the fundamental understanding that religion is not a matter for Sundays only, but that it belongs in all relations and activities of living all the days of the week.

3. Its tendencies. What are they?

At the State Sunday School Convention held at Waterloo, Iowa, on May 1-2-3, 1929, Mr. Myron C. Settle, of Chicago, who is Director of Week Day and Vacation Bible Schools, of the International Council of Religious Education, said that the following tendencies are existing in the Week-Day School of Religious Education today: 1) On the part of the church to ask for more time for religious education; 2) to assume released time from state for such training; 3) To use public buildings for such instruction; 4) to use better trained and qualified salaried teachers; 5) to have more and better supervision of such schools; 6) to have instruction also in the first few grades and not only in the higher grades to make a good showing; 7) to give to worship a large place in the curricula; 8) to appreciate the place of the home in Week-Day School of Religious Education; 9) to invite parents to share such instruction and pay part of the tuition; 10) to have workers draw upon new sources of their own curricula; 11) to cultivate public sentiment for it; 12) upon Roman Catholics to be in favor for it and co-operation with it; 13) to postpone action in school with the hope that the Public School will take it up; and 14) that character for Christian living here is the great question.

4. Its results or effects. What are they?

Just what the results or effects of such a Week-Day School of Religious Education are we can hardly see by its past history. But we may judge its fruits by analogies, or other schools of a similar nature.

Throughout all its history it has been the policy of the Catholic Church to combine religious instruction with general education. In order to accomplish this purpose, Catholics in this country have quite generally desired to draw their children out from the public schools and send them to parochial schools run by the church. In these schools religion has a regular part on each day's program as much as arithmetic or geography. This thorough instruction in religion from childhood up is no doubt the chief factor in the ability of the Catholic Church to maintain itself.

The Jewish people in the United States have also carried on a more-or-less effective program of religious instruction for their children. This has differed from the policy of the Catholics, however, in that they have not taken their children out of the public schools in order to give them religious instruction on week days. Their usual method has been to claim the time of the child for one class period each day of the week for religious instruction in addition to this regular public school work. In this way the Jews have, while remaining loyal supporters of the public schools, at the same time made sure that their children were not lacking in the fundamental knowledge and training of their religion.

From these two methods of religious instruction, we Protestants can find many suggestions and much encouragement to go forward wth ouir Week-Day School of Religious Education. We have the assurance that the Word of God shall not return in vain, but shall accomplish that whereunto it has been sent.

Conclusion.

While week-day religious instruction presents many difficult problems, it is certain that the church can no longer do its duty in educating the child in religion without claiming some portion of his week-day time. Important experiments are now under way in week-day church schools, and many new enterprises are being organized. But the church should continue to devote its best energies toward the solution of this question.

LABOR SUNDAY MESSAGE

(Continued from page 3)

cial agencies, that studies be made of the local industrial situation in one or more of its aspects in order to secure a working knowledge of facts. What are the local conditions as to length of the work day, safety and health? How do wages compare with the cost of living? How many mothers must work outside the home to supplement the family income? What is the effect on the family? What are the handicaps of women in factory, store and office? Are domestic workers employed on a schedule of reasonable hours and adequate wages? Do they have regular times off each week and are they furnished pleasant rooms? What are the labor policies of local stores and factories? Are the workers allowed organization, and are they dealt with collectively? Who are the employers and labor officials who are manifestly seeking to follow Christ in daily practice? Do pastors have contacts with labor as they have long been accustomed to have with the Chamber of Commerce? Are industries being encouraged to take forward steps such as providing unemployment insurance, vacations with pay and labor representation?

The gospel is for all mankind, for employed and employers alike. Labor leaders and the rank and file are as obligated to the principles of service, public spirit, earnest and skillful work and cooperative effort as are the leaders of capital. Labor also needs unselfish leadership. The true labor movement has a religious motive, in that it is inspired by a passion for human life and for social justice.

Christian people through the appropriate agencies should be interested in and promote social legislation. Has your state enacted laws forbidding child labor, night work and long hours for women, and providing adequate old age pensions and workmen's accident compensations? Is rock dusting in the bituminous coal mines required by law in order to prevent catastrophes from explosions? These are illustrations of what needs to be done in the field of social legislation.

We recommend most earnestly that pastors shall make more use of their buildings and property for these great and appealing human causes. An industrial relations dinner might be given during the year, inviting labor leaders and employers. It is well to bring in experts, men who have thought deeply or who have notable accomplishments to their credit, to discuss these social and industrial problems.

All Christians should become conscious of the basic social and ethical problems of our industrial civilization. They are human problems. They lie in the church's field of teachings and social effort. The responsibility of leadership lies with the pastor. The churches must be more aggressive, more informed, more willing to take hazards for righteousness, more swift to come to the help of the oppressed, if they are to fulfill the mission of Christ, and are to make that contribution to social welfare which can be rightfully expected of them.

All local churches in Mt. Lake, Minn., were closed for the day, July 30, when the community joined in a big celebration in the interest of the local hospital. More than five thousand persons gathered and three meetings were held in the large tent provided for the purpose. The local pastors, N. N. Hiebert, I. J. Dick and J. J. Balzer were in charge of the meetings. The weather was fine and the collection amounted to $1,200.00. There is still remaining a debt of $24,000.00 on the building which the community hoped at some future time to wipe out.

THE S. S. LESSION

Sept. 8

Nehemiah Rebuilds the Walls of Jerusalem. Neh. 4:6, 15-21.

Golden Text: "The people had a mind to work." Neh. 4:6.

Nehemia, like many other Jews, attained to a position of distinction and responsibility under the kings who held sway over the Jews during the captivity and after. The Book of Nehemiah was probably written by Nehemiah himself. We know nothing of his earlier history, or his pedigree, except what we learn from the Book of Nehemiah. His official title under the king whom he served was Tirshatha, a Persion word meaning Governor. The story of Nehemiah begins some years after the dissolution of unhallowed marriages as recorded in Ezra 10.

The story of Nehemiah's experiences begins in the Court of King Artaxerxes of Persia. He heard of the deplorable condition of his people and the defenseless position they found themselves. Though loyal to his king, he was true to the nationality of which he was one, for that is represented in his spiritual allegiance. Like the Christian who has serious responsibilities in this world to which he honestly applies himself he is nevertheless an alien and a stranger to this world because his higher allegiance is to the kingdom of God. Generally the more faithful one is to his duty in the kingdom of God the more honorably will he deal with those earthly tasks that Providence has thrust upon him.

We note that Nehemiah, though himself in a position of comfort and influence as a officer of the King, had a mind for the discomforts and miseries of his people far away. Selfishness, so often characteristic of those who have ease and luxuries, was not a part of the makeup of Nehemiah. He wanted to do his part and do it effectively, even though it meant great personal discomforts on his part. The test of a man's sincerity when he undertakes to do good, is whether he is ready to shoulder discomforts in doing good. It is easy to do good sometimes, but in many instances it means that one must give up much and assume considerable discomfort. Nehemiah did not shrink from this, and he even risked the disfavor of the king in showing his interest in matters pertaining beloved Jerusalem. No Christian can afford to conceal his interest in spiritual things from the eyes of the world. He is to let his light shine, no matter what the cost may be.

We further learn that Nehemiah made the matter one of prayer. He asked God to so order affairs and so influence the king that his beloved Jerusalem might be benefitted. Prayer is the power that brings things. It certainly changes things and by it are the most glorious victories that men may know gained. When men of high position pray and believe in prayer and, when they see their prayers answered, it should be an assurance and an encouragement to the rest of us to continue instant in prayer. In Nehemiah we find not only the highest type of patriotism, but prayer, faith and fortitude under difficult circumstances. He is a great example and inspiration to us in our time who have just as many things to pray about as he did and who need to exercise faith, as he did, and be patient as he was.

There were enemies within and without with which Nehemiah had to contend. These outside enemies first ridiculed, then conspired in their effort to hinder the work. Ridicule is a handy and effective weapon in the hands of the world. The man who can successfully withstand ridicule will be all the more likely to meet other and more substantial opposition. Conspiracy is a ready resort of the wicked. We must battle with many whom we may not see when we fight the forces of sin. The victory of the Christian comes when he has put on the full armor of God and so resists the fiery darts of the devil.

More discouraging than the outside enemies were the enemies within. They are like the Judas among the disciples. They surely may be compared to the inconsistent Christians or those who for selfish reasons, often are willing to wreck the whole work. Opposition is to be expected. Our Lord had to endure it as well as all the saints, but they came out victorious through their faith.

We note that the work was divided among all in building the walls and that they were building for the protection of the city they were also building for the protection of their own homes and dear ones. We serve ourselves when we serve the community. There were both workers and watchers. No one can hope to advance in the Christian life without watching and there will be no Christian work without the workers doing their part.

WHAT SHOULD WE DO TO PROMOTE THE WHOLESOME GROWTH OF CHURCH MUSIC IN OUR CHURCHES?

Mollie Becker.

Church music and worship are so intimately associated, that one can hardly treat one without considering the other also.

Of all the fine arts, sacred music is best adapted as the handmaiden of religion. Therefore, it should be given the highest place, next to the Word of God, in the service of the church.

In Ephesians 5:18, 19 we are exhorted in these words: "Be filled with the Spirit; speaking to yourselves in psalms, and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Again in Colossians 3:16 we find these words: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Again and again in the Psalms we read such passages as these: "Sing unto the Lord a new song, and his praise in the congregation of saints." Ps. 149:1.

"Make a joyful noise unto the Lord. . . . . Sing unto the Lord with the harp; with the harp and voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord." Ps. 98:4-6.

"Sing praises with understanding." Ps. 47:7b.

That church music, and especially congregational singing, has received scant attention in so many of our churches is a lamentable fact. The congregation has been permitted to sit at ease and take the part of an "on-looker" rather than that of a participant; the songless hours of worship have become tedious and tasteless hours, with no joy in the service and worship of the Lord.

Certainly, it is time for the churches to awaken to the task with which they are confronted, rekindle their inner spiritual fires, "using their old hymns, the old organ, the old leadership, the same schedules, but fill them with new content, new spirit, a renewed consecration to the truth that God is honored in his people's song. He is worshiped in praise and prayer of hymns." —Harper.

How can this be brought about? Only through the development of present talent among the childhood and youth of the church. The whole question of the future in church music depends upon what we as the youth of the church decide to do about it today.

In analyzing the present condition we find these existing situations.

First, little or no consideration is being given to the development of the musical and religious endowments of the rank and file of the church. There is no one to train the youth to sing and to worship, and to acquaint them with the rich musical literature of the church, nor is there anyone to point out to the adults their errors, and to tell them what to do.

Again in many churches volunteer choirs are organized, songleaders engaged, invitations extended for a "Stirring song service"; but low standards of music are accepted both as to material and as to presentation, and so the spirit is deadened. The great music of the church is never rehearsed, because someone has the idea that it is too difficult and will not be appreciated.

Instead, cheap songs and anthems are sung by the choir Sunday after Sunday. Even these are rendered very poorly, because of the lack of high ideals and proper training. A beautiful hymn sung with expression is a much finer contribution to worship than an anthem rendered with difficulty.

In regard to the congregational singing in such churches, all that can be said is that a superficial enthusiasm is possibly aroused which, however, can not be lasting.

Added to this already bad program of the church, there is poor leadership, a pianist or organist who can make any hymn sound like jazz, and the musical service of the church has sunk to the uttermost depths.

Harper says: "Only spiritual dullness or indifference can leave any Christian leader or worker unimpressed with the need for a genuine spiritual, constructive, educational program of church music and worship that shall bring the church back to reverence and earnest religious thought, and that shall develop in the lives of children, young people, and adults a spirit and a technic conducive to true worship and uplifting song."

Side by side with these existing situations there is a two-fold need.

On the one hand the church needs a program of music and worship that will touch the

hearts and lives of the people. Where the congregation is allowed to sit passive and inactive, that service is without power and without effect. No greater influence can be brought to bear than to allow the congregation to participate in the service and inspire the people to make use of every means of worship.

On the other hand, the church needs a constructive educational program in music and worship calling for as high ideals of music as possible and practicable. One that will result in the development of the talent of the individual members, and that will draw the congregation into active participation in the services and worship. At the same time it must be a program that leads surely to real religious uplift and experience.

Let us stop a moment to see how music has been used in the past in the fostering of religion.

Music among the Hebrews was divine service, not merely an art.

"The Israelites under Moses used music both vocal and instrumental as a means of praising God for the deliverance from the cruel bondage under which they suffered."

The Psalms were compiled as a hymnbook for the Temple worship. Then think of the four thousand singers that Solomon used in his Temple worship.

Jesus and his disciples, when they came to the close of the Last Supper, sang a hymn together before going to the Garden of Gethsemane. Surely they must have found it an adequate means of worship and communion in that dark hour.

The early church taking its example from the Temple worship, and the Master's life which gave it birth, sang and played instruments.

As Christians increased and spread, music went everywhere as the handmaiden in the carrying abroad of the Gospel message.

In Rome, when Christians were despised and persecuted, they sang hymns in spite of the risk of discovery. Later when the Christian religion was made the religion of the state and strong Roman Catholic church developed, music was considered an important part of the worship, and by special order, ministers and priests were set aside to study and practice the art.

The great heresies even of the early Christian era, owe to hymnody much of their spread and influence.

John Calvin associated with himself the best poets and musicians of the day to prepare music for the church. He considered music so important that he established a school at Geneva which was supported by the state for the purpose of teaching the young to sing and to qualify for leading the music in the church.

John Huss, too, established a school for singers in connection with his Bethlehem Chapel, and compiled the first Protestant hymn book.

The great Swiss leader, Zwingli, was a gifted musician, both of instruments and a singer. He used his gift to such an advantage in his religious work that his enemies called him the "Evangelical Flute".

It is an interesting fact that congregational singing began with Martin Luther. He, himself, wrote many hymns, including the great chorale "A Mighty Fortress is Our God". He had the people taught and encouraged to sing. So great emphasis did Luther place upon music in the Reformation movement that Coleridge said of him, "Martin Luther did as much for the Reformation by his hymns as he did by the translation of the Bible."

In England the Independents, Separatists, and especially the Wesleyans used music with great religious influence. We still love to sing many of the old hymns that Charles Wesley wrote.

In fact every great evangelistic movement has been carried along on the wings of music. It was an earnest Ira D. Sankey who helped in the epoch-making evangelistic period of Dwight L. Moody. It is only sad to say that the music in many of the present day evangelistic campaigns has fallen to low standards; but this need is being felt and recognized, and desperate efforts are being made to meet this need.

(To be concluded)

CORRESPONDENCE

Germantown, Pa.—The ordination of Rev. Howard T. Landes as Elder was held in the Germantown Mennonite Church on Sunday evening, August 11th.

The service was opened with congregational singing, followed by the Scripture reading and prayer by Rev. N. B. Grubb, who is the oldest living minister, and who has served as Pastor in this church.

The message of the evening was given by Rev. Freeman H. Swartz, pastor of the Eden Mennonite church, Schwenksville, Pa. His message having a twofold application, first to the pastor as Elder elect (I. Tim. 4: 12-16) "Let no man despise thy youth". And be an example in word, life, love, faith, and purity, giving heed to reading, exhortation and teaching. Secondly to the congregation (Heb. 13:7) "Remember (bear in mind) them which have rule over you, who have spoken unto you the word of God, whose faith follow considering the end of their conservation."

The ordination was in charge of Rev. A. M. Fretz, pastor of the Deep Run Mennonite Church, Deep Run, Pa., assisted by Rev. N. B. Grubb and Rev. Swartz.

We appreciate the attendance of our friends from our other Mennonite churches, also friends from various churches here in the city, as well as the good turnout of our own people.

Almota, Wash.—Almost ready to start for the General Conference. If we expect and pray for Showers of Blessing and Tabor hours we will surely experience and receive them for it is our heavenly Father's greatest pleasure to bless His children. We are now in the midst of harvest. This surely is an exceptional year. Less winter and spring moisture fell than we had for 40 years and still our hills produced a bountiful crop although a little less than normal. Some fields go as far as 40 bushels to the acre. Fruits and vegetables are in abundance. The S. S. and C. E. Conference at Ruff was a real blessing and a spiritual uplift. Our home church had also the privilege to receive ten dear young souls into the membership. May they always be true to Jesus, their Savior. Had recently the privilege to visit our Portland Mission, the youngest child of our Conference. Although yet small in number but there is life and where there is life there is also hope. We had several real hot days, but since we have again that pleasant breeze from the West it is very comfortable.

P. R. Aeschliman.

DEATHS

Raugh—Mary Doris Raugh, born April 14, 1927, daughter of John and Virginia Raugh, died August 6, 1929. Funeral services held on August 7, 1929, from the Roaring Spring Mennonite church, interment Greenlawn cemetery, Martinsburg, Pa., Jacob Snyder officiating.

Hostettler—Mrs. A. H. Hostettler, daughter of Andrew and Magdalene Oesch, was born near Tiskilwa, Bureau Co., Illinois, Feb. 7, 1874. In 1887 the Oesch family moved to Aurora, Nebr.

While living there, in the home of her parents on the evening of Nov. 29, 1899 she was happily married to Arnold H. Hostettler. The event is unique, in that she and her younger sister had a double wedding. In Oct. 1912, Mr. and Mrs. Hostettler together with her parents moved to Normal, Ill. They lived together because Mother Oesch's health was failing and she needed personal care. Some years after the mother's death, she, with her husband and father, moved to California and built up a beautiful home four miles northwest of Upland.

At an early age Mrs. Hostettler gave her life to God and sealed her covenant in baptism March 16, 1890. As a member of the Mennonite church she was always a faithful and willing worker, particularly interested in young people. She served as Sunday school teacher for more than thirty years. A group of young ladies of this church received the last blessing of her mellowed experience and today, they personally own Jesus as Lord. The faith in her heart and manifested in her life might be expressed in these words:

"I have found a charmed circle
'Tis the centre of God's Will,
There's a wall of fire about it
And its glory lingers still;
I have found this charmed circle
High atop Mt. Calvary's hill,
And no foe can come within it
'Tis the center of God's Will.

O'er my head the lightning flashes
Darkening clouds the heavens fill,
But, I'm sheltered near the Cross tree,
In the center of God's Will.
There, I fear no power of darkness,
For though man the body kill
Yet my soul shall live forever
In the center of God's Will."

The sunset of Mrs. Hostettler's life appeared gradual. She was failing in health for months and on last Sunday afternoon, July 21, 1929, she departed to her eternal home. She was fully resigned to her lot and was always the same to her many friends. The deceased is preceded in death by her mother and younger sister. She now leaves a faithful husband, an aged father, a sister, Mrs. J. H. Donner of Long Beach, a brother, Rev. J. A. Oesch, Bloomington, Illinois, besides other relatives and friends.

Funeral services for Mrs. A. H. Hostettler were conducted by Rev. H. B. Dirks of Los Angeles, Calif. He used as his text Colossians 1:27b—"Christ in You the Hope of Glory."

Kintzi—Mrs. Elizabeth Kintzi nee Ewy was born May 1, 1874, in Austria. She came to this country with her parents, Mr. and Mrs. Philip Ewy, and settled in Minnesota in 1880. She was baptized in 1889. She married Rudolph Kintzi in 1892. To this union were born six children—three sons and three daughters; two daughters died in infancy. One son, Dr. E. J. Kintzi died July 1921.

The family moved to Reedley, California, in 1904. Four years later they moved to Upland, Calif., and lived there until 1923 when they moved to Wilmington, Calif., where her husband died Dec., 1925.

She is survived by a daughter, Mrs. Delia Chaffin, two sons, Fred and Cecil Kintzi, her aged mother, Mrs. Ewy, two brothers and one sister of Westbrook, Minnesota, besides many friends.

Mrs. Kintzi passed away on July 11, 1929, at 7 P. M. Interment was in Bellvue Cemetery at Ontario, Calif. Dr. R. C. Stam of the Presbyterian church of Upland was in charge using as his text Isa. 40:1-11.

JOTTINGS

A delegation consisting of eleven representatives left the Bluffton and Pandora, Ohio, churches to attend the meeting of the Middle District Conference and the General Conference which follows.

During the storm that passed over Bluffton, Ohio, Tuesday night, Aug. 13, a bolt of lightning struck the First Mennonite church. The masonry and window frames in the belfry and the plastering in the auditorium suffered damage.

Rev. C. H. A. van der Smissen of Berne, Ind., and editor of our German papers, The Bundesbote, Kinderbote and the German Sunday School Quarterly is in the hospital at Decatur, Ind., having undergone a major operation. The many readers of The Mennonite hope and pray that the aged brother be speedily restored to health.

Rev. A. J. Dyck of Inman was so severely injured by being caught under his tractor that he is unable to attend to the ploughing of his fields. A number of his friends and relatives then came to his place some days later with a fleet of nineteen tractors and soon had all the wheat land ploughed. After this the company went over to the land of Rev. C. H. Voth and ploughed his land. Rev. Dyck is still in the hospital.

Several floods occurring the same day, August 14, struck the town of Boyertown, Penna., in which one of our churches is located. Hundreds of acres along Ironstone Creek were flooded and the banks were littered with dead live stock and the wrecks of small farm and outbuildings. Boyertown was under several feet of water.

A party of delegates from the Eastern District conference to the General Conference left points on the Reading R. R. for Chicago on the afternoon of Aug. 18. The few hours' wait in Chicago on Monday afternoon were devoted to sight-seeing, including a visit to the Chicago mission.

Rev. A. J. Neuenschwander and family who left Philadelphia Monday evening, Aug. 12, on their long trip per auto for their new field in Upland, Calif., arrived in Berne, Ind., their home town, the following Wednesday evening where the family will remain visiting relatives and friends. Rev. Neuenschwander will attend General Conference after which he will return to Berne. They expect to continue their journey toward the land of oranges under the shadow of snow-capped Old Baldy about Sept. 14.

According to the attractive year book issued by the Salem Mennonite church, Marion, S. D., of which Rev. W. S. Gottshall is pastor, to total membershiyp of the congregation is 389. During the last year 21 were received by baptism and one by letter. There are maintained in the congregation a Sunday school, a Ladies' Aid society, a Young People's society and a Choral society. Total contributions were $7,074,98. This included $3833.08 for missions and $248.42 for relief and other purposes.

Bluffton College campus has become popular as the place to hold family reunions. The Bixel-Bixler family held their reunion here on Aug. 15. The Sutter-Welty family announce their meeting for Aug. 25. The Kennel family will meet at the same place Aug. 29.

Since General Conference meets in the most populous Mennonite district it is expected that the attendance will be the largest ever. Many will come per auto and provisions are made for their entertainment in the local auto camp as well as in the hotels and homes of the community. Those coming from the far west or the far east will naturally come by train, but it is expected that the greater number of delegates will drive to Hutchinson.

Construction on the new $50,000 Musselman Memorial Library at Bluffton College will start early this fall. Ground has already been cleared and things are in general readiness for the builder. The structure is to be of red brick and two stories in height. Besides providing for regular library needs the hall will contain a number of class rooms and considerable storage space.

Among some of the Pennsylvania German "Firsts" recently noted by the Pennsylvania German Society are:

In 1688 the first effort in America to overthrow slavery was made by Francis Daniel Pastorius, Gerhard Hendricks, Dirck op den Graeff and Abraham op den Graeff.

The earliest effort in behalf of a federal constitution was a petition from 250 residents of Germantown.

Pastorius and his fellow colonists, a band of 15 miles founded the first German settlement in this country 246 years ago.

George Washington was first called the Father of His Country in a German almanac printed in Lancaster.

In 1690 William Rittenhouse, the first Mennonite minister in America, built the first paper mill in America on a branch of the Wissahickon Creek.

Christopher Sauer, earliest type founder in America, published the first Bible in a European language in 1734 and the first religious magazine in 1764.

The first original Pennsylvania school book was the primer of Pastorius in 1698.

The first approximate, accurate calculation of the distance from the earth to the sun was made by David Rittenhouse in 1769.

The first foreign missionaries from America were Pennsylvania German Moravians.

The earliest American bibliography was the catalogue of the works of the Schwenkfelders.

The world's first Sunday School was organized by Ludwig Hooker of the Ephrata colony.

The earliest American work on pedagogy was the Schul Ordnung, written by the Mennonite school teacher, Christopher Dock. He also wrote the first American essay on etiquette.

Von Bracht's "Märtyrer Spiegel" a Mennonite historical work, published at Ephrata in 1749, was the most extensive literary production of the colonies.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

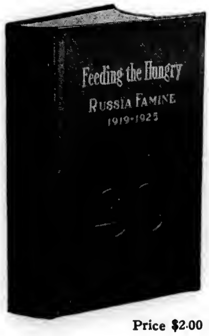
The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, AUGUST 29, 1929 No. 34

Conference Number

SPECIAL NOTICE

The Emergency Relief Board announces that immediate help is needed to bring Mennonite fugitives from Harbin, China, to the United States. Congregations will please hold collections immediately and send the money to C. F. Classen, Newton, Kansas. These fugitives are ready to sail, but penniless. Transportation must be provided for them.

The congregations are kindly asked to give heed to this urgent call for help by our unfortunate brethren.

CONFERENCE NOTES

As usual, Conference opened its sessions with sermons by the president and vice president. Both were given with simple directness and emphasized special consideration of matters that concern Mennonites chiefly. Nevertheless these sermons were eloquent presentations to which any Christian might respond with a hearty Amen.

For the first time in its history Conference met in a great Convention Hall. It is a hall that is brand new and specially adapted for such gatherings. Yet, a few weeks ago, when a disastrous flood struck Hutchinson the Convention Hall had three feet of water in its Auditorium. All this seems to have been forgotten, for except in a few isolated spots there remain no traces of the flood that is estimated to have done several million dollars' worth of damage.

A local preacher, the pastor of a Baptist church, gave the address of welcome for the community. His whole-hearted expressions of Christian fellowship and love were greatly appreciated by the Conference members.

The fact that the Conference has, as the General Conference of Mennonites of North America, an international import was indicated by the thoughtfulness of those who decorated the Hall and placed both the American and the British flags on the platform. Our Canadian brethren no doubt were gratified by this.

There have been several other Conferences to which the Church sent women delegates, but this Hutchinson Conference had probably more women delegates sent to it than any previous one.

Back in 1847-48 when the Eastern District was organized, William Z. Gottshall, born 1787, was one of the laymen taking a conspicuous part in the movement. At this Conference a grandson, a great-grandson and a great-great-grandson were among the delegates, the former representing a South Dakota Church and the latter two, churches in Pennsylvania.

Seated on the platform at one of the sessions were sons of prominent members of former days whose presence recalled to mind some of the leaders of old days such as Krehbiel, Hirschler, Moyer, Goerz, and others. To these men and their associates long since gone Conference owes a debt of gratitude for the vision, energy and sacrifice that characterized their work.

The student of the early history of Conference is impressed by the great amount of attention that had to be given to Educational matters. Conference is still vitally interested in Education, as is indicated by the place given to its Board of Education. At this, the 25th Session, Bethel College, Bluffton College, Freeman College and Gretna Institute had their quota of representatives.

The Ladies' Societies arranged a sale in the Auditorium between sessions on Wednesday for the purpose of selling an accumulation of fine articles of needlework made by the Russian Mennonite sisters who make the Mennonite Home in Winnipeg, Canada, their headquarters. The sale netted quite a respectable sum of money.

Every delegate, as he or she registered, was given a badge to which was attached a tag upon which each one was to write his or her name and address. This greatly simplified the matter of introductions.

Rev. J. J. Balzer, of Bethel Church, Mt. Lake, Minn., finds particular gratification in the fact that both the pioneer missionaries, Rev. Penner in India and Rev. Brown in China, are sons of the congregation.

A unique organization among the churches represented in Conference is the United Mennonite Church of Ontario, Canada. This congregation is composed of a number of groups of Russian Mennonite refugees scattered all over the province. Rev. Janzen, their elder, was the representative visiting Conference.

As usual, the language question had its perplexities. Some delegates could not get along with German, or understand it at all, while others thought they were losing something whenever the English language was used. The president, Rev. P. P. Wedel, called for a show of hands and it developed that a dozen could not understand German while half that number could not understand English.

During the session devoted to Home Missions it developed that Rev. W. S. Gottschall, of Freeman, S. D., has been a member of the Home Mission Board for a period of 33 years, and during 21 years of that time he has served as Chairman of that Board.

Delegates and visitors who had come from Pennsylvania comprised a group of 32 persons who dined together at the Y. M. C. A. one evening. The gathering partook of a social nature and Pennsylvania German was the language used except on a few occasions when English was spoken for the benefit of guests not familiar with German. Rev. A. J. Neuenschwander also made a speech in good Swiss which fell flat, as no one but himself understood it. Many stories were told by the guests in characteristic Pennsylvania Dutch style and all agreed that the hour was a delightful one.

The group of Eastern District delegates had an interesting surprise on the Dining Car of the Michigan Central R. R. Upon going into the car for their breakfast it was discovered that, because of the thoughtfulness of Bro. Walter Temple, a railroad man, space was reserved for them so that they could all eat together. The greater surprise came when the dining car steward, after seeing that all were properly served, informed the company that he, too, is a Mennonite and belongs to a church in Canada.

Older members of Conference who recall the first meeting of that body to be held in Kansas remember that caring for guests was more of a problem at that time than now. Many guests had to sleep on straw in the Halstead school house. At the second Kansas Conference, held in Alexanderwohl, the Entertainment Committee had to have an ox slaughtered every day to provide the meat for dinner. At this last conference delegates in Hutchinson found all the needed hotels, rooming houses and eating places needed for the accommodation of so large an assembly as the Conference. At the time of the first Kansas Conference the Ox-Cart, drawn by its patient or impatient beasts, was not an unusual sight. Today aeroplanes buzzed over the town, electric cars rushed by and people on foot dodged automobiles at the crossings. Though plenty of hay seems in evidence the horse is almost as scarce as the buffalo that wandered over these plains nearly sixty years ago.

The Hall in which Conference was held stands over the creek which was responsible for the flood that did so much damage to the city. The hall covers half a city block and seats 3000 people. Two large galleries are along the three sides of the building which is equipped to meet the needs of the modern conventions. The refreshment stand in the lobby of the building proved a great convenience to the Conference visitors. Two loud speakers effectively located made it possible for the voices of the speakers to be heard distinctly in every part of the vast hall.

Music for congregational purposes was supplied in the form of a number of the best selections in the new Mennonite Hymn Book, printed in pamphlet form. The use of these hymns at this time will no doubt help popularize the book so that it will soon be in general use among the churches of the Conference. All of the neighboring Kansas churches took turns in supplying special music of a high grade for each session of Conference.

"LED IN THE TRIUMPHANT PROCESSION OF CHRIST"

English Conference Sermon, Hutchinson, Kan., Aug. 20.

A. J. Neuenschwander

II Cor. 2: 14: "But thanks be unto God who always leadeth us in triumph in Christ".

We have here one of the most dramatic pictures from the life of Paul. Paul, the great missionary was discouraged! Discouragement comes to the great as well as the small, and Paul had to fight it as well as you or I. Paul's great concern was for the church at Corinth. He had labored hard to establish the church, but as time went on and his labors took him away serious errors and gross immoralities had crept into the church. Sometime before, Paul had written I Corinthians in the hope to correct these errors. The Apostle was concerned about the reaction, but no word came back. He waited, no news. Then he sent Titus and he was delayed. Things looked very dark, there was no relief for his spirit anymore. Paul determined to revisit the church. At this moment Titus returns with good news!

Is there any wonder that Paul rejoiced? Indeed not. Paul's mind worked fast. He saw, in his mind, the Triumphant Procession of Rome. Rome would send her generals out to the East, West, North or South, for conquest, and every time one of these victorious generals returned, a triumphal procession was inaugurated, with the vanquished king or governor and his men of state marching in the train. All the vanquished were held as slaves and the longer the train the greater was the glory for the victor.

This is the historic picture, but with Paul the spirit is reversed. He is glad to march as a slave in the triumphal procession of Christ, he is full of joy and rejoicing. Why? Because Paul had heard the call of Christ, and he met all the requirements. We are attending General Conference. By our presence we profess to be followers of Christ. Are we glad to march in His triumphal procession? The Call of Christ comes to you and me, are we meeting the demands of His Call?

I. It was a call to surrender. Paul made a complete surrender. Saul the old persecutor was gone, and the new man in Christ, Paul, was here. The surrender was to God through Christ. "I conferred not with flesh and blood, . . . but went into Arabia." He was alone with God. During this Conference let us often be alone with God. If we are not all rejoicing as we march in the triumphal procession, I hope we may all join by a full surrender to Jesus Christ as Lord and Saviour.

II. It was a call to service. "What wilt Thou have me to do?"—this was Paul's first question. There are many kinds and types of Service that can be rendered. Each believer has some task to perform. We as a Conference are no exception. We need to ask what Service we can render. Every one of the Denominations has some contribution to make to the religious life of the world. It seems to me that we as Mennonites have two points that we need to share with others. (1) The simplicity and sincerity of our life of faith. The main tenets of our faith are simple—faith in Jesus Christ, which includes his Virgin birth, life, death, resurrection and intercession. That we accept the Bible as God's Holy Word, and the Holy Spirit our Guide and helper in life. In the second place we have a Service to perform in giving to the world our Peace teaching. Some work for peace and against war for social reasons. Well and good. Others are opposed to war because war is an economic waste. We oppose war and believe in the work for peace because we accept the teaching of Christ and the Apostles as fundamental on this matter. With us it is a conscientious conviction. Others may get tired in their efforts for peace, but we —never! This conscientious conviction we need to give to others.

III. It was a call to cooperation. Paul realized that there were many others in the procession. To cooperate—to march with others required humility. "I am the least of the Apostles". Paul worked with many individuals, a score or more are mentioned by name. We who have the New Testament know that there was individuality in the interpretation of points of faith, but an agreement on main points. Peter, Paul and Barnabas did not see all things in the same light, yet there was cooperation. Paul worked with young and old. "I am become all things to all men that I may by all means save some." I Cor. 9:22. We as Mennonites need to cooperate—not to absorb others—but cooperate in such a way as to bring glory to God and benefit to the Church.

There are various views on certain points but agreement on the vital points of faith. In this connection we might well recall the statement made three years ago by our former President:

> "In non-essentials, liberty,
> In essentials, agreement,
> But in all things, Love."

IV. In the last place, this triumphal procession sent forth a call to Hope. Paul was a most hopeful man. In spite of obstacles, in spite of difficulties, Paul had boundless Hope. Paul's faith in Christ was so strong, and his confidence in his fellow-believers so unfaltering, that his hope for the Cause of Christ mounted high. In Paul's day the "cloud of witnesses" was not nearly as great as today. You and I who can look back through the channels of time and see that vast "cloud of witnesses" should not we have greater hope? Friends of the Conference, if we catch Paul's spirit of surrender, if we catch Paul's conviction for service, if we have Paul's readiness for cooperation, and if we have Paul's hope—then we will, like Paul, rejoice to march in the triumphal procession of Christ and perform our God-given tasks as Paul did.

During the campaign that resulted in the election of President Lincoln a young man living in Germantown made a vow not to have his hair cut if Lincoln were elected. He was living thirty years after Lincoln's time and he never submitted to a hair cut. For many years he was the organist of the Germantown Mennonite church and naturally attracted considerable attention from the visitors who happened to attend service.

THE TRIP OF THE EASTERN DISTRICT DELEGATES

To the General Conference at Hutchinson

Report by Mrs. Walter Temple

On Sunday, August 18, a party of delegates and visitors of the Eastern District Conference left their homes after attending the services in their respective churches, to attend the sessions of the General Conference in Hutchinson, Kansas. The delegates boarded the special car at the stations most convenient to their homes, by the time we reached Allentown everyone was aboard and well acquainted with the other members of the party. After a picturesque ride through the mountain district of Penna. and supper a very enjoyable devotional period in charge of Rev. Freeman H. Swartz of Schwenksville was held. It had originally been planned to have a song service, consisiting of several well-known hymns, but after it had started, we so enjoyed this portoin of the service that it lasted for about an hour under the able leadership of Rev. Howard G. Nyce of Allentown. Following this Rev. Swartz read a portion of the Scripture and gave a very interesting talk, and the service ended with prayer. We then all retired for the night in a very enjoyable mood. As we were passing through Detroit we awoke and held another devotional period in charge of Rev. Howard T. Landes of Germantown. The service consisted of song service, Scripture reading and remarks by the leader and ended with prayer. Following this we all left for the Dining Car where we received a very pleasant surprise in learning that the car was in charge of Bro. Rodgers, a member of a Mennonite church in Canada. Bro. Rodgers made himself known to us and we enjoyed very much the conversations with him. The balance of the morning was spent speeding through Michigan to Chicago, where we arrived shortly after noon and were met by Bros. MacReady, Sprunger and Jones of the Chicago Mission. These brethren had arranged for a delightful sight-seeing trip lasting over five hours, it included a ride through the business and residential sections of Chicago, as well as through the many parks. We stopped at the Zoo and made a complete tour of this place ending with a visit to the Aquarium. The party stayed together very well until we reached this place where Rev. Swartz became so interested in the fish that he became separated from the party, however he was located before the bus left the park. We arrived at the Mission a little after six and there found that the ladies of the church had prepared a wonderful supper which we all heartily enjoyed. In the evening in connection with the Mission, we conducted a special service, which included addresses by Rev. Irvin Bauman of Quakertown and Rev. Swartz, as well as remarks of appreciation of the hospitality extended us by the Chicago people by Bro. J. B. Bechtel of Phildelphia. Following the service we boarded the special car to complete the journey to Hutchinson Conference, and as we were all tired from the day in Chicago we retired to sleep fine.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

As we awoke in the morning we were speeding through Missouri and had another devotional period in charge of Rev. Howard G. Nyce of Allentown. The balance of the day was spent on the car with the exception of short stops at Kansas City, Topeka and Newton for exercise, arriving in Hutchinson in time to get supper and attend the opening session of Conference.

While we were glad to reach our destination we were sorry that the close companionships we made on the trip were to be partly lost for the time being.

We thank God that He granted us clear weather for this trip and brought us safely to our destination.

MENNONITE IMMIGRATION TO CANADA IN THE FUTURE

David Toews

I assume that this question was caused by conditions as they exist in Russia at the present time and as they affect our brethren in that country. It is generally known that our brethren in Russia wish to emigrate from that country and because there seems to be no other available place, their desire is to come to Canada. I also see in this question the readiness of our people here to help, if a way can be shown to relieve the suffering of our brethren in Russia.

What Mennonite immigration to Canada will be in the future will depend mainly on conditions as they exist or may develop in Russia. Of course, conditions in Canada will also be an important consideration, and last, but not least, the sentiment of our people in America as well as the opinion of the transportation company and the Canadian Government must be an important factor.

Conditions in Russia, as we know them from letters that come to us daily from that country, are very precarious. I will only cite a few sentences as we find them in letters which describe conditions very plainly:

Some churches have been closed because offerings were taken in these churches for the poor, which is illegal, such churches being changed into club-rooms and theatres.

Some ministers have been exiled to the far north country because they admitted some young people under 18 years old into their classes for religious instruction, one was exiled because he bought up and burned immoral literature that had got into the hands of young people.

Ministers are altogether outlawed, they have no rights. In the new distribution of land they do not get any share and their children are not permitted to attend schools for higher education.

Sunday is changed to a work day and work days are changed to days of rest.

Everything pertaining to God is scoffed at and made a laughing stock.

Teachers are forced to teach atheism and communism in the schools and to take part in active anti-religious propaganda.

Parents are not permitted to keep their children away from harmful entertainments of the communists.

Young people who refuse to do active military service, are undergoing heavy jail sentences, with forced labor.

All those who formerly had more than 266 acres of land in the Ukraine, have to leave their homes and are given from three to five days to leave the Ukraine.

Outside of the general taxes so-called voluntary taxes are being levied, as well as so-called voluntary loans. Taxes as well as loans are dictated to them and whoever refuses this voluntary service to his country, is ordered to appear before a tribunal sometimes during the night. And before he is through there, he is ready to sign everything, even though he knows he cannot fulfill his pledge.

Those who cannot pay their taxes are deprived of all their belongings, even the last cow is taken away from them.

Lately a new way to coerce people to pay their levies has been found out in the rigid exercise of the boycott. Persons punished in this way are not permitted to buy or sell and are isolated socially.

The aim of the Soviet Government is to force everybody into the communistic system of working and in order to reach this aim they unmercifully destroy, if necessary, everything that is dear and holy to humanity. The revolution in Russia is said to have cost more lives than the World War. It is estimated that nearly two million people have been executed by the Soviet Government and more than double this number have died in the civil war.

In order to describe conditions in Russia, many more facts could be cited. Some time in the future history of the atrocities committed in Russia will be gathered and reliable information will then be given, which will give an idea of Russian conditions at the present time.

Those of us whose parents emigrated from Russia from 1874-80 because they did not wish their young men to serve in the forests, will understand the calls for help that come to us in the form of letters daily.

Those of us who are not getting letters from Russia and perhaps do not follow the papers very closely, will not understand why these people do not come out.

If emigration from Russia was only possible, it is assumed by those who understand the sentiment of the people, that hardly 10 per cent. of our Mennonites now living in Russia would remain there. But the difficulties that are placed in the way of those who wish to emigrate are so many that it is impossible for almost all of them to emigrate now.

In former years the Mennonites in Russia were united under two organizations (Verbaende), one for the South and one for the North. By these organizations our people assisted each other economically, socially and religiously. Through these organizations people who wished to emigrate were assisted also in getting their passports and we were informed about conditions in Russia so that we could take the necessary steps in order to help them, where this was necessary.

The southern organization was disrupted in 1926 and the northern in 1928. No organization nor any person is permitted at present to help anybody in his endeavor to get a passport. Those who risk it in spite of this, are punished by jail sentences.

Passports are very expensive, up to 350. Rbls for a passport and every family member over 16 years old is required to have his own passport. Further they are enacting a regulation now that people who wish to emigrate and get their passports, even if they should have money, are not permitted to pay for their transportation. Their money is required to be left in Russia, and they have to travel on credit. They come to us entirely without means. But in spite of all this, we again and again read in letters which we receive: we will leave all our belongings, if we could only get the passports.

In order to get the passports, many of our people sell all they have. They make payments on the passports and after many technicalities passports are refused and part of the money is kept by the authorities, the part of the money that is being refunded is not sufficient for them to reestablish themselves, and are left helpless where once they lived in plenty.

In spite of all these difficulties, we continually have single persons or families come to Canada. If conditions do not change, we will never again have the opportunity to help our people to come out in large numbers. Our opportunities to help were during the years 1923, 1924, 1925 and 1926, partly also in 1927. Up to now we have had 18,938 persons come out of Russia into Canada through our mediation, in round numbers we say 19,000. How many more could have been brought out, if our people in the U. S. and Canada would have stood united in our support, I cannot estimate.

Outside of the obstacles to which reference has been made, in the year 1927 new obstacles were added, because relations between England and Canada on one side and Russia on the other were disrupted on account of communistic propaganda in these countries. It may be generally known that the new Labor Government in England is negotiating at the present time in order to re-establish relations. If these negotiations should result in diplomatic or trade relations being restored, we may possibly be able again to serve our people in Russia with better results.

We believe we have done everything possible to prepare the way for our people in case that they should ever again be able to come out of Russia. Credits have been arranged with the Canadian Pacific Ry. Co., for the bringing out of many more of our people and this transportation company is doing everything possible to help us overcome the difficulties in our way.

When at one time word was received here that people in Russia would get their passports if they were able to show up prepaid tickets, the C. P. R. was willing to issue these prepaids and send them over in large numbers. And they issue certificates as permits to enter Canada.

It may not be generally known that the large transportation companies in Canada, the Canadian Pacific Ry. Co., and the Canadian National Ry. Co., since the year 1926 up to the 30th of Sept. 1930 have an agreement with the Canadian Government by which they are permitted to bring out from the non-preferred countries in Europe to which Russia belongs, into Canada an unlimited number of selected rural families. Of course, these people have to undergo medical inspection at the boundary. If they are not healthy, they are kept for treatment in detention camps, or they may also be sent back.

As far as the general movement of our immigrants is concerned, we need to deal only with the transportation company at the present time. But where special cases of defectives come up, we have to deal with the Canadian Government and on our special guarantee we very often get a special permit for those prospective immigrants who are physically defective.

(To be Concluded)

POSSIBILITIES OF CHRISTIAN EDUCATION AMONG MENNONITES

N. E. Byers
Dean of Bluffton College

America is committed to a program of universal education to meet the highest needs of all the people in a progressive democratic society. Rural schools are being consolidated and graded; high schools brought within the reach of all the people, free and compulsory, and meeting the practical needs of life; higher education is being made available for all who have the intelligence and interest to attend without regard to financial resources. Teaching is being made a profession and all teachers will be fully trained for specialized service and will be supervised by educational experts.

The mass of people will be educated to utilize all the resources of our modern civilization and to choose and to follow the best leadership; and all leaders will be so trained as to guide society in making real progress in all phases of our modern complex life. This is a new phenomena in the history of civilization. America is the first nation that has the financial resources and the educational vision to carry out a complete program of education in harmony with the true principles of a progressive democratic society.

Here is a great challenge for the Christian church, including the Mennonite denomination. The State is educating all the people so as to realize the fullest capacity of each individual but the entire program is essentially secular. No provision can be made by the State for adequately teaching Christian principles or inculcating Christian ideals and attitudes. In accordance with our system of complete separation of Church and State the Church must assume full responsibility for Christianizing this whole educational system and thereby Christianizing our American civilization. Christianity has a system of principles, a great history and program that must be taught and ideals of character and standards of morality that must be cultivated during the period of developing childhood and youth as an integral part of their education if we are going to develop strong Christian character. Christian ideals must be harmonized with loyalty to Christ and the Church, scientific truth must be included in a Christian view of the world, ideas of vocational success must include the Christian view of service. All teaching and training must culminate in a fully integrated Christian personality and a Christian philosophy of life. I am not minimizing the experience of conversion or the power of the Holy Spirit. In fact, Paul's life illustrates the truth that the converted man can use to great advantage all the powers cultivated by education in the work of the Kingdom.

How can the Church develop a complete system of religious education that can parallel and be correlated with this complete secular system? Let me illustrate by describing an ideal situation in a local community. I know several Mennonite churches that approximate such an ideal. The pastor has been thoroughly trained in a Christian college and in a graduate seminary of his own denomination. He understands and can meet the problems of the most intelligent as well as the simplest minds and can direct all the forces in a strong progressive church.

The Sunday School superintendent is a Christian college man who conducts the school, including all the educational activities of the church, in the light of the best educational principles. A number of the teachers and leaders are lay men and women trained in colleges of the denomination who are persons prominent in the professional, business and home life of the community. They have a large influence in strengthening the educational work of the church and in Christianizing the political, social and vocational life of the community. In such a church talks are given by educated missionaries. They will hear discussions at conferences, and read church literature that will challenge the best minds and give intelligent insight into the problems of today and the plans and the goals of the Kingdom.

In the public schools the pupils will have Christian teachers and directors of all their activities, some of them trained in the colleges of their own denomination whom they meet also in Church, Sunday School and Christian Endeavor. The Church in cooperation with other churches in the community will offer week-day and vacation school religious instruction given by teachers trained for this special work in Christian colleges. These courses will be an integral part of their systematic daily education and correlated with the Sunday work should have a great influence in shaping their views of life and in forming their characters.

To make such a program possible for every local church the denomination, under the general direction of a board of education must provide colleges to train the lay leaders of the church, and a seminary to complete the training of those who will devote themselves to the distinct religious callings and give aid to the congregations in making the best use of these trained leaders in the work of all the churches. If the Church will take full charge of the higher education of these leaders they, in turn, can through the work of the Church, in the public schools and as leaders in the community supply the Christian teaching needed to supplement the work of the public schools for the elementary and high school pupils.

The working forces in practically all the branches of the Mennonite denominations are committed to some such plan. This is the result of progress during the past twenty-five years. We had much to learn as a Church in regard to conducting schools of higher learning. There has been much experimenting, many differences of opinion, much wasted energy, some serious mistakes, but out of this period we have come with valuable experience, some tried and proven policies, and the beginnings of strong organizations under able experienced leadership. The task for the next quarter century is to build strong institutions on these foundations so well laid. We must become definitely conscious of the functions of our Seminary and colleges and unite all forces to develop their full strength. I have no regrets for the hardships and struggles for the past quarter century if the full results of those years are reaped during the next period of our progress. Faith in the final success has been and must be the source of encouragement to continue in the promotion of this cause so vital to the life of our beloved Church.

Mennonites now have three colleges that give good promise of developing into standard institutions, and of serving the real needs of the denomination: one progressive-conservative centrally located, and two conservative-progressives, one in the east and one in the west. These colleges have been tested and tried and have proven themselves to the major part of all branches of the denomination. All factions of all branches should be able to satisfy themselves by supporting and using one of these colleges. All the different groups should be given fair representation on the board and faculties. Much of patience, tolerance, and mutual confidence must be exercised. We must believe that all are sincerely trying to be true to the teachings of Christ and the fundamentals of our Mennonite faith. Truth and wisdom will result from willingness to learn from each other. True progress is made best by being thoroughly tested by the cautious conservatives. I do not believe that it takes a major prophet to predict that there is little hope of large success for those who cannot work in harmony with one of these colleges.

There is, no doubt, need of a few Junior colleges to meet the needs of local districts, but I am sure that anyone who knows all the requirements of a good college and knows the limitations of the denomination would agree that it would be very unwise to try to develop any more degree conferring colleges. The recent successes in the financial campaigns in these colleges, the strengthening of the faculties, and additions to buildings and equipment give evidence that by strenuous effort these institutions can succeed. These colleges have enough in common, in the ways of adherence to Mennonite principles and good educational standards to train a united leadership for the denomination. If there has been any feeling of rivalry and lack of sympathetic co-operation in the past I believe as we become convinced of the need for all the colleges and assured of their genuine character and final success we can co-operate more definitely to carry out a united program for the denomination.

(To be concluded)

THE FUTURE OF THE MENNONITE CHURCH

In the United States of America and Canada

By Paul E. Whitmer, Dean of
Witmarsum Seminary

I am asked to speak on the future of the Mennonite Church. I take it for granted that the scope of this survey is to cover only the United States and Canada and not the Mennonites in the other countries of the world. I further assume that I am expected to discuss only the Mennonite churches here in this country and Canada apart from their foreign missionary service in China, India, Africa, South America and the Near East. Even with these limitations the task before me is by no means a small one.

We have all heard the Mennonite Church referred to as composed of the "Fifty-seven Varieties" of Mennonites. There is an element of humor in such a reference even though it is a gross exaggeration. For the Mennonite Church with all its difficulties and divisions in the past does not have more than six or eight branches large enough to merit being called branches of the church. Some of the so-called branches are quite negligible in size and promise for the future. When we bear this in mind I feel that our past history has not been much more checkered than that of most Christian denominations that are hardly half as old as the Mennonite Church.

If there is an element of humor in referring to the "Fifty-seven Varieties" of Mennonites, in a truer sense there is an element of tragedy lying back of our Mennonite branches. Some of these branches came because of no fault on the part of our forefathers, but because of circumstances over which they had no control and of which they were the victims. "Persecution" is a word that is written large into the warp and woof of our Mennonite history. Persecutions and fleeing into strange and distant countries with all that that implies had more to do with creating branches in the Mennonite church than all other causes combined. Let us review briefly some of the events that led up to the creation of some of the branches of our church which were directly caused by persecutions and their resultant consequences.

Persecutions were the first and primary reasons why our Mennonite forefathers left their original homes in Switzerland and Holland. From these two great centers streams of emigrants found their way into southern Germany, into Moravia, into the Palatinate along the upper Rhine river regions, into northern Germany, into Prussia, into Poland and southern Russia and some came on to America more than two hundred years ago. This migration continued from generation to generation until all Europe and parts of Asia and North and South America have received their bands of Mennonite pilgrims who were in a real sense strangers and pilgrims on the earth.

What must generations of persecution do to a people? It scatters them far and wide over the earth, consequently divides them, separates them. They gradually adopt the language, customs, and practices of the people among whom they live. This implies the acceptance of social and national ideals which inevitably leads to complete separation from their co-religionists in other countries. The language barrier alone is sufficient to account for all our differences but the language difference was reinforced for all the other factors which come into play to divide people, especially during a time of intense national rivalry and antipathy such as existed in Europe during the wars of religion and the Napoleonic wars.

Since American Christianity is a transplanted Christianity from Europe, the Mennonites in America, both in the United States and Canada, have brought all these divisive influences with them to which they were subject in Europe. This was especially marked in the four major Mennonite migrations to America when considerable groups came at the same time and settled in the same communities giving them a social solidarity which was favorable to perpetuate European group consciousness. First came the Pennsylvania Mennonites more than two hundred years ago. Here we have a large group of so-called Pennsylvania Dutch Mennonites. These did not remain in Pennsylvania, but migrated westward, forming larger and smaller groups in a belt a few hundred miles wide from the Atlantic to the Pacific coast. The Pennsylvania Dutch Mennonites naturally thought well of themselves, their religious life, church customs, practices and beliefs. All the combined influences of home, community and church gave them a self-consciousness which most naturally expressed itself in group appreciation. When later groups came to America they had to prove themselves to the Pennsylvania Dutch Mennonites, the quality of their family and church religious life and their personal worth. Here existed group consciousness that was built up because of no fault of either our forefathers or ourselves. Circumstances over which we had no control created these conditions. We inherited these conditions and did not create them. We were divided, not because we quarreled, but because we sought an asylum where we could worship God in accordance with our deepest religious convictions. Others of our number also sought such an asylum, but they remained in Europe longer than we did in quest of such an asylum. Later we come together here on these western shores to discover that years of separation and varieties of experience gave us a different language, different dress, different customs and some difference in church practice. We sometimes doubted whether there is a real basis of union and cooperation under all their differences of exterior. Thank God, we are finding that we are one in faith and largely in practice. We are one in brotherhood and cooperative efforts for the spread of God's Kingdom. In essentials we are one and only in externals which change and shift with the passing of the years do we discover differences.

Mennonites are war shy. The first immigration to America stopped abruptly with the series of wars that led up to and resulted in American independence. After the war of 1812 the second Mennonite immigration began and continued intermittently until the rise of the Slavery controversy and the resulting Civil War. During this time came large bands of Mennonites from different parts of Germany, from Switzerland, from the Palatinate in the upper Rhine region. This brought Germans, Swiss and French speaking people with a few Dutch from Holland. During this period travel was slow and most difficult here in America. Consequently these groups settled in communities by themselves without much if any contact with other Mennonite groups here in America. There was little if any organization aside from that of each congregation which was a unit in itself. No contacts, no cooperative efforts, no clearing house such as a conference provides, no ready means of communication in a new and undeveloped country. This prolonged the period of isolation and group consciousness here in America long after these various bands had found a new home in the western world. This too was not because of any fault on the part of our fathers. Circumstances and not quarrels and dissensions caused these segregated bands to spring up here in the United States and Canada. In addition to these immigrations from Europe there were also groups of Pennsylvania Mennonites moving westward, forming new bands of scattered and unrelated congregations.

After the Civil War was safely over the Mennonites again looked with favor upon America and Canada as a desirable future home. In this period came about eighteen thousand Mennonites from southern Russian, settling in the middle west and in western Canada. This formed the third great Mennonite migration to this country. There are many of us here tonight who know the whole story of the slow painful treck which we and our fathers made out of the consciousness of being a group of foreigners into the consciousness of being in integral and essential part of the Mennonite church of the United States and Canada. This was the third great migration to America. It is so recent a history that we know it vividly either at first hand or from the lips of our parents and grandparents. For this reason I need add no further details.

(To be concluded)

THE S. S. LESSON

September 15

Teaching the Law of God
Nehemiah 8:1-18

Golden Text: "The opening of thy Word giveth light." Psa. 119:130.

The walls of Jerusalem being now completed and the city fortified, it was the purpose of Nehemiah to establish a common bond of union among the people more powerful than walls—the Word of God upon which the commonwealth should be built upon a solid foundation. The law had become an unknown thing because the people had neglected their duty to God and had given their attention to other matters. They had lived among foreigners and then had lived in the broken-down city where there was no thought of learning the will of God. No people can be a happy people, or a people filling the right place in life, that is ignorant of the law. The successful commonwealth is the one that has a grasp upon the great principles of law that God has revealed through His Word.

Ezra had arranged for a gathering of the people on a feast day that corresponded largely to our New Year. It was to mark a new era for the people for they were to learn what was expected of them, what was promised to them, and, in what they had failed. One can scarcely imagine a people calling themselves the chosen people of God having so far fallen into ignorance concerning His will that His Word was strange to them. Yet, how many are there in our time and country who are ignorant of the Word? In the time of Nehemiah there were but a few copies of the law and these were carefully guarded and only a few men were able to read them. Today we have more Bibles printed than any other book. You will find them in nearly every house, in every church, in every court room and practically in every hotel room in the country. There is no other book so easily obtained. Many thousands of copies are given away every day. Yet, there seems to be as much ignorance of the Bible in some quarters as there was in the days of Nehemiah. At least people do not read the Bible sufficiently to know what it contains or to learn where they have fallen short in obeying the will of God as revealed in it.

In the lesson story we learn that the people gathered and spake unto Ezra to bring the Book of the Law of Moses. There was a certain knowledge concerning this Book. Perhaps they had heard their fathers speak of it in Babylon, but it was now recognized as something for which they stood in supreme need. Then they asked for the Book. There was a feeling of a great need and a going to the right place to have that need supplied. Note that they might have asked for others to teach or to tell them about this law, but they were not satisfied until they could go directly to the Book. It is only when we get exactly what God's Word says that we are right. The next thing to be noted was that everybody came out to hear the Word. There were no exceptions, children came as well as adults. It is always a healthy sign when the whole family turns out to hear the Word. Nothing offers a gloomier prospect for the future than an assembly called together to worship or to hear the Word where the young people and the children are absent. The service was a long one, but that did not matter when the people wanted to learn all that was possible. Sometimes, especially in hot weather people are treated to a sermonette. Perhaps there is also a preacherette. If such a thing happens there should naturally follow the Christianette. To the soul hungry child of God a service is not so long that it bores him or her. The preaching was from the open Book. There was nothing else to draw upon but the pure Word of God. If every sermon came directly from the Book and not from human ideas and speculations there would be less of the unbelief and insincerity about which we hear so much in our day. Nehemiah had nothing else to present but the Word as Ezra read it. He was the civil ruler, but he was in sympathy with Ezra and the rest of the priests and just as anxious that the people should know God's revelation.

Arrangements were made so that everyone in that vast audience might have the law explained to him in a way that he might understand. The Law of God is for all kinds and conditions of men and should be presented so that all may know and understand. The same thing holds true to our day. It is for young and old, learned and unlettered, high and old, all of them are responsible because it is possible for them to know just what is required of them.

The day on which the law was read became one of weeping and rejoicing. The Word of God brings joy to the hearts of those who find him precious to their souls, but it too has a rebuking power and calls upon men to be sorry for their sins.

WHAT SHOULD WE DO TO PROMOTE THE WHOLESOME GROWTH OF CHURCH MUSIC IN OUR CHURCHES?

Mollie Becker.

(Concluded)

So we see that music has been intimately and inseparably associated with religion from the beginning to the present day. It is therefore of great importance that we consider seriously some constructive suggestions that will help the church once more to become a "Singing Church".

For the improvement of congregational singing, let there be regular song rehearsals. The whole congregation must be conceived and treated as one great chorus. Since the whole congregation is concerned, these rehearsals will have to be at a time when the greatest number of people is present.

Special rehearsals during the week would be ideal; but that would seem impracticable for most churches.

The mid-week prayer service offers a good time. Often an added feature of this kind has helped to increase the attendance at the prayer services.

In some places it may be necessary to give a part of the morning service to these rehearsals. If so, the best time would be at the close of the service. This, however, is difficult and takes away something of the spirit of the morning message; but if no other time is available, it will be better to have such rehearsals occasionally at this time than none at all.

Another possible time is in connection with the Sunday School with advantage that especially the youth can be reached. This should always be a time of worship and so form a good introduction to the service which is to follow.

The best time, however, offers itself in the Sunday evening service when most of the congregation is usually present and a more free spirit prevails.

The first ten or fifteen minutes could be set aside for such a rehearsal in which the leader deals freely and frankly with the practical side of singing as a preparation for worship.

Here he can set before them the possibilities of congregational song, point out to them the principles which they may learn and observe in the participation of the service, and he can illustrate the principles with his own voice and choir.

This rehearsal should be distinguished from the period of worship in which all teaching and explanation should cease.

This kind of a program naturally requires a well-trained leader, a spiritual person, supported by the church, one who devotes most or all of his time to the ministry of song in the church.

The aim is not merely to gain loud and enthusiastic singing, or merely an interest in the service, but such an attitude and atmosphere of worship which comes with the clear knowledge of communion with God, and fellowship with Jesus Christ, and a great spiritual uplift is sure to follow.

All singing must be founded upon certain fundamental principles which apply the same to choir, chorus, or congregation if consistent progress is desired. Of these the leader will avail himself and use these as a guide in these rehearsals. I shall merely mention them here in brief.

I am quoting Mr. Harper:

1. Every member of the congregation has a privilege and a responsibility to sing.

2. Every singer should make a definite physical effort in singing to the end that good tone and great volume may be produced.

3. Every singer should think of the meaning of the words he or she sings.

4. To the end that the best possible musical results may be obtained there should be:

a) An effort to interpret the song according to rise and fall of the melody, or according to the varying meaning and significance of the words.

b) Care taken to sing every chord of music and every syllable of the words plainly, distinctly and clearly, without slurring, drawling or dragging.

c) Emphasis or accent placed upon the first count of every measure in three-four time, or in a kindred tempo, and upon the first and third counts of every measure of common time.

5. All efforts at singing well should be consciously dedicated to the true worship of God.

These rehearsals should be carried into every organization of the church, making necessary adaptations and modifications of above principles.

Another thing of vital importance is that of choosing a hymn book. Only worth while hymns and songs should ever be used, and these should be sought in publications that measure up to high ideals and standards of selection. Any book containing even only a few of the songs that are in bad taste with jazzy tunes and a slushy sentiment should be barred from choice or use.

The mechanical features of a hymn book that are desirable, are a convenient size, well-bound, printed in clear type on good paper, and every stanza placed between the lines of music. Complete indices, both general and topical, are extremely useful.

Any committee chosen to select new hymnals for church use can find good advice from religious education whose special interest it is to help the work of the church.

It seems hardly possible that it should be necessary to mention, that every church and organization in the church should have its own set of books so that everyone present can be provided with a book and so help in making good congregational singing possible.

Not only should a good hymn book be provided, but a long and varied list of these hymns should be made each season which should be sung during the year, and so avoid needless repetition.

Finally, we come to the use of choirs in the church. There are many great musical works, oratorios, cantatas, anthems, etc., which are too difficult to be rehearsed by the congregation.

Nor would the church be content to employ professional singers to sing these works to the people. Rather does the church organize the more gifted of its own people into choirs for the study of these religious masterpieces, that the lives of the people may be enriched through first hand acquaintance with the great and inspiring religious music.

The organization of a good choir greatly adds to the setting of a service, and as an attractive power in drawing people to the church. It is most effective in winning souls to Christ. Someone has said, "Begin with good music and you will increase your congregation, and cause them to live that more "abundant life" which Christ has brought."

The church is therefore justified in giving the organization and training of a good choir a very prominent place in its program.

For the proper training in music and worship, it is not enough to have only one choir. There must be such a series of organizations gradually introduced that will take care of the interests of all the people eligible to training, from the youngest to the oldest. Three or four choirs will suffice. Quoting Mr. Harper there should be:

1. The Junior Choir for boys and girls of the Junior Department of the Sunday school.

2. The Intermediate Choir, for boys and girls of the Intermediate department of the Sunday school.

3. The Young People's Choral Society, for the young people of the Christian Endeavor, and for all those who have progressed beyond the Intermediate Choir, who wish to continue to sing, but are not eligible for induction into the Senior Choir.

4. The Senior Choir. This is the official choir of the church, which regularly sings at the public services, represents the church in public concerts and strives to establish the musical standards for all the moral program of the church.

The director of music and worship of the church should have direction of all these choirs with assistants, if necessary, for rehearsing the Junior and Intermediate choirs. These choirs may be supported by their respective departments. It is advisable sometimes to combine the Young People's Choir and the Senior Choir for the purpose of rendering the larger works.

Harper says: "When congregational singing is encouraged and developed, and when a definite system of choral organization and education is established in our churces, under competent leadership and adequately supported, the problem of the church in matters of music and worship will be well on the road to solution."

More recently another means of encouraging training in music and worship is that of cooperative choral efforts. For example, such as we are attempting today, or as is being planned for our general conference this year, or such efforts as are made in union meetings. These are opportune times when good music programs may be proposed, and with careful planning and handling, carried out very sucessfully for the advancement of the spiritual interests of the gathering.

Time and space forbid to describe actual instance where such efforts have been successfully carried out in connection with Union services, conventions and conferences. The possibilites of such efforts are great.

May these few suggestions help us to a more serious attitude toward this whole subject and help us to a "new spirit and understanding in congregational song; that we may band ourselves together for study and inspiration in worship." (Harper). Especially that we will give more serious attention to higher standards of hymns, anthems, solos, etc., or instrumental music in all the services of the church. Again quoting from Harper who says: "It is not alone important that we sing and play. It is important that we sing the right kind of song and play music fitted to religious use. Worship of God, service of Jesus Christ demands the best of which men and women are capable."

May God bless us to the end that our enthusiasm, earnestness and reverence in song and worship bring to the world a new consciousness of God's reality and presence in our midst.

POSSESSION OFTEN ONLY PHANTOM GOLD

Daniel Guggenheim and J. Pierpont Morgan tried to get possession of the coal, and copper, and gold, the salmon fisheries, the steamship lines, and the facilities of Alaska, it was alleged. But they could not eat all the fish in the Pacific, nor burn all the coal, nor appropriate all the wealth of Alaska.

A little later, J. Pierpont Morgan starved to death in Italy; his digestion refused to act, and all his wealth could not nourish his starving body. His faith in God expressed in his last will and testament was worth more to him than all his worldly possessions; he said: "I commit my soul into the hands of my Savior, in full confidence that having redeemed it with His most precious blood He will present it faultless before the throne of my heavenly Father; and I entreat my children to maintain and defend, at all hazards, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through Him alone." He left millions of dollars to his son, but that dying testimony was worth more than all he had.—W. M. Young, D. D.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION MONTH JULY 1929

For Russia and Siberia: W. P. Rempel, Pasadena, Calif., $15; Nico. D. Esau, Buhler, Kans., $21; Brudertal Ch., Hillsboro, Kans., $30.60; Justina Wiebe, Whitewater, Kans., $25; Bethel S. S., Inman, Kans., $25.15; Peter Miller, Marion, S. Dak., $20; C. W Janzen, Alsen, N. Dak., $32.

Gen. Fund: First Menn. Church, Upland, Calif., $29.66; Buhler Menn. Ch., Buhler, Kans., $39; M. V. Riesen, Long Beach, Calif., $5; Jakob H. Schmidt, Ft. Cobb, Okla., $11.47; Escondido Menn. Ch., Calif., $10.05; West Zion Menn. Ch, Moundridge, Kans., $29; Zion Menn. Ch., Donnelson, Iowa, $21.73; John S. Ewert, Dolton, S. Dak., $10; Bergtal Ch., Pawnee Rock, Kans., $26.44; J. A. Harms, Clinton, Okla., $5.85; First Menn. Ch., and S. S., Philadelphia, Pa, $9.03.

For Canada: San Marcos Menn. Ch., Paso Robles, Calif., $11.25; Emanuels Menn. Ch., Aberdeen, Ida., $31.69; Christian Ch., Moundridge, Kans., $34.50; Tabor Ch., Goessel, Kansas, $8.02.

For China: Garden Twp. S. S, Moundridge, Kans., $17.85; Arlington Menn. Ch., Arlington, Kans., $15.45; John Roth, Salem, Oregon, $10; Bethesda Ch., Henderson, Nebr., $162.94; Anonymous, Aberdeen, Ida., $10; Alexanderwohl Ch., Goessel, Kansas, $76.26.

Received for Russia, Siberia	$168.75
Received for General Fund	197.23
Received for Canada	85.46
Received for China	292 50
Total	$743.94
Paid out during month	266.75
Aug. 1, Bal. on hand	477.19

Gratefully acknowledged,
C. F. Claassen, Treas.

HOME MISSION TREASURY REPORT FOR JULY

General Fund

Swiss Ch., Whitewater, Kan., $46.75; Alexanderwohl Ch., Goessel, Kan., $61.62; Calvary Ch., Quarryville, Pa., $15.00; First Menn. Ch., Mt. Lake Minn., $23.50; Bruderstal S. S., Hillsboro, Kan., $79.02; Zion S. S., Donnellson, Ia., $5.00; Lehigh, Kan., S. S. Classes 1, 2 & 3, $31.00; Bethany Ch., Freeman, S. D., $30.18; Bethel S. S., Hydro, Okla., $5.65; Ex. Com. of Mission Societies, $310.00; Barbara K. Pletscher Estate, Summerfield, Ill., $500.00; First Menn. S. S., Chicago, Ill., $25.28; Interest from Cen. Conf. Trust Fund, $81.25; Bethel Ch., Lustre, Mont., $14.32; Buhler, Kan., Ch., $6.30; Halstead, Kan., Ch., $66.93; Bethesda Ch., Henderson, Neb., $65.00; A friend, Halstead, Kan., $30.00; Salem Ch., Freeman, S. D., $400.00; Bethel Ch., Dolton, S. D., $25.71; First Menn. Ch., Berne, Ind., $176.74; First Menn. Ch., Bluffton, O., $100.00; Salem Ch., Dalton, O., $22.50; Grace Ch., Pandora, O., $22.01; Bethel Ch., Mt. Lake, Minn., $75.00; Wayland Ia., Ch., $85.00; Salem Ch., Rufi, Wash., $9.23.

Special Gifts

Johannestal C. E. Society, Hillsboro, Kan., for Chicago, $5.00; for Altoona, $5.00; Ex. Com. of Mission Societies, for Portland, $25.00; for Canada Girls' Homes, $79.00; for Saskatoon, $35.00; for Winnipeg, $21.10.

Total receipts for July,	$2483.49
Bank Balance, July 1.	43.00
Total disbursements	324.48
Bank Balance, Aug. 1.	2201.61
Total indebtedness, Aug. 1.	90.46

Gratefully acknowledged,
J. E. Amstutz, Treasurer,
Trenton, Ohio.

JOTTINGS

Miss Maybelle Amstutz, Bluffton, Ohio, was awarded a gold medal and a year's scholarship to Bluffton College as a winner of a peace declamation contest held in connection with the Middle District Conference at Wayland, Iowa.

The Sugar Creek, Ohio, church was received into the membership of the Middle District Conference at its meeting in Wayland, Iowa. The congregation will also apply for membership in the General Conference. Rev. Hostetler is pastor of the Sugar Creek church.

Delegates to the General Conference just escaped getting a hot reception, because of the lateness of the conference. Last week the country about Newton was subjected to a hot dry spell in which the sensational record of 108 degrees in the shade was made.

A Pollyanna club has been organized in the Second Mennonite church of Philadelphia by a group of young people and is functioning nicely. The idea of the club is to have names of the members in a sealed envelope. Each member draws an envelope and keeps secret the name of the person it contains. The person drawing the name then becomes the Pollyanna for the person so recorded, but the person for whom that one is Pollyanna remains in ignorance of his Pollyanna until the end of the year when the secret is revealed at a social called for the purpose. It is the duty of the one who is Pollyanna to send birthday greetings, Christmas cards, letters of encouragement and congratulations and flowers, etc., to the person for whom that one is Pollyanna and signing these letters only as "your Pollyanna." The club began its career about the first of the year and there is a great deal of speculation among the members concerning the identity of the persons who have been showing various little kindnesses and favors.

Former United States Senator Locher of Ohio, who died last week, was buried in the cemetery of the Ebenezer Mennonite church at Bluffton, Ohio, where his parents were members and are buried. Dr. Mosiman of Bluffton College and a close friend of the Senator gave the address both in Cleveland and at the home of the Senator's sister, Mrs. Mary Diller, where the services were held. While the services were in progress in the home of Mrs. Diller the large flag atop the state capitol at Columbus was hung at half mast.

On the eidtor's desk there is a portrait of a group of four generations of the family to which the editor belongs, the oldest being the editor's father, who after a very long service given to the ministry of the church is now living in retirement. The youngest being the editor's grandson and the other, Robert, the father of the grandson. Of course one many presume that it is a weakness on the part of grandparents to dote on their grandchildren even though they sometimes do bore their friends. But the picture is not all. The little boots that belong to the great-grandson have a history. Many years ago when the late Prof. van der Smissen and his family were visiting in Eastern Pennsylvania (it was in the early 70's), they visited the home of the great-grandfather who was then the happy father of the editor. The daughter, Hillegonda van der Smissen, during the visit knitted a beautiful pair of little boots for the new baby. These booties became the property of the editor's son Robert when he came to town and now they are the inheritance of the other Robert, the grandson. Sister Hillegonda has spent her entire life doing good and making others happy and now is and has been for many years one of the deaconesses of Bethel Deaconess Home, Newton, Kan. May she long be spared to us and the church to continue radiating sunshine.

Mennonite churches were usually very plain structures in the days of our fathers. Some of them were ordinary log cabins with nothing but bare walls and log benches. In some of the meeting houses, as they were generally called, the seats were arranged in tiers, the front seats being even with the floor and each seat back of them rising a little higher giving the whole a gallery appearance. It once happened in one such a meeting house in Pennsylvania that the only occupants of the rear and topmost seat were a father and two half grown boys. All three were asleep, the father leaning forward on the back of the bench before him and the sons lying outstretched on the bench, each one having his head on one of the father's knees. Sometimes people are impatient with people who sleep in church, but since it says in the Bible that "The Lord giveth his beloved rest", it would appear that a little Christian charity would be in order in this particular. However, the rest of the father and the two sons was not to go undisturbed. The father's heals slipped and in order to keep from falling he regained his balance by hastily rising. Unfortunately for the two boys, the rapid rise of the father not only robbed them of a pillow, but threw them on the floor and rolled them down over the rises under the forward bench. A situation of this kind might try the mettle of any minister, but in this case it is reported that besides the smiles and the craning of necks to see what it was all about that lasted for a moment the service went on as though nothing unusual had occurred.

Rev. H. R. Voth who made a trip in Manitoba and Saskatchewan, visiting Mennonite churches and settlements wrote that he was having the time of his life. He has visited many settlements, towns and villages and preached about 90 times since June 12 when he started at Winnipeg. He wrote that he is meeting with evidences of great interest in the Home and Foreign Mission work. He has also obtained between fifty and sixty new subscribers for the Bundes-Bote, our German church paper, which is appealing especially to the newly arrived German Mennonite immigrants from Russia.

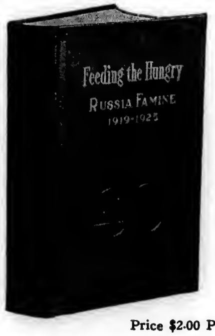
WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race
with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED
from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, SEPTEMBER 5, 1929 No. 35

NOTES AND COMMENTS

Dr. Richard B. Moore of Purdue University calls attention to the fact that thousands of cancer patients are dying annually because it is impossible to procure the radium treatment for them for the reason that a monopoly holds them to a very high level. When it was discovered in the Curie laboratories in 1898 it was offered for sale at $2500 a gram. Today the price is $70,000 for America and $10,000 to $20,000 lower in Europe. Not only does the price seem out of all proportion but the fact that the sources of radium have been increased since 1898 by the discovery of new fields and that a gram can be produced from ten instead of five thousand tons of ore would indicate that cruel financiers are going on collecting their inordinate profits and letting the worst physical scourge known to man go on claiming its multitudes of helpless sufferers. The best source of radium is in the Congo region. Some one has pointed out that terrible as were the Congo atrocities of some years ago they are nothing to be compared to the cruelty of the soulless monopoly that gets richer and richer by its cruel greed.

An interested friend of the World's Sunday School Association learning that the General Secretary, Dr. Robert M. Hopkins, and the special deputation were making a trip to Egypt, Palestine and Syria in the interest of the Association, sent an extra gift of $250.00 to the General Secretary to be used in any special way upon the field that he might think wise. The deputation has just returned and the General Secretary has reported the expenditures made from this gift.

The first expenditure was for a portable typewriter for Sheikh Metry S. Dewairy, Sunday School Field Worker for Egypt and the Sudan. Sheikh Dewairy in acknowledging the gift with his first letter on the new machine says, "It is a timely gift that meets a very great need." Then a hospitality fund was supplied the Bible Lands Sunday School Union for the entertainment of distinguished guests invited to attend the First Sunday School Convention of the indigenous forces in these lands, held at Baalbek, Syria, April 8 to 14. A third expenditure was to provide two loving cups, one for the Bible Lands and another for the Moslem Lands, to be used as awards for the Sunday School in each area making the best percentage of efficiency from year to year as rated on the standard of efficiency. Finally, the General Secretary of the Bible Lands Union, Rev. George H. Scherer, was told he could make a long desired trip to Iraq which is a part of his territory he had never been able to visit. Indeed no representative of the World's Sunday School Association has ever visited Iraq, which is ancient Mesopotamia between the Tigris and the Euphrates. The expense is heavy and the dangers of travel are numerous, so that Secretary Scherer had looked in vain for a way to make the trip. But now with the expenses thus provided, it is hoped he may make the journey without unpleasant incident. A few small Sunday Schools in the interior eagerly anticipate Mr. Scherer's coming.

Thus an investment of $250.00 in the World's Sunday School Association makes possible a wide variety of service in behalf of Christian education in these remote parts of the world.

The number of immigrants entering the United States for the fiscal year ending June 30 shows that the Germans are in the lead with 51227 immigrants while Great Britain and Northern Ireland sent 34007. Irish Free State sent 22092 and Sweden 9561. Many countries did not furnish a single immigrant in their quota. The religious influences of these immigrants will be more in the direction of Protestantism than Catholicism because they come with the exception of Irish Free State from countries that are and always have been strongly Protestant.

There seems to be a little confusion as to just what the situation is with regard to the Jews and their gathering into Palestine. Some have been making extravagant statements as to the vast numbers that are flocking into that land so that one would think that soon all the Jews of the world should be there. On the other hand some would tell us that things have taken a bad turn and that the Jews are leaving the Holy Land by the multitude.

The fact is that neither of these is true. There probably was an unwarranted influx of Jewish immigrants a few years ago which caused what has been termed as a panic in that land which resulted in a larger number of Jews leaving the land than entered it in the year 1927. That is, however, no safe basis for fixing final conclusions. These statistics for the past few years reveals quite a different situation. Of course, it must be remembered that a land which is no larger than our own small state of Maryland could not be expected to have as large an immigration nor emigration as some of the larger countries like our own or Canada. However, when the size of the land is considered the net gain is not altogether to be scoffed at.

The recent census of the Jewish National Council reveals that there are now more than 200,000 Jews in their native land according to The Palestine Weekly of March 8, 1929. It is given that there were 79,891 Jewish immigrants into that land during the years 1922-1928, while during the same time there were 23,769 emigrants, leaving a total net gain for those years of 56,122 Jews in their own land. Lest any should think that this was a matter of those years but that it is reversed now we would present more recent figures.

In January of the present year there were 352 Jewish immigrants and 89 Jewish emigrants, a net gain of 263 for the month. March showed 375 Jews entering the land and 155 leaving. A net gain of 220 for the land. April found 322 Jews making their way to the land of their fathers while 70 left. A net gain of 252 immigrants for the month. Beside this, the Palestine Zionist executive is asking the government to issue 300 extra immigration certificates.—Missionary Worker.

There is much being said these days throughout America with reference to Pentecost 1930 which is the nineteen hundredth anniversary of the founding of the church. Churches everywhere are making large preparations for this celebration, and are redoubling their efforts in evangelism and other Christian ministrations.

AN EVALUATION OF OUR HOME MISSION WORK*

Henry A. Fast

According to the subject assigned to me it is to be my task to try to give an appraisal of the worth and efficiency of our home mission work. That such a topic is timely may be gathered from the fact that in the North American Home Missions Congress to be held in 1930 and called by the Home Missions Council in which 28 church bodies are participating one of the main subjects for discussion is the same topic which we have for consideration today. These men seem to feel that a re-orientation and re-evaluation of the whole work of home missions is necessary for the good of the cause. "Where are we going?", "What are we really accomplishing?" These are questions we should ask ourselves often in the various branches of church work.

An appraisal of our home mission work might be undertaken from the standpoint of its comparative worth in the work of the Conference, or it might be an independent appraisal of the efficiency and effectiveness with which we perform our task, or it might be undertaken from the standpoint of its value in relation to the general work of home missions. We shall try to touch on all three phases in this appraisal.

To be worth anything an appraisal must be frank, honest, and unbiased. We shall try to keep that in mind as we present the situation as it appears to us.

Let us begin first by making an appraisal of the comparative worth of our home mission work in the work of the Conference. We hear our leaders emphasize again and again that an adequate and expanding program of home missions is the key, the primary requisite for an adequate and expanding program of denominational activity. The truth of that statement is perhaps as obvious as if we should say that the key, the primary requisite for a growing spreading tree is a spreading root system.

---

*Paper read at the General Conference.

As a conference we have a heavy program of activity, outside of our home mission work, in our foreign missions, our schools, relief, etc. Is our home mission activity expanding proportionately or is the time near where the growth of the tree of denominational activity may be retarded because the roots of the home field seem not to grow fast enough and seem to have about reached the limit of their ability to supply nourishment for the growth of these conference activities?

Here is something of the situation we find. The established churches of the conference are not, except in very few cases, missionary churches in their home communities. Some have very limited opportunities for such work but others who have better opportunities are generally satisfied with holding their own people of Mennonite stock. According to reports in the 1929 Mennonite Year Book the net growth in one year in four of our district conferences in the United States amounted to 1.4 per cent. In one conference there was a net loss of 3 per cent. On that kind of growth we cannot build a rapidly developing program of denominational activity.

So far as our actual home mission work as a Conference is concerned we find for instance a situation like this: The budget for foreign missions amounts to approximately $120,000 per year and they need every bit of it. The budget for home missions amounts to about $40,000. (Really only $30,000 per year during the last Conference triennium). The budgets for the home mission work carried on by each one of the different district conferences would raise this sum somewhat but would hardly double it. But in the work of the General Conference this $30,000 was handicapped for the last two years at least by an ever-present debt of $810,000.

If an adequate and expanding program of home missions is the necessary basis for an adequate and expanding program of Conference activity then it hardly seems as if our Conference is putting a proportionate emphasis on home mission work.

A comparison of the effectiveness and efficiency of its work in terms of result with that or other activities of the Conference would be in bad taste to say the least and we shall not attempt it. This much however can be said that under the handicap of rather limited resources and in the face of a lot of other difficulties results of immeasurable consequence have been achieved. Who can estimate how many individuals and groups in our struggling frontier settlements might have been lost to the church and the Conference but for the encouragement and help received through our home mission work. Only those who have worked in such outlying settlements realize how quickly and how easily such individuals and groups lose all contact with and interest in our church and its work. Again, who will say how far-reaching in influence may be the temporary assistance the Conference is giving our struggling immigrant brethren in Canada. Or who will measure the leavening influence the Gospel has had in our work in the cities or in some of the neglected areas of our country.

From a comparative standpoint then it would seem that our home mission work has not received proportionate support either in interest or in contributions. But in the face of this fact and in the face of other difficulties of work very creditable work has been done.

But we must undertake a more searching appraisal of our work than merely a comparative appraisal. We must try to determine how efficiently and effectively we perform our task.

That brings us at once to the question: "What is our task?" What ought we to do? What are we trying to accomplish? Have we any clear-cut policy in our work? Any evaluation of our home mission work must proceed with a more or less definite knowledge of what our task is.

So far as I know,—and judging by the published summary reports of our Conference secretary in our church publications it evidently is a fact,—our Conference has never formulated a statement of policy in its home mission work or in any definite way given expression as to what it conceives its home mission task to be.

In the practical work of home missions some general policy seems to have been followed. In the beginning years the Home Mission Board was "chiefly engaged in gathering the scattered congregations into the Conference. Later through the 'Reisepredigt' work it tried to visit these congregations and different conferences for the purpose of keeping up the fellowship and the Conference interests." In addition it assisted weak congregations and in new settlements organized churches and helped them on their feet. In time some mission stations were established in a number of cities and in some of the neglected places in the east and the west. In recent years a Girls' Home has been established in Winnipeg and a similar work begun in Saskatoon, while a good deal of effort has been given toward assisting our Canadian immigrants in meeting their religious needs in the new land.

But a clearcut policy is hard to discern. For instance, on what basis were some fields of labor selected and others rejected? The Board undoubtedly used some criteria of judgment satisfactory to itself but the decisions of the Board are largely determined on the basis of the funds at its disposal and on the basis of what it thinks the Conference will sanction. The Board is not the determiner of the policy of the Conference; it is the servant of the Conference and it constantly asks: "What does the Conference want us to do and what can we do with the funds the Conference grant us?"

The Conference has been doing home mission work all right, and it has done very creditable work but whether it has been doing work toward a clear conscious purpose or whether it has done what it should do is another question. An efficient business enterprise considers it one of the first elements of efficiency to set for itself a goal, a purpose, definite and big enough to challenge the best efforts of its men and broad enough to allow for change and growth. That means of course that they must have a clear understanding of the problems and needs and opportunities of their business.

It seems like something of that sort is necessary to run efficiently the great enterprise of home missions. That is especially true where the resources on which we must depend are limited as in the case of our Conference and where we can not undertake work in every place of need or in every place where opportunity presents itself. We know of a number of places where work needs to be done and where there are fine opportunities for work. Shall we undertake work in any of these fields, and if so, how shall we decide which to take and which to leave?

What really is our task? Is it primarily a work of conservation, keeping Mennonites in the Mennonite church? Is our task primarily that of assisting weak congregations, establishing churches in new Mennonite settlements or in cities where our Mennonites are gathering? Or do we think of our home mission task as an aggressive missionary program where we in co-operation with other denominations are engaged in winning men to Christ and pushing back the frontier of paganism and ignorance and indifference until knowledge of the Lord shall fill our land as waters the sea?

Actually a very large percentage of our present work is work of conservation due in part to the great need for assistance in Canada. But it seems like the first argument you hear used even for the establishment of city missions (in some city) is to hold the Mennonites who in considerable numbers have moved to the city where work is under consideration. What is our task? Our home mission work must be appraised in large part on the basis of the quality and bigness of our objective for that work.

How does our work measure up in meeting the needs and demands of the groups we serve? Our answer to that questino will depend on how much help we intend to give.

Jay S. Stowell of the Methodist Board of Home Missions says that the aim of home missions is "to contribute its part toward winning individuals to Jesus Christ and towards the complete Christianization of America by helping to build up and make permanent and self-supporting in neglected or under-privileged communities as good religious leadership and as adequate religious facilities and opportunities, particularly for the rising generation, as are now available in our more favored communities."

If that is our aim for the communities we serve then our judgment as to how well we meet their needs will be one thing; and if our aim is to give support on the basis of the minimum we must do to get them on their feet, then our judgment will be another thing. How much help does the Conference want the Home Mission Board to give these communities?

We ask then: 1) How adequate is our equipment in these communities in comparison to the needs?

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

The church buildings in at least two of our city missions are today inadequate in size and the meeting places in some other places are but temporary makeshifts. The arrangement and equipment of these churches compares favorably as whole with the standard in the churches of our own Conference. But we would like to raise the question whether in our future work, particularly in the cities where churches have to be built, it would not be better policy to build churches large enough and arranged according to the best religious educational practice so that they would be adequate for at least 25 years and be a more fitting monument to our faith in the work?

2) How adequate is our leadership?

We are not going to answer that question except to say that the best of leadership and the one most thoroughly trained for the task is none too good for any of our fields of work. One trouble is that we are not always able to hold our best leaders for the reason that they are sought by churches offering larger fields of opportunity and better salaries. In my opinion it would pay the Conference financially and in results to pay better salaries in order to keep the best leaders at work in our fields.

3) How well is our work supported?

An institution improperly and insufficiently financed is handicapped in its work. Our mission fields are suffering under such a handicap. They are doing fine work under the circumstances but they could do considerably better work were we as a Conference more generous, even though no less economical, in our financial support of the work. I am sure our workers could tell some interesting stories along this line.

4) How well do the local people co-operate in the work and how well do they share in the support of the work?

Generally speaking they have given the finest type of co-operation and in a number of cases have shown a remarkable spirit of consecration to and sacrifice for the work. In the financial support of the work they have also as a rule been generous. In a number of cases their liberality has been such that they have given not only of their abundance but actually of their poverty. In many of our fields the local people are taking care of the running expenses of the church, and in a number of these they are also contributing toward the salary of the workers.

In an appraisal of our home mission work we also have to inquire as to its relation to the whole home mission cause. How well is our work geared into the general attempt on the part of evangelical denominations to win men to Christ and to Christianize all America? Is our work competitive and duplicating? Are we doing work where other churches are already on the field and amply able to take care of the religious needs of the community? Are we working in harmony and co-operation with interdenominational agencies in studying a common problem and meeting a common need?

We do not believe our Conference is interested in doing competitive work and generally speaking we do not think we are doing competitive work. The work of home missions is finally a task in which all must share and in which all must work together. The work of home missions will never be accomplished in any other way. No denomination's home mission program will be what it should be without such co-operation.

May God grant that we as a Conference may ever carry on our home mission work with a vision, a faith, an energy, and an understanding commensurate with the bigness and importance of the work, and in a manner and spirit that is in full harmony with the will and spirit of the Christ in whose name and for whose sake we are engaged in this work.

POSSIBILITIES OF CHRISTIAN EDUCATION AMONG MENNONITES

N. E. Byers
Dean of Bluffton College

(Concluded)

These colleges should more definitely organize their work to train laymen to be teachers and leaders in the work of the local church and to give strong preparatory work for those who complete their education in the Seminary. State departments of education are seeing to it that we train good teachers for the public schools. The Church should insist with as much intelligence and insistence that they do as well in training leaders for our church work. More of the college trained laymen should look forward to making work in the Church a real vocation and prepare definitely for it. More college students should enter our Seminary to prepare for the religious callings. Here is a problem for the Boards of Education and the college trustee and faculties.

The denomination as a whole can support one strong Seminary. We need no more. With proper co-operation on the part of the colleges and church leaders I believe the time is not far distant when all branches of the Church can unite to support one such institution as the head of our denominational educational system. The short history of our one Seminary has proven the worth and the possibilities of such an institution. I believe that it should be located with one of the colleges, close to the life and work of our rural church. Leaders must be trained in close association with their co-workers and followers. Our small group placed in a large seminary located in a large city would be in danger of losing all the value of close association with each other and vital contact with the life and work in the denomination, and as a result they would, in many instances, lose their interest and loyalty in their own Church. Comparison of results secured, by our church, from students educated in other seminaries with those graduating from our own gives me the basis for this conviction. Our Seminary should at once be given a good plant of its own at a permanent location, the faculty enlarged, and be fully endowed, so that the faculty can be well paid and enabled to devote their full time to this very important work of the Church. The Church can afford it—in fact, it cannot afford not to do it. We always think we can't do more, but we do not know our limits. We had one lesson during and after the war when with the combined motives of patriotism, fear and charity our gifts totaled millions. Recent campaigns for colleges and hospitals give us further evidence of possibilities. In fact our great problem is to transmute our great material resources into spiritual values rather than permit them to destroy our spirituality.

With institutions established and financed real success depends on the devotedness of our trained educators and the loyalty of our young people of the Church. In the past our institutions have not been able to pay a living wage. They were obliged to ask for more sacrifice on the part of those who stayed by the work somewhat permanently than could be expected of many. I do not think this is necessary in the future. We do not want salaries so large that many will take the positions merely because here they can earn the most money, but we can afford to pay at least the minimum salaries paid in good colleges. It is not fair or Christian to ask a church worker to work for half what he could get elsewhere in order to save each member of the constituency a dollar or two. I have no regrets for the past but I would not advise any young man today to do what a number have done in the past. That was necessary during the experimental stage, but the Church cannot in the future maintain her respect for her institutions and workers or her self-respect on that basis. And yet we must have our best talent devoted to the cause rather than to their personal careers or large salaries.

If the Church shows intelligence and wisdom and at great cost and sacrifice establishes strong institutions for her young people then we must depend on the loyalty and denominational interest of our youth to use these opportunities. I have been much discouraged by the college and seminary students of our Church who have, for personal preferences and seemingly without regard for the Church institutions, been so easily induced to go to other schools for their training. I have often said, if other schools are better for them why all this labor and sacrifice to establish schools of our own? In fact, why not all go to other churches and abandon the Church of our Fathers entirely? But I always conclude that we are right and they are wrong, and take courage.

I believe that here the Board of Education with a full-time secretary could do a great and needy work for the Church. Not all congregations have the leadership to properly use our institutions and many individual students are not properly guided in this respect. A secretary who could visit the congregations, conferences, C. E. conventions,

(Continued on page 6)

MENNONITE IMMIGRATION TO CANADA IN THE FUTURE

David Toews

(Concluded)

If we consider further immigration of our people into Canada, it is very essential in view of the poverty of the people coming over to try to keep the sympathetic co-operation of our Mennonite people in America, of the transportation company and of the Canadian Government.

In order to show what I mean, I would cite a special case in Mennonite history. When our people came from Russia into Canada in 1874-1890, they established themselves in the Red River Valley under great privations. The Canadian Government, in order to save the settlement, gave them a loan of some hundred thousand dollars on the guarantee of our Mennonite brethren in Ontario. This money was repaid after ten years with interest, it is said, at the surprise of some politicians. Our Mennonite people in Manitoba at that time did not anticipate that they prepared the way for the immigration work that has been done since 1923 in Canada.

As an inference from the above fact I will venture the prophecy that our immigration work in the future will greatly depend upon our disposition towards our indebtedness at the present time.

Up to the present we are glad to be able to say that we have the sympathetic co-operation among the highest officials in the Canadian Government as well as in the transportation company. What the sentiment may be in the future, will greatly depend upon our ownselves.

In order to show the sentiment of the Canadian Government towards our people, I would cite only a few expressions from our Prime Minister, Mr. MacKenzie King. When in 1926 I was granted an interview with Mr. King, he expressed his thoughts about the Mennonites in the following words: We need the Mennonites for our young Canadian civilization. Their ideas of peace, contained in their confession of faith, are essential to the young culture of our nation. When early this year a Mennonite delegation appeared with a delegation from other churches before the Prime Minister and three other ministers, Mr. King turned to the Minister of Immigration and said: "Give to the Mennonites all you can within the law. I count them among the best citizens of Canada." Col. Dennis, Chief Commissioner of Colonization and Development of the C. P. R. has told me repeatedly in the presence of others that the C. P. R. would never consider an agreement, as they have it with the Mennonites, with other organizations. And we always find him sympathetic and ready to co-operate with us in smaller as well as in the larger problems of our work.

It may be stated that the whole immigration movement is merely a business proposition for the transportation company, this is true to some extent. But men like Col. Dennis do not derive any personal benefit from the immigration of our people and yet we always find him actively interested in our work. Out of many cases I would like to cite just one, in order to show the attitude of the higher officials of the transportation company.

Nicolai Esau was detained at Southampton, England, on account of a tubercular knee. When I was in England in 1926, I visited him in the infirmary and the doctors told me that there was hardly hope for recovery, and they asked me to get the consent of the parents for amputation of the leg. Before the consent could be gotten, I received word from the physician that the knee was improving but that he would have to rest quietly, laying on his back all the time. Now, because he was forced to remain in the same position always, in a strange place, among strange people who did not understand his language, he became mentally deranged. When we heard about this, I asked Col. Dennis if there would be a possibility for his father to go to England to see his son. He consented at once. The father went to England, stayed there for about a month and came back, all free of charge. Of course, Nicolai Esau has not been cured. We have however, made arangements with the German Government and with a mental institution in Germany to take him there, where he will be under Christian care. I might cite a number of other instances, but this will suffice to show the sympathetic attitude of the transportation company towards our work.

How many defective persons there are in a community, cannot be estimated very well, unless in a case of an emigration on a large scale, where all the people have to be medically examined. We continually get letters from people who themselves or whose friends would be barred from immigrating, unless by special permit. We are forced to appear before our Imigration Authorities continually on behalf of defective persons wishing to come to Canada and again and again upon our guarantee that these people will not become a public charge, we find our immigration officials ready to consider our applications, and in many cases special permits are granted. Of course, there are cases that are prohibited by law and in such cases we cannot expect the most sympathetic officials to overrule the law.

When we consider the immigration of our people in the future, I venture to say that much will depend upon the attitude of ourselves and our immigrants towards our obligations. The Canadian Pacific Ry. Co., has up to the present time granted us a credit of over $1,700,000.00, of which 800,000.00 have been repaid. I believe I know the sentiment of our immigrants towards their indebtedness as well as others do and I know that in general there is a very strong sentiment among our people to meet their obligations loyally and as quickly as at all possible. I know there is the honest desire to work and economize in order to be able to pay, but I also know that in the last three years, especially in Manitoba, there were circumstances that made it almost impossible for our people to pay. I also know that in view of the poor crops generally in Western Provinces of Canada this year, people will find it very hard to earn enough money for themselves and their families.

I suppose it is generally known that through the detention of so many defective and sick people at detention camps, especially at Riga and Southampton, a very heavy indebtedness has accumulated. The indebtedness for this purpose is up to the present time $151,321.47. I have always hoped and still hope that our brethren in the U. S. and Canada will come to the aid of our immigrants in helping them to pay this extra amount. We will find that when the final settlement with the transportation company will be made, there will be a deficit on account of the aged and on account of those who have died. Of course, we cannot obligate our immigrants to pay these amounts but I trust in the loyalty of our people and I am sure that in the end we will make good. It must remain our honest endeavor to pay to the transportation company what we owe.

Towards the Canadian Government we have obligated ourselves that our people will not become public charges and that we will help them to settle on land. We have settled about 2,500 families on lands and many of them are farming very successfully. We believe we have good reason to hope that by far the greatest number of these people will pay for their lands at the expiration of the 15 years mentioned in the contract.

We also find among our immigrants a strong desire to help themselves as far as at all possible. But among 19,000 people we are bound to have a number of cases where it is utterly impossible for them to help themselves. With sincerest gratitude I must mention the fact here again that our brethren in the United States have continually helped us up to the present time by sending us many thousands of pounds clothing and also by contributions of money. I might cite many cases where people who were very much in need received help from our Christian friends in the U. S., but I believe it would not be the wish of the noble benefactors to have their names published. Very often we have received help where we had to consider it an answer to prayers. May the Lord richly reward all those who have made sacrifices on behalf of those who had to undergo suffering in a particular way.

God knows the hands, although I may not know them that have helped the poor, before Him nothing is unknown. May they be unknown to me until I pass to the great beyond. God will have their names in his book. Let us thank God who blesses those who give. May the Lord show them that he loves them tenderly. Take those, O Lord, who helped into that City that has the finest gold in its eternal walls. This thought was translated from a verse rather freely, which I received from an elder in Russia very lately.

THE FUTURE OF THE MENNONITE CHURCH

In the United States of America and Canada

By Paul E. Whitmer, Dean of Witmarsum Seminary

(Concluded)

We are right now in the midst of the fourth great Mennonite migration to America. This time the great mass of immigrants are settling in Canada due to the unfavorable immigration laws imposed by the United States. Already approximately twenty thousand have come to Canada since the close of the World War. They are establishing themselves and securing

a firm foothold in their new home. In a generation they will also be an important factor in the affairs of the Mennonite church here on the American continent. There are problems facing them, but judging by the past we look with entire confidence upon the future of this new accession to the Mennonite forces in this western world.

Now, what of the future of the Mennonites in the United States and Canada? In the foregoing survey I have attempted to trace briefly the transplanting of the Mennonites from Europe to America and to point out some of the reasons why they were separated into isolated groups with mutual suspicions and distrusts. These barriers were created not by the Mennonites, but by causes over which they had no control. What is the tendency today among the Mennonites here in this western world, are we growing further apart or closer together? Are we making progress or going backward? Are we gaining ground or losing ground? Do we see signs of a better day ahead of us? I think the future is almost wholly hopeful. These are my reasons for this belief.

Fifty years ago nearly all Mennonites in America were German speaking. They did not all speak the same language even then. Some spoke Pennsylvania German, some Swiss German, some high German and some low German and a few spoke French or Dutch. The language of this country is English. With the rise of universal free education in our public schools, both elementary and high schools, it was inevitable that the future language of the Mennonites in America is destined to be English. In fifty more years there will be few if any Mennonites in the United States or Canada who do not speak the English language, unless there should continue to be new infusions of Mennonites from Europe. In the past the language barrier has been the chief hindrance to a unified Mennoniteism here in America. That barrier is fast disappearing and the hope for a united Mennonite church is arising with equal rapidity and is being realized in congregations here and there all over our country. We regret that it will be necessary for large groups to lose their mother tongue in this process of Mennonite anglization. It is however, inevitable and we might just as well accept it good humoredly. In this painful process of changing our language large numbers of older people will be greatly inconvenienced. The time will come when they can no longer hear the Gospel preached in their own mother tongue. This to them is nothing short of a sore trial and disappointment. The congregation that I serve has discontinued the use of the German language in public worship simply because the minister is unable to use that language. This is a real handicap to a number of the older people, but the cheerfulness with which they accept the inevitable is nothing short of extraordinary. It is far more difficult to find suitable ministers for our churches that require the use of both the English and German languages. We have before us a generation of perplexity and difficulty in many of our churches until this language question will finally settle itself. When we once have one language we can have bigger and better church papers, hymnals and Sunday School literature for the same labor and expense that we now divide between the two. We shall read the same literature and have the same understanding of questions much better when we all have the same language. This is one of the chief reasons why I believe we shall more and more realize unity and wholehearted cooperation in the future than we now enjoy.

It required seventy-five years of building until we succeeded in organizing our congregations, district conferences, the general conference and our institutions, both local and church-wide. This is by no means a small achievement. If any of you are of a doubtful mind read over the history of the organization and growth of the General Conference with the institutions that the General Conference now fosters. That history is full of heroism and sacrifice and labors untold. The results achieved are equally great. Compare the first General Conference with the present session of General Conference. Then there were only a few hundred people interested and cooperating in the movement. There were no organizations outside the local congregations and these were pitifully small and scattered. Today we have six district conferences and one well organized and efficiently functioning General Conference. The little mission money that was then collected was sent to other boards to use as they saw fit. Now we have a great foreign mission movement spending several hundred thousand dollars every General Conference period. Then we had home mission work carried on informally and periodically on a very small scale. Now our Home Mission Board is doing a really substantial and important piece of work. Seventy-five years ago we had a small church paper struggling for an existence. Today we have a Book Concern that publishes an extensive literature in both the German and the English languages. Seventy-five years ago our fathers were straining every nerve to create a small school of high school grade. It required heroic efforts to bring that school into being and then the church was not able to maintain it longer than eleven years because of financial and other difficulties. We truly are living in a new and happy day compared to our fathers two or three generations ago. We are well organized and have efficient institutions through which our churches can function in extending God's Kingdom both in the homeland and abroad.

In the last seventy-five years the Mennonite Church has opened many opportunities to our young people which were not open to them as recently even as a generation ago. Seventy-five years ago the only service open to a young man in the church was that of serving one of the congregations as pastor. The need for men in the few churches then existing was so small that it was almost negligible. Today the number of opportunities open to our young men and women who are interested in Christian service are numerous and various. The ministry offers opportunities to young men today that were not dreamed of a generation or two ago. In addition to the ministry our mission boards are constantly in need of the right kind of young men and women to man the lines of work that are now under way. Expension here too is sure to come as the church expands in numbers and types of activities. Our school and colleges of various types also are constantly in need of new help on their faculties. Special lines of work adapted to the tastes and talents of our young people never seem to have enough of the right kind of young people to carry them on. Our various hospitals offer to young women a splendid oportunity to render a real service and returns financial that are most attractive. With all these various callings and vocations beckoning our young men and women for their consecration and service, we have a right to expect the enthusiastic and loyal cooperation of our trained young people in making our Mennonite church a greater and better instrument in the hand of God for the blessing of mankind. This too gives me great hope for a worthy future of our church.

There is a growing feeling of fraternity and willingness to cooperate among a number of Mennonite branches that promises much for the future. In some sections of our Mennonite churches there have been cooperative efforts for some years that promise large things for the future. Witmarsum Seminary has been a cooperative enterprise from its very start as an independent institution. Bluffton College has also been cooperative among the various Mennonite branches for sixteen years. Tabor College is also cooperative in that it is conducted and supported by two closely related Mennonite branches. Hesston College and Goshen College also have taken some steps in this direction by calling men from other Mennonite conferences to their faculties and seemingly find joy and help in this united effort. Two Mennonite conferences have for years conducted an extensive piece of foreign missionary work in west central Africa. There are indications that this work may soon become even more inter-Mennonite in character. Mennonite cooperation and unity promises large things in the future to our denomination. If the six or eight larger Mennonite groups could conduct their larger tasks on the basis of a Mennonite federation we should be in sight of one of the greatest forward steps ever taken by Mennonites in America. Is it too much to hope that the day will come when our colleges, our missionary efforts both home and foreign, our publications and our Seminary will be truly a co-operative effort on the part of the larger groups of Mennonites? I do not think this is visionary in the perspective of years. It will not come in a year or ten years, perhaps. But who would be willing to prophesy that at least some of these larger tasks will not be cooperative among Mennonites in the United States and Canada in the two or three decades that lie immediately before us. My rather extensive acquaintance among five or six Mennonite branches leads me to believe that such an achievement in the next twenty-five or thirty years is by no means visionary but wholly within the province of probability.

My conclusions then are these: I am hopeful for the future of the Mennonite church in the United States and Canada because (1) We shall solve our language

(Continued on page 6)

THE S. S. LESSON

September 22

Malachi Foretells a New Day

Malachi 1:1-11.

Golden Text: "Behold I send my messenger, and he shall prepare the way before me. Mal. 3:1.

Malachi prophesied in Jerusalem about 428 B. C. He was the last of the prophets whom God used to reveal his will through a prophetic work that marks the end of the Old Testament dispensation. In this lesson one may see revealed a unity of the Old and New Testament. The name of Malachi means messenger and quite naturally he speaks of the messenger of the new day whom God will send in his own good time. The book is one of warning, particularly against priests who have offered upon the altar polluted bread and unfit animals. But the Book also contains a wonderful proclamation that God's name shall be great among the Gentiles. This prediction was five centuries ahead of time, but had its fulfillment in the coming of the Christ, a knowledge of whom was to be spread abroad until it reached from the rising to the setting of the sun. Such a knowledge is now being proclaimed over such a wide space but, alas! Just as there were many who offered polluted sacrifice knowing that they were doing wrong, so there are multitudes who reject the proclaimed Christ and know that they do so to the condemnation of their own souls.

The promise of the prophecy is that a messenger shall come—a messenger is one sent of God with the task of declaring just what God wants the people to hear. The coming of the messenger shall be at an unexpected time. It is the duty of those who serve God to be prepared for the messenger's coming. When Christ, the messenger, did come the world was not prepared to receive him. Crowds thronged about his birthplace but none were thinking of the blessing of his appearing, and so there was no place for him even in the inn. If he was not expected by the great multitudes, a few faithful souls were ready for him, namely, the shepherds, the wise men, and the aged Simeon and Anna. There is to be another coming. Some souls like the ancient saints will greet him with joy, but the multitudes will be no more ready for him than were the crowds when Herod was king and the brilliant star in the East were unnoticed except by the few.

The work of the messenger is defined. It shall be like a fire destroying the dross and bringing out the rich pure gold: like soap it shall purify and like the refining process it shall separate. The priests, the sons of Leivi, are especially to undergo this purifying process. Our Christ can only be known and served as those who are his ministers shall be pure and clean, that is, they shall be free from sin, sincere in their motives and honest in their actions.

This messenger shall be effective in his oppositions to iniquities of every kind. We find that Jesus was so. His denunciations were against all moral, social and personal sins. Every message that proclaims Jesus must surely not only set him on the side that does not sin, but on the side that vigorously fights and opposes all sin. With Jesus there can be no compromising with sin. Because there was in Judah, Judah came to a low spiritual state as will all those who in any way tolerate sin and the ways of the sinner are in a low spiritual state.

The accusations mentioned in the lesson are serious. Men were robbing God. We rob God as did the people of old, where we devote what we have to things that God does not approve. The answer of God to the sinner was, "Return to Me and I will return to you." God does not want to be near any one who does not want to be near to him. But God is ready to "'open the windows of heaven" to all who want to please hi mand be fit for his presence.

A great many sinners think, like the Jews, they are not robbing God. They say, "We earn all we own, we have come by what we have honestly, we don't put our possessions to evil uses and we are generous to the poor", etc. The fact of the whole matter is they have altogether forgotten, or ignored, that all they own they hold as stewards and God may rightly demand the best of it or all of it from their hands.

When we return to God, when we give him his own, when we realize sacrifice as a duty, there God is generous with his blessings and gives in abundance. In fact, God is mighty generous to the unfaithful and gives more than they may expect. Note, if you please, more apples rot under the tree than are used, for a little effort, such as placing a seed in the ground, God returns a hundred fold. In a spiritual sense this is just as true as in a material sense.

THE FUTURE OF THE MENNONITE CHURCH

(Continued from Page 5)

problem largely in the next twenty-five years and will then be able to cooperate more effectively and more helpfully. (2) Our organizations and institutions are created and developed into efficient going concerns. We are now ready for normal growth and expansion in our institutional life and ministry. (3) Opportunities for our young people to serve and grow in the service through the channels of our church is such now, that we have a right to expect the enlistment of an increasingly larger number of our virile and capable young people into our ranks as ministers, missionaries, executive of our institutions and boards, teachers in our schools. This band will insure us a forward-looking leadership for the future. Here we shall find men and women of vision and conviction to lead us on to ever larger victories. (4) There is a growing desire for acquaintance and cooperation among a number of the larger branches of Mennonites that promises much by way of cooperation in our larger tasks, such as missions, home and foreign, larger and better schools, colleges and Seminary; a more numerous and better denominational literature for church and Sunday School as well as for the home and the individual. Out of such cooperation will come strength in morals and numbers which insures a splendid denominational life and service. Only in this way can we be worthy of our noble denominational heritage. We shall not fail in this opportunity that is before us in this generation to build strong and well for the future. Let us pass on our heritage and the results of our efforts to our children with the conviction and full confidence that they too will do their duty and achieve lasting and splendid results.

POSSIBILITIES OF CHRISTIAN EDUCATION

(Continued from page 3)

retreats and colleges and discover and guide promising youth into our institutions of training and help congregations to select trained leaders and use their educated young people would have a great opportunity for doing a very valuable work.

This is one of the most vital problems before our Church today. The future of our denomination depends largely on how wisely we solve it. It is a great and difficult task for a small denomination. But if we unite and consecrate our finances, our talents and our all, to this cause by God's help we can succeed. Personally, I wish to express my appreciation of the very hearty cooperation that has been given by the Middle District in promoting the interests of higher education in our Church. You have labored long and faithfully. I am sure you need no urging to do your full share in the future. May God bless you as you continue to move forward unitedly in the work for the strengthening and extension of His Kingdom.

A NIGHT VIGIL IN THE KAI CHOW MISSION HOSPITAL

Frieda N. Sprunger.

"Yu liu liao!" ("It's flowing again!") came in a whisper from the colorless lips of the boy lying on a crude Chinese bed, at the side of which I was seated on a chair. Throughout the night the lad had lain there without stirring, and there was little more than the quiet, almost imperceptible breathing, to indicate that life was not yet extinct. On the evening before, a severe hemorrhage from his chest wound had well-nigh swept away his life, but the doctor who had deftly sought to stem the angry spurting and oozing away of the precious fluid had been rewarded by seeing the flow subside and finally cease. Orders had been given to keep the patient absolutely quiet,—there was to be no stirring lest the hemorrhage start up again. Hence the vigil at the lad's bedside.

The night had not seemed long. There had been much to think about and meditate upon. A peculiar longing and desire for the boy's recovery had taken possession of me. He was young, only seventeen years old. With a number of others he had been brought in from a village about twenty miles away, where a band of robbers had ruthlessly killed and wounded a goodly number of the inhabitants in their efforts to rob and plunder the village. The village had been considered as a choice mark for the work of the robbers, as its inhabitants were fairly well-to-do, and had several times withstood the onslaughts of similar robber bands. The wounded that had come in from that village seemed to know little or nothing of the Gospel, and the suffering lad at my side, lay there as a silent rebuking reminder that a village only twenty

miles away had not yet been given the good news of salvation. With the strong desire for the lad's recovery there was also the cry of the heart that the lad might come to know and love the Savior and that with him and because of him his village might also come to know Him.

In response to the inner cry had come the promise: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Somehow, I was made to see in a new way, how, in order that our work might be fruitful, and souls born into the kingdom, we must abide,—live in him who said: "All power is given unto me—Therefore, go—" and concerning whom it is said "He that spared not His own Son but gave him up for us all, how shall he not **with him** freely give us all things?" Our part was to abide not with him freely give us all in him, to allow nothing to come between us and him, to make his words our own in sincere trust and obedience, and he would see to it that we would get what we asked for. It is as if he had said, "Do what I want you to do, and I'll do what you want me to do." Wonderful promise, that!

There was some heart searching and then an all too hesitant claiming of the promise. As if sent to test my faith the incident mentioned at the beginning of this write up took place. Happily the hemorrhage yielded readily to efforts made to stop it, and the loss of blood this time was not great. Slowly the lad recovered. Because of the many duties falling to my lot at that time, I saw very little of the patient after that. In a few weeks the lad was sent home, practically well—a trifle weak from the loss of blood. In his hand he carried a beautiful red-bound Testament. We believe he and his village folks will one day be among the happy band of redeemed ones.

In this anniversary year of missionary enterprise, I consider myself happy to be among those who respond to the Foreign Mission Board's roll-call to those whom they have sent out as missionaries. As we think of the faithful work of the Board members and of the missionaries who have spent many years in service, together with the tremendous task before us still, we who are young in the work would learn with those of richer experiences in the work, the secret of **abiding** that he may **do** mightily through us in response to effectual **asking.**

THE CALIFORNIA YOUNG PEOPLE'S RETREAT

The first California Young People's Retreat was held at beautiful Lake Sequoia from August 8th to 13th. The Retreat started Thursday evening with supper and ended Tuesday noon with the noon meal. Camp Gaines, the camp in which our Retreat was held, is situated right on the edge of Lake Sequoia and is an ideal location for a meeting such as this was.

The morning was always given to classes, which were the following:

"Studies in the New Testament," by Rev. Joel F. Hedgepath, the camp pastor.

"Administrative Tasks in the S. S.," by Lucas J. Horsch.

"Primary Methods and Materials," by Mrs. S. M. Cheek.

"Missions—Home and Foreign," by Rev. J. M. Regier and Mrs. and Mr. Greig.

"Story-Telling," by Miss Anna Belle Dyck.

"C. E. Methods and Materials," by Miss Emma Ruth.

"Church History," by Miss Anna Belle Dyck.

The time was divided into fifty minute periods with two classes going on at the same time during the last three periods. Each person took two classes for credit and one as an audit course. Our chapel hour came at ten o'clock and for this, various speakers gave addresses.

The faculty was one which can seldom be equalled. They were very capable to say the least. There aren't any words which can describe "Brother Joe" as Rev. Hedgepath was called. He is the only one of his kind and was certainly an inspiration to every one who came into contact with him. He is a poet and a man who is putting the ideals of Jesus into practice. Lucas Horsch is an instructor of German in Chaffey Junior College and of Social Problems and Government in Chaffey Union High School at Ontario, California. He handled his subject very ably. Mrs. Cheek handled her subject very well also, as she has had much experience in that line of work. Miss Anna Belle Dyck is an instructor at the mission school, Palomares Collegio, Chihuahua, Mexico. Rev. J. M. Regier is pastor of the First Mennonite church at Reedley, California. Rev. and Mrs. Greig are missionaries at home on furlough from Congo, Africa. Miss Emma Ruth is Field Secretary of the Pacific District Conference and California State Intermediate C. E. Sup't. Mr. C. F. Mueller of Reedley, who is Camp director at Lake Sequoia and Y. M. C. A. Secretary was a great inspiration to everyone and a help to all as Question Hour leader.

The afternoons were open and each one could do as he wished although recreation had been planned for those who wished to participate. Included in this planned recreation were a trip to the Sequoia Gigantea and a nature study trip around the Lake. Swimming was a sport indulged in by many every day.

The Vesper Services were held at sundown right at the lake's edge. Various persons had charge of these services and great blessings were received. Each evening after the vesper service the group met around the camp fire for a further blessing. Among our speakers for the camp fire programs were Rev. J. A. Andrews, pastor of the Second St. M. E. Church of Fresno, Calif. and Sup't. of the Conference grounds and Dr. C. A. Erickson, Baptist preacher, evangelist of Oakland , California. Rev. H. J. Krehbiel of Reedley, Calif., gave us some good addresses during our chapel hours and also delivered the sermon at our Sunday morning church service.

The daily attendance at the Retreat was thirty-six, including our faculty while on Sunday this number was greatly exceeded. I am sure that no one who attended the Retreat could help but feel the presence of our creator at all times. The signature of God could be seen on every tree, on every ripple of the lake, and on every tint and hue in the sky. This Retreat, although the first one attempted in California will be a very great help and will lead to greater things in the future. For those of us who had the privilege of attending the Retreat, our task is to live here in the valley as we felt up there in the mountains and to let people see that we have been with Jesus.

Anna Lichti, Upland, Cal.

A VIEW FROM ACROSS THE STREET

The Sermon on the Mount and practically all the parables of our Lord speak of the same divine interest in our neighborly relations. God does not wish us to parade our pious qualities before Him as a wooing peacock spreads his showy plumage before his mate. We do not need to inform God of our good qualities. See how Christ's judgment parable brings out this knowledge and this interest of God in our behavior when opportunities of good will present themselves. The King in Christ's story had been watching our behavior unawares, but nothing missed his sight or went quite unacknowledged. "Then shall the righteous answer him, saying, 'Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? when saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick or in prison and came unto thee?' And the King shall answer and say unto them, 'Verily I say unto you, inasmuch as ye did it unto one the least of these my brethren, ye have done it unto me.'" So in the parable we are asked to step across the street of common life to see how the house of our own every-day behavior looks in the just and kindly eyes of God who also is our neighbor.

* * *

This look from the other side of the common street may help us to some novel and necessary views of life and duty. For too many of us are tempted to become house-bound souls—souls with a growing notion that the only way to see the world aright is to look across our individual and invariable window sills. But the common street is the place of vision as well as the way of holiness. For one thing, this considering look from the new point of view forbids all suspicions, jealousies and hatreds. "If a man say, I love God, and hateth his brother, he is a liar and the truth is not in him: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And so this common street, this perplexing and perturbed world of everyday experience becomes for all of us the practice ground for love to God as well as of goodwill toward men. And when we cross some road of evil training or of cherished prejudice and begin to see how the world of our outlooking and contriving really looks to God, we are beginning to get hold of the truth that shall make us free. For the most pitiable slavery of all, the most narrowing and belittling, is the slavery to our own selfish prejudices. We are shortsighted enough at best, but this limiting of vision to our own interests and usages and wishes surely is the act of a short-visioned man who wears near-sighted glasses.—Boston Transcript.

Rev. Howard Landes of Germantown, Penna., had the distinction of being the youngest minister attending the General Conference as well as being the pastor of the oldest Mennonite church in America.

JOTTINGS

The great conference held at Hutchinson, Kansas, is now a thing of the past, but visitors have much to tell about it because it was so different. Surely, no one recalls a conference when it was so hot—102 degrees in the shade, and the shade a mile away, was the usual weather condition. Visitors tried to keep cool by drinking iced pop. Ten thousand bottles were sold at the stand in the Convention Hall. No other conference was held in such a large building. The Convention Hall has a capacity for 3,500, and all but the smaller top gallery was filled up at every session. On Sunday, when the musical program was offered twice, the crowd on each occasion was estimated by local people to have been 5,000.

Convention Hall when viewed from the park across the way made a picture that somewhat suggested Venice because of the river flowing under the hall and the ornamental masonry and bridges over the river.

Members of the Hutchinson church opened a lunch room near the Convention Hall which was a great convenience to the delegates and visitors to the Conference.

This was largely a shirt-sleeve conference. The heat made it necessary for officers, speakers and delegates to shed their coats. However, some generous person provided fans which helped a little.

A splendid courtesy on the part of the Berne Witness Company of Berne, Ind., was shown in providing hymn books for the use of the conference. These books were made up of selections from the new Mennonite Hymn Book and was substantially bound. The books will be preserved for use of other conferences.

Rev. Rhea, pastor of the Chicago church, gave the interesting information that the Junior Christian Endeavor Society of the church is the largest on the south side of Chicago.

One of the suggestions acted upon by the Conference was that the Board of Missions pay the salary of a missionary to serve on the faculty of a Christian university in China. This is but one of the evidences of the remarkable growth of mission work and interest in the Conference. Many of the delegates could recall the time when a single missionary family represented all the personnel the General Conference had on the field and when the mission work was less complicated.

The fifty-fifth Sunday School Convention of the Eastern District Conference will be held on Saturday, September 21st, in the Upper Milford church, Zionsville, Pa. The morning session will begin at 9:30 and the afternoon session at 1:30, both Standard Time. A splendid program has been arranged. The convention address will be delivered by Rev. Dr. Ross Stover, pastor of the Messiah Lutheran church in Philadelphia and much appreciated radio speaker. Many will want to hear in person, the man so well known for his "keep smiling" messages. Dr. Stover broadcasts through station W. L. I. T. There will also be a message by Miss Mary E. Bakewell at present pastoral representative of the First Church in Philadelphia. A large representation is expected from each Sunday School.

John Friesen, the leader of the group of Russian Mennonite refugees now in Harbin, Manchuria, China, waiting for an opportunity to come to Amreica, was one of the speakers at the Conference. Brother Friesen is the nephew of the historian Friesen to whom we are indebted for his gigantic history of the Mennonites of Russia.

The various German dialects came into prominent notice in the Conference. In their homes some groups speak platt-deutsch, others the Swiss, others Pennsylvania and others the Prussian. In doing business English was sometimes used; otherwise German was used in which the speakers could not help revealing the kinds of Germans they were because the dialect they were accustomed to use had a marked and noticeable influence on their public utterances.

Due to the efficient leadership of Horace E. Coleman, who has been the field representative of the World's Sunday School Association in Japan, the National Sunday School Associa- without the cooperation that Mr. Coleman has rendered during the past fourteen years. It is the purpose of the World's Association to withdraw its field secretaries in a country as soon as the local leadership warrants this. Financial assistance will be continued but it will be expended entirely under local direction. The Japan association is the first to reach such strength and ability as will justify the withdrawal of the American field secretary.

Mr. Coleman concluded his work at the time of the National Convention of the Japan Association which met at Osaka. Heartiest expressions of appreciation were given Mr. Coleman and he was signally honored in being elected honorary secretary for life of the National Sunday School Association of Japan.

Mr. Coleman was a Friends' missionary for six years. He served the Friends' Mission and the World's Sunday School Association jointly for six years and has given full time to Sunday School work since 1915, thus completing twenty years of service in Japan. Many recognition receptions were extended to Mr. Coleman before he sailed for the United States in June. One was in Tokyo by a group of distinguished business men and government officials.

It was constantly the policy of Mr. Coleman to work through the National Association of which he was the educational secretary. He was the effective leader in organizing and promoting the summer training schools at Karuizawa and Shimonoseki. He rendered effective service in the preparation of the eleven years of indigenously written graded lessons for the Sunday schools of Japan. He started the AOZORA, a monthly paper for young people, developed the teen-aged movement and the Daily Vacation Bible Schools.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

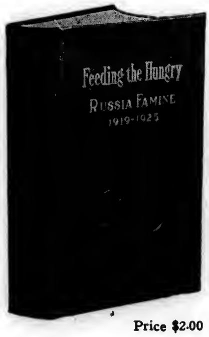
The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

FEEDING THE HUNGRY
RUSSIA FAMINE
1919—1925
A Story of the Race

with the grim reaper DEATH in a land of political revolution and the persecution of a once thrifty and progressive people combined with the results of civil war and finally the monster FAMINE.



THOUSANDS WERE SAVED

from starvation through the united effort of Mennonites in America. The book tells how the news of their distress and need first reached America; what efforts were made to bring relief; how the feeding was done. The recipients received your gifts with the greatest appreciation and thankfulness.

60 pages of illustrations tell their own story. They are reproduced from actual photographs. The book is substantially bound in cloth with gold back and side stamp. 465 pages. Size 6x8¼ inches

Price $2.00 Postpaid

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, SEPTEMBER 12, 1929 No. 36

A NEW DAY DAWNS FOR BLUFFTON COLLEGE

We of the campus have latterly been sharing frequently and earnestly with you, the seriousness of our educational and fiancial situation. It has been a veritable crisis. We faced the imperative of standarization, which meant an additional $350,000 of endowment resources. In this we dared not fail.

Through these long months, the friends of Bluffton College rallied magnificently at this critical hour, many of them in sacrifice. Therefore, with praises to the Father, to the Son and Holy Spirit for his power over the hearts and the resources of His folks, and with deep but humble gratitude for His constant assurance that the prayers of his people will be answered, we announce today, after deducting $50,000 for the Musselman Library building which cannot be counted as endowment, also deducting $57,076.95 of subscriptions taken before March 1, 1929 and rewritten in the present campaign, a face value total in this campaign of $413,806.55.

Equalizing this by reducing the annuity, estate and other irregular pledges to the basis of straight five-year contract taken, we have a net total present-worth-endowment value of $371,111.63.

This, added to our previous resources, given us more than the amount demanded for standardization. It means that Bluffton degrees are at par, that its alumni have the advantage of accredited diplomas. It means that our Alma Mater stands well and ranks high. It means that young people from our Mennonite centers, from the communities round about Bluffton, and far and wide wherever the College is known, will come to us in increasing numbers for this campus life and college training.

It cannot mean otherwise. For Bluffton has proven itself. A goal that seemed utterly impossible has been achieved. The College has done what could not be done. At the feet of our Lord we lay the glory. To you who helped make it possible, we give sincere and earnest thanks.

The beautiful new library, the gift of Mr. and Mrs. C. H. Musselman, will be ready for dedication by February one, at the time of our Annual Bible Lectures. The influence and the outreach of Bluffton College will magnify themselves by virtue of reaching this great goal toward which we have striven, and which now, through manifold generosity, even sacrifice and prayer, we have attained.

Yours in abounding gratitude,
Samuel K. Mosiman.

WHAT FURTHER STEPS TOWARD CLOSER CO-OPERATION AMONG MENNONITES

Should Be Taken at Present?*

A. J. Neuenschwander

The subject indicates that some steps have already been taken that tend toward a closer unity among Mennonites. This is true, and in due time these steps will be revealed in recommendations by the Executive Committee.

Other steps are absolutely essential in the future, if we desire to attain any definite amount of success in carrying on our Mennonite heritage. In order to appreciate the steps that are to be suggested more, it seems desirable to survey existing conditions somewhat, and see where we as Mennonites stand.

First, small groups, who are not able to have their own Mission Boards and their own missionaries, can give their mission offerings to some interdenominational Board. The Lord has blessed such efforts in the past, but all do not seem to have the favor of the Lord. For the small group to see their gifts absorbed year after year, and still have no tangible results to show for their own denomination, tends to bring discouragement in giving and volunteering for service. Let the missionary spirit once be lost, and the real life purpose of any denomination or branch is gone.

Second, By having so many branches and divisions we have no semblance of a united testimony to the world, hence our avenue of appeal to those outside our immediate families, is closed to a very great extent. The world outside may be too critical in her judgment, but the outsider cannot be blamed overly much if he withholds his support from a small church, when he sees that there is no unity or harmony between those who bear the same name as a denomination.

Third, the work that the Mennonite church has now underway, in the educational, mission and publication fields, to name only these three and which work rightly belongs to us, is of such size and import, that it takes the united support of every last Mennonite working in harmony to meet the needs in a somewhat adequate manner. If we continue separately, some of our work seems doomed to neglect and possible failure. If we could get together and cooperate there are possibilities of coordination and the load instead of becoming heavier, might become lighter, and the work done better in the future.

Fourth, Mennonites have until now been subject to an individualistic temperament, and as a result, they have moved from one locality to another whenever and wherever they pleased. This moving was done in large or small numbers—mostly small. In this way groups which had at one time constituted a branch of conference, have become scattered over a wide range of territory. It often happens that a small church of one type or group is completely surrounded by churches of another group, but being from different ancestry and traditions, a rigid and often frigid separation is striven for. These isolated churches often require aid from the parent group in order to exist. Often the only reason that such a church does not become amalgamated is because the Conference leaders have kept apart. What folly for brother and sister Mennonite Branches to work so hard to build up stations that only too often prove to become rivals, rather than co-operate and build up the cause of our common Christ.

Taking these facts into consideration, and knowing that among Mennonites there is a remarkable agreement on the deep and abiding tenets of faith and practice, and knowing further that within the General Conference itself there are as divergent views and practices in non essentials as can be encountered if the different Branches would unite and co-operate; it seems only reasonable and practical that we take certain steps toward further and closer co-operation among Mennonites.

Many steps might be suggested, but the following seem logical and reasonable:

First, A General Conference Comity Committee should be established. Said committee should be announced widely as to its purpose. This committee should be instructed to get into communication with other Branches, and also be empowered to make preliminary agreements pending General Conference action. This Comity Committee might be composed of four members, and its duty should be to carry out the meaning of the word comity—namely, to act in a considerate manner seeking co-operation, but giving due recognition to the other's customs and practices.

Second, We should make our readiness and purpose for co-operation known through proper resolutions and announcements placed in the various Mennonite publications, that our aim is not absorption but that the co-operation we are seeking is to be of mutual benefit for both, and for the strengthening of the cause of Christ.

Third. Assuming that the field served by The Christian Exponent, for a number of years, would offer the best opening to weld the thinking and conscience of a large group into a unit, our Publication Board might be urged to make proper and adequate arrangements to keep and cultivate this field more definitely than has been done during the first eight months of 1929. This is not to be interpreted as a criticism of a past policy, but rather a suggestion for a new venture.

---

*Paper read at General Conf.

Fourth, That our Home and Foreign Mission Boards, plan and arrange for occasional joint meetings with the Board of our sister Branches, or at least that fraternal representatives from their Boards be invited to sit with our Boards. This would give opportunity to learn many helpful lessons from each other as to the best methods of mission work, and it might further open a channel for the most expeditious use of our mission volunteers, and tend to draw the home constituency as closely together as our field workers. It is a matter of fact that our mission workers have succeeded much better in cooperating on the field, than the respective groups who support them, have been able or willing to co-operate at home.

Fifth, General Conference ought to give to the proposed Comity Committee authority to appoint official delegates to the All-Mennonite Conventions. These delegates are to have more power than merely to fraternize and felicitate each other, they are to have power to support and advocate certain overtures that tend toward Mennonite unity and cooperation; i. e., such movements as a Union Mennonite Journal, or a Union Home Mission station. Not infrequently splendid proposals have been made in these All-Mennonite Conventions, but no one had official standing nor authority, and the project died in its infancy.

If some of these or similar steps might be taken, it seems certain that unity and cooperation among Mennonites ought to make definite progress as a result of the 25th Session of General Conference and with the bond of fellowship being established between Mennonite groups, we hope and pray that it will in due time culminate in a United Mennonite Church of America.

REPORT OF THE CHRISTIAN ENDEAVOR CONVENTION

The 37th annual C. E. Convention of the Western District was held in the Alexanderwohl church at Goessel, Kansas, on Aug. 13, 1929.

The convention was opened by a fifteen minute song service conducted by William H. Unrau. Then the chairman, Rev. J. J. Plenert made a few opening remarks based on II Tim. 2:15 and thus introduced the convention theme, "The Model C. E.". He said that in order to make the C. E. ideal four things are necessary; 1. We must be willing to be studious in order to offer worthwhile material at the meetings. 2. We must remember that it is the individual who is responsible for its success. 3. We must consider our employer —God. 4. We must recognize the value of our work.

Before the program proceeded the various committees were appointed. Then the Ladies' Choir from the Eden C. E. favored the convention with the selection, "Praise Ye the Father".

The first theme of the morning "What are the vital or leading principles of the C. E.?" was presented by Prof. A. J. Graber. Basing his paper on the C. E. pledge he stated that the C. E. endeavors to develop character, to train for service, and to set Christ as an ideal, which is the highest standard possible. It is particularly for youthful spirits.

The Alexanderwohl mixed quartet next rendered the beautiful hymn, "He Whispers His Love to Me" after which Sister Hillegonda v. d. Smissen delighted the audience with a very appropriate original poem.

This was followed by a theme "Practical Ways in Which the C. E. Can Aid Missions" in which Florence Haury stated that the American youth strives toward efficiency along all lines including C. E. and missions. To become efficient in missions the C. E. offers inspiration and instruction. Each individual must be inspired to instruct himself about missions. As ways in aiding missions she suggested sympathy, prayer, co-operation, loyalty, and various interesting forms of material support such as the sending of toys, beads, dyes, greeting cards, etc.

For variation the convention joined in the singing of a hymn which was followed with a reading, "It's a Pretty Good Thing to Forget It" by Leo Brandt.

Edna Krehbiel then very satisfactorily answered the question, "Should the Model C. E. Provide for the Social as Well as the Spiritual Life of Its Members?" She said that we must be developed spiritually, mentally, physically, and socially and if the C. E. is to be model it must help develop the four-fold life. This does not mean only socials and parties but includes discussions, social service work, etc.

Preceding the theme, "What Should the Pastor Expect of the C. E.?" by Rev. Theodore Roth the mixed quartet of Alexanderwohl sang another selection, "Sing the Wondrous Love of Jesus". Rev. Roth stated that a pastor should expect of the society hearty cooperation and loyal support; he should furthermore expect it to furnish the church with members that will be a credit to the church; and he should expect the members to develop their talents. He should, however, not expect anything of the society that they cannot expect of him.

Since there were still a few minutes left before time for adjournment the business meeting was started. It was decided by motion that since the $1000 pledged by the convention had not all come in the time for collection of the same be extended for another three months.

The morning session was closed by singing the hymn "To the work."

The afternoon session was opened with a song by the convention and a few remarks by Rev. S. S. Baumgartner based on II Peter 1. He said that both knowledge and vision are necessary to insure success in the C. E. as elsewhere.

The business meeting was now continued: Besides the regular business routine another motion was passed which stated that since only a very few C. E.'s had officially joined the convention as required by the constitution the secretary should urge the various C. E.'s of the Western District to join and send them a blank which would make the joining more convenient.

Preceding the Round Table discussion led by Rev. Arnold Funk, four Junior C. E. girls of Goessel sang, "It Just Suits Me."

During the round table discussion the theme of the morning session as well as such questions as: "What can the C. E. Offer to Hold Latent Powers?" "What Could Be Suggested for Program Variations?" and "In How Far Are We Connected with the International C. E. Movement?" were discussed and aroused lively interest.

The Men's Chorus from the Brudertal C. E. favored the convention with "There's a Land Beyond the River" after which Rev. H. T. Unruh gave a short report of the International C. E. Convention at Kansas City, and urged everyone to attend one whenever opportunity should present itself.

Before the Brudertal Chorus rendered another selection "Great Is the Lord" the convention joined in silent prayer in which a special plea was made for the lasting effect of the convention. The closing prayer and benediction were offered by Rev. Bechtel.

Western District C. E. Officers for 1929-1930: Pres. Arnold Funk, Marion; Vice Pres., Carl A. Richert, Newton; Sec.-Treas., Elizabeth Penner, Newton; Program Committee, Rev. J. J. Plenert, Hutchinson, and Prof. A. J. Graber, Newton.

Since no retreat had been arranged for it was decided to continue the Rretreat Committee which was elected in 1928.

Retreat Committee: Helen Riesen (3 yrs.) Newton; Rev. P. K. Regier (2 yrs.), Moundridge; Willis Rich (1 yr.), Newton.

Elma Richert, Sec.

AT CONF. SESSION 1929 RESOLUTIONS ADOPTED

C. E. Krehbiel, Secretary.

Herewith is given a preliminary publication of the resolutions that were acted upon at the 25th session of the General Conference of the Mennonite Church of N. A., August 20-28, 1929 at Hutchinson, Kansas.

In case any error is noted in the wording or the translation of any resolution, a favor will be conferred upon the Secretary by calling his attention to same, so it may be corrected before the official record or minutes are published.

Many more resolutions were passed this time than ever before. In fact it was a strenuous week considering the hot weather. May the Lord abundantly bless and prosper all that he can use in his kingdom!

1. Resolved, To begin the forenoon meetings at 9 and close at 11:30 o'clock, and the afternoon meetings at 2 and close at 5 o'clock.

2. Resolved, That the period for morning worship be from 8 to 8:30 o'clock.

3. Resolved, To insert after the word "education" in Art. 4 a) of the revised draft of the Constitution, the words "emergency relief work".

4. Resolved, That the Trustees of the General Conference hereby are authorized to apply to the State Charter Board to have the number of Conference Trustees reduced from 9 to 6.

5. Resolved, That the word "open" in Art. 12 of the proposed Constitution be stricken out.

6. Resolved, That in Art. 12 of the proposed Constitution the opening sentence be made to read: "The Conference is convinced that oathbound, etc. . ."

7. Resolved, That in Art. 12 of the revised draft of the Conf. Constitution the word "further" instead of the proposed word

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

CONFERENCE MATERIAL

Hitherto for some time it has been the practice of General Conference to publish its proceedings in book form for distribution among the churches. This publication included not only the record of the business done in Conference, but also the papers that had been specially prepared and read at its sessions. It is not the aim of Conference to limit the distribution of this information, but rather give it a larger circulation, and it was therefore resolved at the last meeting of Conference that only the minutes should be published in book form while the church papers were to publish the papers that were read. This arrangement makes it possible for every reader of the Mennonite to enjoy the papers that were prepared for the benefit of the Conference and so become familiar with the thought of the church on many important matters. The editor is glad to make room for these papers, but for some time it will mean a slight rearrangement of the usual material that appears in the weekly issues. We hope to give the readers the benefit of all we have before the material becomes stale. In the meanwhile we trust our readers will enjoy the many good things that were brought to the Conference.

MENNONITE REFUGEES IN MANCHURIA WHO HOPE TO ENTER THE UNITED STATES

The appearance of Bro. Johann Friesen at the meeting of General Conference to plead for his fellow Mennonite refugees, now in Manchuria, waiting for opportunity to migrate to the United States made a profound impression upon all who heard him. He is the nephew of P. M. Friesen, the author of a history of the Mennonites in Russia which was a distinct contribution to Mennonite literature. The party which Bro. Friesen represented made the long journey from South Russia to China in the hope of finding a place where they might be able to serve God in their own way and bring up their children in the fear of the Lord, something utterly impossible for them in Russia. It was their hope that they might join the brethren in Canada but this was found impossible and they found themselves stranded in Harbin. It is a matter that calls for the sincerest gratitude on the part of all Mennonites to know that in their distress these brethren found good friends among the Baptist and Lutheran people living in Harbin who graciously shared of their little with them. Not being able to enter Canada it was found that there was a possibility of their being able to enter the United States. There are already a few of the party here and they will locate on lands where they will be able to care for themselves and become good American citizens. We will let Brother Friesen tell his story in his own way. He says: "Since there was no possibility of securing passports to foreign countries and conditions in Russia were becoming increasingly unbearable and pressing and impossible claims of various kinds were made upon us, which we were unable to pay and the authorities were disturbing us in our faith and religious observances so that we could not rear our children as Christians we were compelled to leave our home and seek a temporary refuge in China where we were kindly received.

"From Dec. 25, 1928, to the first of May the number of refugees here increased to 74. Many of the refugees were very poor, not having been able to bring any of their possessions with them. The Baptist and Lutheran congregations in Harbin very graciously came to our aid with clothing, laundry, shoes and stockings for the poorest of our number.

"By the end of March of this year the number of refugees had increased to 168. In our great need and distress we turned to the U. S. A. Consul where we were received very kindly. He inquired as to our condition and then to our great joy we were given permission to enter the United States in a few weeks, but only in groups of 15 to 29 per month. For the first two groups the money for our passage, $1,705.00 was on hand. The first group is expected next week (last week of August) and the second by September first. The third group will be ready to leave by October first; but their passage money is not on hand and $1,550.00 will be needed. At present the number of refugees has grown to 214."

RESOLUTIONS ADOPTED AT CONF. SESSION 1929

(Continued from Page 2)

"also" be inserted where the word "and" now stands in the clause "and that drunkards. . ."

8. Resolved, That we table Art. 12 for thirty minutes to give the brethren P. H. Unruh and H. P. Krehbiel time to present two substitute articles. (The motion on the two substitute articles was later made and lost.)

9. Resolved, That in Art. 15 after the word "treasurer" there shall be inserted the clause "who shall constitute its executive committee."

10. Resolved, To retain the form of the old Constitution, page 7, beginning with "therefore" and ending with "element" (Close of the paragraph).

11. Resolved, That the amendment of P. H. Richert be laid on the table till tomorrow.

11. b. A substitute for 11 a: Resolved, That Art. 12 be made to read: "The Conference is convinced that such oathbound secret societies which are in principle antagonistic to Christ's teachings . . are contrary . . . . Seconded but not acted upon because

12. The motion to adjourn was adopted.

13. Since it seems quite evident that the discussion of Art. 12 of the proposed constitution will consume considerable time and thus curtail the time that can be allotted to Foreign Missions, Home Missions, Education, Relief and the other important conference activities, Resolved, That the further discussion and the disposition of Art. 12 be inserted just before the program for the forenoon of Aug. 28th.

14. Resolved, That the first four churches named in the report of the Com. on new churches (Whitewater, Manitoba; Schoenwiese, Winnipeg, Manitoba; "Elim" Gruental, Manitoba; and Sugarcreek, Ohio) be received and heartily welcomed into the Conference.

15. Since the other three churches mentioned in the report of the Com. on new churches ("Chapel" New Stark, Ohio; "Zion" Arena, N. Dak.; Coaldale, Alberta) have been vouched for by certain members of the Committee as having expressed their willingness to approve of the constitution of the General Conference, Resolved, That they also be gladly received into the Conference.

16. Resolved, That the sentence in Art. 31 d) "The names of the members of this committee shall be published with the program" shall be retained.

17. Resolved, To strike out this part of Art. 33: "If it approves of obligations proposed to it by Boards the Conference shall be bound by such approval to the amount of $35,000." This was tabled by

18. Resolved, That Brother Paul Mouttet's motion be tabled indefinitely.

19. Resolved, That the discussion of all other articles of the proposed Constitution be postponed to the time on Aug. 28th when Art. 12 is again taken up for discussion.

20. Resolved, That the privilege of participation in the discussions be granted to all present.

21. Resolved, To grant Rev. Toews' request that a committee of three be appointed to draft a resolution for systematic aid to the needy immigrants from Russia.

22. Resolved, That the Conference report be printed and distributed as in 1926; but that papers read at Conference be not published in it.

23. Resolved, That the Conference Officers and the Business Committee may at their discretion arrange for delegate meetings until the revised constitution, which contains a provision covering this point, has been adopted.

24. Resolved, That one representative from each District (6 in all) constitute the revision committee to be elected to revise our English Handbook for Ministers if found expedient, and that the Board of Publication publish same.

25. Resolved, To reconsider the motion to create a committee for drafting a new English handbook, and that a recess of two minutes be declared. 26. Resolved to table the motion indefinitely to reconsider the resolution providing for the revision of the ministers' handbook.

27. Resolved, That a Peace Committee of three to represent the East, the Middle and the West be appointed for the next three years by the new Executive Committee, and that it alone be made responsible for the four annual Peace lessons in our Sunday School Quarterlies.

28. Resolved, That the General Conference elect a Commission of three to confer with a like

commission from the Central Conference of Mennonites, or any other Mennonite body so inclined, for the purpose, if possible, of formulating and presenting to Conference a plan under which a closer co-operation or union might be effected.

29. Resolved, That the Committee on Letters and Telegrams draw up letters to be approved by Conference, signed by the officers and sent to the session of the General Conference of the "Old" Mennonites convening at Goshen, Ind., from August 28-30, 1929, and the Central Conference convening at Normal, Ill., and the Defenceless Mennonites, convening at Sterling, Kans., August 28 to Sept. 1, 1929.

30. Resolved, That the Conference Secretary express to the Rock Island Railway Co., the appreciation of the General Conference for the courtesy extended to our immigrant ministers of Canada.

31. Resolved, The General Conference of the Mennonite Church believes in the one invisible church of which Christ is the Head, and prays that all true believers in Him may become more closely united in one visible body. This, however, we are convinced, can only be accomplished on the basis of the Biblical faith in Christ as the Redeemer, and we rejoice at all efforts toward unity on this One Foundation. The Conference holds that the best way to attain this unity without sacrifice of the essence of Christianity is for branches of denominations nearest akin in faith and history to seek such unity, and it is working to that end.

32. Resolved, That Conference create a Placement Committee of five temporarily for the next three years to assist ministers seeking charges and churches seeking pastors to get together, the Conference Secretary to be one member and four others to be elected by Conference.

33. Resolved, That: the General Conference of the Mennonite Church of N. A., in session at Hutchinson, Kansas, August 20-28, 1929, holding, as did the Mennonites for over 400 years, that participation in carnal warfare in any form is contrary to the life and teaching of Jesus Christ, the Prince of Peace, out of a deep feeling of loyalty to and true love of God and Country—wishes to record its gratification that the General Pact for the Renunciation of War as an Instrument of National Policy, initiated by the Government of the United States, has just recently gone into full effect by the signature of the last of the fifteen originally participating nations, and to give its full moral support to any and all truly pacific efforts the Government of the United States may put forth in making this Pact an effective vehicle for the promotion and preservation of peace and goodwill among the nations of the world.

34. In view of the new position on outlawing war taken by the leading nations of the world, the General Conference of the Mennonite Church of North America requests that the test of willingness to take up arms and go to war, recently introduced and which seems to this Conference to be a contradiction to the vouchsafed religious liberty for which America has always stood and the spirit of the Peace Pact now promulgated by our beloved Country, be no longer applied to candidates for citizenship. Res. 35 and 36 amended Res. 34 to read as above.

37. Resolved, That the Field Sec'y office be again combined with the office of Conf. Secretary and Statistician and on part-time for the Field Sec'y work as in the past three years.

38. Resolved, That the report of the Executive Committee as a whole be adopted.

39. The Business Committee recommended, in view of the the fact that we are now almost one day behind our schedule, that the morning meeting sit from 9 to 12 on Friday. Resolution 39 amended this from 8:30 to 11:30, and was so adopted.

40. In view of the fact that next year, 1930, is the 50th anniversary of the real beginning of our permanent mission work in Oklahoma, Resolved, That the different churches observe this either singly, by groups in some places, or even by District Conferences.

41. Resolved, That the necessary steps be taken to send one of our available missionaries in China as teacher in one of the Christian Union Universities in North China, provided the information we are gathering on this question is favorable for such undertaking and China Mission or Council approves of the project. The worker occupying this teaching position would still remain a regular member of our mission in China, and would be expected to teach such subjects that give opportunity to teach the Christian religion in an effective way. The financial obligations involved in this are for the present not to exceed the one teacher's salary and living quarters. (It was explained that "the one teacher's salary" means what one of our own missionaries now receives.)

42. Resolved, To adopt the Foreign Mission Board report, this to include the Treasurer's report and the report of the auditing committee.

43. Resolved, That upon recommendation of the committee on new churches, the Christian Mennonite Church of Meno, Okla., be heartily received into the Conference.

44. Resolved, That the Catechism for children be printed in both English and German.

45. Resolved, That the work of Bethel College, Bluffton College, Freeman Jr. College, and Witmarsum Seminary be presented by representatives of these Mennonite schools to future sessions of this Conference in order that the Conference may become more definitely acquainted with the work done by these institutions.

46. Resolved, That the subject of Home Missions be made the Special Order of the Day for Monday forenoon, August 26, at 9 o'clock.

47. Resolved, That we adopt the report of the Board of Education as a whole.

48. Resolved, That the time of adjournment be extended from 5 to 5:10 in order that we may have time for the election of members of the Board of Education.

49. Resolved, That the report of the committee on telegrams and letters be accepted for the Conference.

50. Resolved, That the Home Mission Board shall have the authority of granting independence to any mission church when ever that church and the Board agree that the church is able to take care of the needs of the field. However, the property shall remain conference property for at least three years thereafter, under the control of the Home Mission Board, until the church has been well tested that they will be able to take care of the work. With the consent of the Board the property may then be deeded over to the local church.

51. Resolved, That we extend the time for closing the morning meeting today to 12 o'clock in order to allow time to close work of the Home Mission and for the Memorial Services.

52. Resolved: In view of the many urgent needs for church buildings, the Conference pledges itself to urge contributions to be sent in, as gifts or loans, for the Church Building Fund.

53. Resolved, That the Conference endorse the raising of $10,000.00 for the securing of a building to serve as church and girls' home in Saskatoon, Sask.

54. Resolved, That the report of the Home Mission Board, including that of treasurer and auditing committee be accepted as a whole.

55. Resolved, That if delegates leave Conference before its close, they must give their votes to members of their own church if they are to be used.

56. Resolved, That the General Conference send greetings and good wishes to Brother C. H. van der Smissen now confined in the hospital at Decatur, Indiana, expressing our hope and prayer for his recovery.

57. The Conference song booklets which are being used at this session of Conference have been furnished free of charge by the Berne Witness Co., of Berne, Indiana, which if sold at regular price would have been the sum of $80.00. Therefore, Resolved, That a vote of thanks be extended to the Berne Witness Co., of Berne, Indiana for such courtesy.

58. Resolved, That all official reports of our General and District Conferences, and also the reports of our Mission Workers and their correspondence appear first in our church papers.

59. With the view of improving our church papers, Resolved, That our brethren be encouraged to write original articles for our papers as may be requested by the Editors.

60. The following recommendation was rejected: The Board recommends that the "Jottings" in the Mennonite and "Daheim und Draussen" in the Bundesbote be omitted in the future.

61. Resolved, That the General Conference requests the churches to take a liberal offering once a year for the next triennium to assist towards the completion of this valuable piece of work, (Das mennonitische Lexikon); these contributions to be sent to the Treasurer of the Publication Board. Amendment added: That aside from the recommendation that churches have occasional collections for the Mennonite Lexicon, the Conference would also deem it appropriate if brethren who are interested in the project would make special efforts to get subscribers, money contributions and correspondents to aid in completing the work; however, such collectors should have the endorsement of the Conference officers to undertake such work.

62. The Book "Twenty-five Years with God in India" just published by the Publication

Board, because of the many valuable illustrations, is rather high in price, but the Publication Board is thoroughly convinced that the book, because of these illustrations and the valuable information contained therein, is well worth the price, and we highly recommend it to the members of our churches. This recommendation was adopted.

63. In view of certain changes that must be made in our publication work, would the General Conference grant to the Board of Publication the authority to relocate our Publication work and Book Store to some other city, if such a change should seem advisable to the Board inside the next triennium? By vote the Conference assented to this, but done in cooperation with the Ex. Committee.

64. In another recommendation this Board proposed the publication of a young people's paper. Resolved, That recommendation No. 8 of the Publication Board be referred back to the Board to be recast in line with the discussion it evoked. (See Res. 100).

65. Resolved to accept the report of the Board of Publication as a whole, including the treasurer's and auditors' reports.

66. The special committee on a Church Letter, etc., reported, but Resolved, That we refer the form of church letter back to the committee for a later report to the Conference. (See Res. 99)

67. Resolved, That we begin the meeting of Conference tomorrow morning, August 27, at 8:30.

68. The Resolutions Committee having met with the delegates from Canada were informed that because of those Russian Mennonite immigrants to whom entrance into Canada has been denied a debt of $151,000 has accumulated, they desire that in the payment of this debt the churches of the General Conference give assistance. They also request that the churches of the General Conference give assistance in helping those Mennonites now in Russia suffering from famine in that country. Resolved, That our Emergency Relief Board give all possible assistance to the Canadian brethren in these two noble Christian efforts.

69. In view of the fact that many of the new settlements in Canada are facing a partial or total crop failure this year, which will cause great suffering among many of our Russian immigrant brethren and sisters; the Relief Board would urge the delegates of this Conference to impress this fact upon their respective congregations, and request them a) to send a liberal contribution to our treasurer as early this fall as possible and b) to continue soliciting used and unused clothing and shoes for the most needy in Canada to prevent possible starvation and freezing. Adopted.

70. The Relief Board would strongly urge on the conference congregations the continuance of their prayerful and financial support of the sick immigrant brethren and sisters in the various hospitals and otherwise who are unable to support themselves, and also to render assistance in other emergencies as they may arise from time to time.

71. Resolved, That at the suggestion of the Chairman of the Conference we now take up the matter of the brethren who are at Harbin, Manchuria, China and asking for help.

72. Resolved, That we urge the Emergency Relief Board to make an immediate appeal in our paper for gifts to provide traveling expenses for our brethren in Harbin.

73. Resolved, That we accept the report of the Emergency Relief Board including the treasurer's and auditors' reports.

74. Resolved, That the Permanent Trust Funds or securities therefore shall not be used as collateral security to secure loans by any Board Standing Committee or the Trustees.

75. Resolved, That Temporary Trust Funds belonging to the Conference may be used as collateral security to secure loans for Boards for whose activities such funds were given. Such loans shall be limited to sixty per cent. of the securities under consideration and shall not be for more than one year, but renewable at the discretion of the Trustee Board or its officers and by the respective board seeking such loan. A board's request for renewal must be in writing to the Trustees.

76. Resolved, That under limitations stated in resolution 75 above the Conference does hereby authorize the officers of the Trustees on their approval to negotiate loans for its boards.

77. Resolved, That real estate in the Temporary Funds of the Conference for board activities may, in extreme cases of necessity, be mortgaged for loans for the respective board, the loan not to exceed one-half of the value of the real estate. Application for such loan shall be in writing by the respective board, and subject to the approval of the Trustees.

78. Resolved, That the Executive Committee of the Conference may, in their discretion, have all the accounts and funds of the Conference board treasurers audited by certified accountants for triennial reports to the Conference.

79. Resolved, That the Conference hereby authorizes its Board of Trustees, under regulations adopted by said Board and conforming to Conference resolutions and State Laws, to receive gifts on the Life Annuity Agreement plan for Conference uses and purposes, and to execute therefore for the Conference Life Annuity Agreements binding the Conference to pay such annuities as are mutually agreed upon and as stipulated in such agreements.

80. Resolved, That the principal of such annuity agreement shall be invested in safe securities. It shall be held intact during life of the annuitant and shall not be used for collateral.

81. Resolved, To adopt the the report of the Trustees, the report of the treasurer and also the audit of the same.

82. Resolved, That we extend the time to 5:15.

83. Resolved, To begin Wednesday's meeting at 8:30 a. m.

84. Resolved, To elect five Trustees under the old Constitution, and that the two receiving the highest number of votes serve nine years; further, that the third highest serve nine, the fourth highest serve six, and the fifth highest serve 3 years, provided, however, that if and as soon as the State Charter Board grants the request to reduce the number of Trustee Board members from nine to six that the terms of these last three therewith automatically expire.

85. Resolved, That the recommendations of the Committee on Doctrine and Conduct all be tabled except those parts that refer to the dissemination of further knowledge on the lodge question. Amended thus: Resolved, To amend the motion to lay on the table a part of the proposal of the Committee on Doctrine and Conduct so that this whole question be postponed to the time when according to a previous motion Article 12 of the new constitution, which refers to this same subject, is to be taken up today.

86. In view of the difficulties which prohibition enforcement officers encounter, one of which is caused by the exception which the law makes in regard to the use of so-called "sacramental wines", we recommend that all our congregations use the non-intoxicating "fruit of the vine" for sacramental purposes, and thus help gradually to remove one of the causes which makes the enforcement of our prohibition law so difficult. No. 87. Resolved, To table the motion concerning the use of sacramental wines.

88. Resolved, That the Conference reaffirm its loyalty to the faith of our fathers. (This motion had included a statement that charges preferred by the Board of Deacons of the Berne church be printed with the Conference Report, but it was amended, that we strike out the words following "faith of our fathers.")

89. Resolved to instruct the Committee on Doctrine and Conduct to examine the report of the board of deacons of the Berne church on their accusations of Modernism within our church, and report to the next conference.

90. Resolved, That the time for the discussion of Article 12 be advanced on the calendar so as to be taken up at this time in connection with the report of the Com. on Doctrine and Conduct.

91. Resolved, That we adopt Article 12 of the new Constitution. The following amendment to Article 12 was adopted: "Provided, that the Conference shall have the right to limit representation of any church at the conference if this becomes necessary for the purpose of discipline in cases where this or other parts of the Constitution are persistently violated."

92. I move, that in Article 12 the word "oathbound" be struck out, and the following be inserted after the first "that" reading thus: "such secret societies which are in principle antagonistic to Christ's teaching." Resolved, To lay the motion to amend, by H. D. Penner, on the table.

94. Moved, That Resolution No. 45 in the Minutes of the 1917 Conference held at Reedley, Cal., being an amendment to the Constitution be added to Article 12 of the proposed constitution as paragraph 2 of said Article 12.

95. Resolved, That we lay the amendment on the table.

96. Resolved, That the time of this meeting be extended to 12 o'clock.

97. Resolved, To insert into Article 22 under d) the word "usually" between "shall" and "be" so it will read: "The elections upon boards and committees shall usually be, etc. . . .

98. Your committee on letters and telegrams recommends that greetings be sent to Rev. N.

B. Grubb of Philadelphia, Pa.; Rev. S. M. Rosenberger, Quakertown, Pa., and to Rev. A. J. Dyck of the Hoffnungsau Church, Kansas, who by reason of age or illness are prevented from attendance at this Conference.

99. Resolved, To adopt the form of Church Letter as read to the Conference August 28, 1929.

100. Resolved, That recommendation No. 8 to reinstate the Young People's Department into the Mennonite be adopted. This rewritten recommendation now reads: "As it has appeared from the discussion of our report and recommendations, that it is impossible at present to publish a Young People's Paper, but realizing that there is a demand for certain reading matter for our young people, we recommend, that the Young People's Department be reinstated in the Mennonite."

101. Resolved, That the Conference Song Books be in the custody of the Board of Publication.

102. Resolved, That the deliberation on the proposed constitution be made the order of the day.

103. In view of the fact that it rains and many have a long way to drive, Resolved, That if possible we close this Conference at 4:30 o'clock.

104. Resolved, That the officers of the Conference act as Transportation Bureau of the Conference.

105. Resolved, to adopt the report of the statistician.

106. Resolved, That we as Conference extend our heartfelt sympathy to our brethren, Rev. J. B. Baer of Los Angeles, Calif., and John G. Regier of Newton, Kansas.

107. Resolved, That we refer this draft of Confession of Faith to our congregations for examination and eventual approval or rejection, during the following three years, and that they report the result of their action to the next session of Conference.

108. Resolved, That the committee on Articles of Faith be discharged with a vote of thanks by this Conference.

109. Resolved, That we accept the recommendation of the Committee on Doctrine and Conduct. It reads: "In view of the fact that affected congregations look to Conference to show its earnest intention to help along in the solution of these congregational difficulties the committee proposes a recommendation that lays mutual obligations upon all concerned: The Committee recommends, that, whereas Conference endeavors to do its work in the spirit of brotherly love, mutual obligations be laid upon Conference as well as upon affected congregations. 1) Conference undertakes to carry forward a campaign of information on the question of secrecy, with a fund of at least $500.00 annually, which fund shall be supplied through gifts from congregations, etc. 2) If this fund and information are supplied by Conference, such congregations that have members of secret societies shall be given full representation at the next triennial conference session in case they have made definite efforts to free themselves of such members of secret societies, and fifty per cent. of their regular number of votes in case they have not made definite efforts to free themselves of such members of secret societies. 3) If Conference does not meet its part of the obligation, representation of affected congregations shall not be curtailed. 4) The Executive Committee of the General Conference shall at the opening of the next triennial session determine and announce the success or failure of the Conference to carry out its part of the obligation. 5) The Conference delegate certificate blanks shall call for definite yes and no replies, as far as known, on the points mentioned in part 2 of this recommendation. 6) The Committee on Doctrine and Conduct shall have the task of receiving the funds and spreading the information referred to in part 1 of this recommendation."

110. Resolved, That we accept the report of the Committee on Doctrine and Conduct.

111. Resolved, That the name of P. R. Schroeder be taken off the list of candidates for the Committee on Doctrine and Conduct because this committee is to investigate the accusation on Modernism made by the board of deacons of the Berne Church —we are conscious that Bro. Schroeder helped to formulate these accusations.

112. Resolved, That we adopt the report of the Mennonite Historical Society as read.

113 Resolved, The General Conference of the Mennonite Church of North America in session at Hutchinson, Kansas, August 20-28, 1929 reaffirms the position taken by the founders of our denomination that war is unchristian and contrary to the life and teaching of Jesus Christ and that no Christian can participate therein.

114. Whereas, We rejoice that an increasing number of Christians in our Country and in other countries are coming to recognize with us the fact that war is unchristian, and the negation of everything which Jesus lived and taught, be it

Resolved, That we express our gratification at the efforts that are being made to abolish war, especially with the drafting and ratification of the Kellogg Multilateral Treaty outlawing war; be it further

Resolved, That we express our hearty appreciation of the efforts which our President, Mr. Herbert Hoover, is making for the reduction of naval armaments and that we pledge our moral support in these efforts; be it further

Resolved, That a copy of these resolutions be sent to the President of the United States.

115. Resolved: In view of the fact that this day and age is making ever greater demands on a minister in the thoroughness of his preparation, we therefore urge all prospective ministers to prepare themselves as thoroughly as possible by attending higher institutions of learning designated for this purpose, those of our Church to be given first consideration.

116. Resolved: In view of the present-day lawlessness and disrespect of the laws of our land, we greet with favor the special present efforts of law enforcement. Furthermore we call upon all Christian and church people to be law-abiding and to teach obedience to the law in the home, church and school.

117. Resolved: Whereas, the present-day divorce evil is disrupting the family which is an institution ordained of God, we therefore, as a Conference, take a decided stand against this evil and believe that the whole Christian Church should exert its utmost influence in checking this evil.

118. Resolved: Believing with the Apostle Paul that God has made of one blood all the nations to dwell on the face of the earth, we call upon all Christians and church people to practice the spirit of brotherhood toward the peoples of all nations, races, and classes. This will do much toward alleviating the present-day race friction and antagonism.

119. Resolved: Whereas, one of the greatest sins of our social order is the sin of exploiting childhood in industry, we deeply regret the persistence of our communities in tolerating it, and therefore raise our protest against it. However, we rejoice at the progress made toward its abolition and hope and pray in behalf of the children who are its victims that this blight may altogether be removed from our civilization.

120. Resolved, That we express our appreciation of the excellent work our young people are doing and wish them God's blessing for the continuation of that work.

121. Resolved, That our churches celebrate next year the 19th centennial of Pentecost.

122. Resolved, That we express our thanks to the papers of Hutchinson for the splendid publicity given to this Conference.

123. Resolved, That papers at future sessions of the Conference be limited to fifteen (15) minutes.

124. Resolved, That the German papers read at the Conference be submitted to the Bundesbote and the English papers to the Mennonite for publication if the editors find space for them.

125. Resolved, That the Secretary of Conference act as our agent in matters of obtaining special rates and concessions from the railroads.

126. Resolved: We commend the conference secretary for his most excellent work and for the valuable service he gave to the Conference free of charge.

127. Resolved, That we express our appreciation to the Chamber of Commerce and the City of Hutchinson for the use of the Convention Hall and all other services which they so cheerfully rendered to this Conference. Also, to the Methodist Congregation for the free use of their church; and to the Great American Life Insurance Co., for the free use of their building; and that a copy of this resolution be presented to each of the above named organizations.

128. Resolved, That we express our thanks to the group of entertaining churches for the efficient manner in which they prepared and carried out the arrangements for this session of Conference, and also for the interesting auto trip they gave the guests of Conference.

129. Resolved, That we express our thanks to all those who added to the value of this session of Conference by presenting papers on the topics assigned.

130. Resolved, That we express our thanks to the singers who delighted us with their special music.

131. Resolved, That we express our thanks to Prof. Walter Hohmann and the chorus which edified us on Sunday afternoon and evening with the rendition of "The Holy City".

132. Resolved, That we thank our Heavenly Father for His favour and blessings which have been upon us during this session of Conference.

133. Resolved, That we thank our Chairman for his splendid leadership during this Conference session.

134. Resolved, To have H. H. Ewert's paper printed in pamphlet form in both languages.

135. Resolved, That Sister Frieda Kaufman's paper read at Conference be published in pamphlet form in German and English.

136. Resolved, To refer the invitation that the next session of Conference be held at Lakeside, Ohio, to the officers of Conference for action.

137. Resolved, To adjourn.

Those who have read this far will be interested to know that Conference passed just as many resolutions as there were churches belonging to Conference. May God give us grace to put into practice what we have put on paper.

May I repeat the request that if you notice any errors in the Resolutions that you kindly notify me at once.

C. E. Krehbiel,
Newton, Kans.

The great majority of the people are worthy of our trust. If it were not so, civilization and orangized society would be an impossibility. By far the greater number of us are for law and order, for decency and right. It is this that makes it possible for us to have governments and schools, homes and churches, hospitals and libraries. It is because men trust one another that we feel secure in our property and our business.

Let us resolve that we will trus one another at least until we have good and sufficient reason for doing otherwise. By so doing we shall be far more happy ourselves, and we shall add to the general store of happiness in the world.—The Christian Leader.

MARRIAGE

Getz-Thompson—August 31, 1929. Rev. N. B. Grubb officiated at the wedding of Miss Elsie Getz and Lawrence D. Thompson, both from Germantown. On the same day he also officiated at the wedding of Miss Elizabeth Buettger and William Reeves, both of the First Church of Philadelphia.

DEATHS

Schrack—Benjamin Schrack, the last of the old Schrack family of the Germantown Mennonite church, died in his home in Philadelphia, on August 25th, aged 82 years. Funeral services were conducted at his late residence by Rev. N. B. Grubb. Interment was made in the cemetery adjoining the Boems Reformed church at Blue Bell, Montgomery county.

THE S. S. LESSON

September 29

Review: The Exile and Restoration.

Golden Text: The loving kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children. Psa. 103:17.

Lesson 1. Story of Ezekiel. Ezekiel was a priest and frequent references to the temple and its services appear in his utterances. His writing is full of symbols presented with poetic beauty. Ezekiel knew that the people to whom he spoke were hard hearted, but he fearlessly revealed God's message to them. He knew that his people would give less attention to his words than the heathens, but he persisted. Even when great sorrow came upon him, because of the death of his wife, he continues his witness.

Lesson 2. Ezekiel Teaches Responsibility. Everyone who is a child of God is a watchman and has a personal responsibility for the eternal safety of his brethren. Every minister is a watchman over the flock of God. If hurt comes to God's people because of the negligence of the ministers they will have to answer before God for the harm that came upon those under them. It is the business of the church to act as a watchman and exert all its power toward warning the whole world against the dangers of sin.

Lesson 3. Vision of Hope. The vision shows a stream beginning near the altar and flowing eastward where there is barrenness and mountainous country. The stream becomes mighty and has life in it and on its shores and flows into the Dead Sea and makes it fresh. The lesson is that the Gospel shall flow forth increasing as it goes bringing life and hope to the dead places of the earth. Or, the word in the heart may grow into a mighty life giving power, changing entirely the sinful heart.

Lesson 4. Daniel. Daniel and his companions proved the possibility of young people living the triumphant life amid temptations that appeal to most people. In the case of the youths the secret was "purpose". They made up their minds and God blessed them in doing right. Daniel's revelation of the king's dream shows how God will use men who believe in him and can resist temptations. The figure of the image broken to bits is but a suggestion of what the power of God can do to the mightiest work that man may accomplish.

Lesson 5. Belshazzar's Feast. A picture of immorality, impiety, intemperance and indifference, all of which are wicked. In the case of Belshazzar the punishment came suddenly and with awful certainty. Death is the result of sin and no one can so defy God as did this king and feel that he will escape the certain punishment.

Lesson 6. Among the Lions. A life of faithfulness to God is sure to provoke the envy of wicked men. Daniel feared no man but God. He prayed as of yore. There seemed no human possibility of his escape from the fate cruel plotters had in store for him. But when human power fails God finds a way, as he did in the case of Daniel. His defeat turned into victory. We gain from Daniel the inspiration to be courageous and faithful in the face of difficult situations.

Lesson 7. Return from Captivity. The hand of God is seen in the experiences of the Jews. They became captives because they disobeyed him. They passed through a discipline that forever cured them of idolatry. They returned because God said they would. Here we see prophecy fulfilled. Their weeping was changed to joy. God always has better things ahead for his people.

Lesson 8. Rebuilding the Temple. It was a long hard struggle before the Temple was completed, but the persistence of faith brought it about. There was joy at the dedication because the younger people now had a visible place of worship. The elders were sad because of what they had lost because of their sins. Age looks back, youth looks forward. One sees what God has done, the other what he will do.

Lesson 9. Ezra Returns. The secret of Ezra's life is that "the hand of Jehovah was upon him." This meant that he lived close to God. He set his heart to do several things, namely, to **seek** the law, to do it and to teach it. As a scribe the all important thing in his life was respect for the law of God. At his return he chose to go without protection through a dangerous country. God was his protector he believed and he did not hesitate to show what he believed by trusting his all in God's hands.

Lesson 10. Rebuilding the Wall. The success of this venture was that the people had a mind to work. Some watched, while others worked, others bore burdens and wrought, but all were on duty. It was for the protection of their own homes and dear ones that they worked. In working for the good of all they worked for themselves.

Lesson 11. Teaching the Law. All the people gathered to hear. There were those who taught. The reading was a part of worship. They sought to get the sense. It was a day of joy because they heard and learned the law of God. For all time the day must be precious that exhalts the word of God.

Lesson 12. Malachi Foretells a New Day. It is the day of his coming. He shall refine and purify. It will be a day of offering and testimony against sin. The meanness of service of which we are guilty is robbing God. God only wants us to try him—to taste and see. His goodness is always greater than we can hope we deserve.

CONTRIBUTIONS

Emergency Relief Commission, Month of August, 1929

For Russia: P. F. Rempel, Meade, Kansas, $11.00; Mrs. A. D. Hiebert, $5.00; George Ebel, Medford, Okla., $25 50; Christian Church, Md Ridge, Kans., $33.00.

Gen. Fund: First Menn. Church, Upland, Calif., $31.77; First Menn. Church, Mt. Lake, Minn., $28.75; West Zion, Menn. Church, Md. Ridge, Kans., $17.00; M. V. Riesen, Colorado Springs, Colorado, $10.00; Buhler Menn. Church, Kansas, $21.00; First Menn. Church, Aberdeen, Ida., $15.90; Anonymous, Newton, Kans., $100.00.

Canada: San Marcos, Mennonite Church, Paso Robles, Calif., $8.50; Brudertal Menn. Church, Hillsboro, Kans., $31.80; Bergtal Church, Pawnee Rock, Kansas, $25.01; Emanuels Church, Aberdeen, Ida., $14.29.

Russian Refugees and Harbin China: Rudolf Riesen, Bethel College, Campus, Newton, Kans., $120.00; Alexanderwohl Church, Gessel, Kans., $64.31; (Loan) H. P. Krehbiel, Trustee, Newton, Kansas, $50.00; Tabor Church, Gessel, Kans., $18.65; P. M. Krehbiel, Md Ridge, Kans., $20.00.

Syr. Orphan Home: C. W. Claassen, Newton, Kans., $25.00.

Balance, Aug. 1,	$ 477.19
Received for Russia	74.50
Received for Gen. Fund	224.42
Received for Canada	79.60
Received for Russian Refugees in China	272.96
Received for Syr. Orphan Home	25.00
Total	$1153.67
Pd. out during month	995.81
Balance, Sept. 1,	157.86

Gratefully acknowledged.
C. F. Claassen, Treas.

The annual Harvest Home service of the Springfield, Pa., church was celebrated last Sunday. Owing to the absence of the pastor, Rev. A. M. Fretz, the sermon was delivered by Rev. Fred Bowers of Souderton.

JOTTINGS

The Central Conference of Mennonites held its thirteenth annual meeting in the community High School building in Normal, Ill. The dates of the meeting were Aug. 29 to Sept. 1.

Rev. A. M. Eash, pastor of the 26th St. Mennonite church, Chicago, who addressed the General Conference, is a member of the Central Conference and so made a beginning of what should be an exchange of fraternal visits between these two conferences.

The old building of the Bethel Mennonite church, Inman, Kansas, having been burned to the ground last fall, a new one was erected on the old site and the dedication took place Sept. 8. The congregation is again happy in having a splendid new church home.

The attendance at the Middle Distric Conference, held at Wayland, Iowa, just before the opening of the General Conference in Kansas, was so large that an overflow meeting had to be arranged in the neighboring Methodist church. Prof. P. E. Whitmer of Witmarsum Seminary was elected chairman of the Conference and Bro. C. A. Lehman of Chicago was elected secretary. Nappanee, Indiana, has been selected as the next meeting place of the Conference.

Special festivities marked the services of the Zionsville and Allentown Mennonite churches in connection with the installation of the pastor-elect, Rev. Howard G. Nyce, on August 11th. The morning services were held in the Upper Milford church. The pulpit platform was banked with a gorgeous array of flowers. Special music featured. A congenial joyous atmosphere prevailed. The afternoon services were held in the Allentown church at 1213 Chew Street. Friends from adjacent counties as well as as far distant as Dayton, Ohio, were in attendance. Flowers and music added to the occasion. The morning services were in charge of Rev. G. T. Soldner, who delivered the charge to the pastor-elect and the church, and received the vows from both. In the afternoon he was assisted by Rev. Samuel T. Moyer. The church was filled with an appreciative audience in spite of the warm afternoon. Rev. Nyce is to assume full charge on September 8th.

A statistical study of the attendance in Mennonite schools and colleges made by Prof. Silas Hertzler of Goshen College reveals among other things the following interesting facts for 1928: There was a total enrollment of 1538, of these 14 were graduate students; 694 were in the college departments; 137 were in the Junior College; 569 were academy students and 122 were in other departments. The institutions for which the statistics were given were: Witmarsum Theological Seminary, Bluffton College, Goshen College, Bethel College, Tabor College, Hesston College, Eastern Mennonite School, Freeman College, German-English Academy Rosthern, Mennonite Collegiate Institute, Man. and Oklahoma Bible Institute. There were students from 36 states, provinces and countries represented in the student bodies.

Sister Johanna Schmidt, who has been accepted for work on the mission field in India, was ordained in her home church, Tabor, Kansas, Sept. 1. The missionaries, H. J. Brown and J. Thiessen, were present and delivered inspiring missionary messages.

Rev. N. B. Grubb, of Philadelphia, spent several Sundays in Brooklyn, N. Y., supplying the pulpit of the Home Crest Presbyterian church during the absence of the pastor who was away on a vacation.

The most recent addition to Mennonite literature is a publication of the Pennsylvania-German Society prepared by Prof. C. Henry Smith, Ph. D., of Bluffton College, that bears the title: "The Mennonite Immigration to Pennsylvania in the Eighteenth Century." It is a volume of 412 pages. Professor Smith has given to this work his usual accurate and exhaustive consideration. A fuller account of the work will appear in The Mennonite at a later date.

The retirement of Rev. J. B. Frey, one of our missionaries to the Hopi Indians from the presidency of the South West Bible Missionary Conference after a service of twenty-five years membership on the board of directors of that organization brought forth the following expression of appreciation through the columns of "The Christian Indian":

"It is eminently fitting that the Conference at this time give expression to its deep regrets that Mr. Frey has found it necessary to seek rest and release from his years of arduous duties in this responsible position and that we unitedly and lovingly acknowledge the long years of faithful service he has so willingly and generously given to its great influence and success in the southwest.

"Some of us have had the privilege of knowing him and being intimately associated with him in mission work for over a quarter of a century, and it is with deep feeling and sincere appreciation of his loyalty to the Scriptures and fearlessness to proclaim their message at all cost to his perpersonal reputation among men that we record his official separation from the board of directors. I am sure the board will miss his quiet yet unbiased counsel that has always characterized his part in our deliberations and which has contributed so vitally to bring the Conference to be such a potent factor in the life of missions in the great southwest.

"His counsel will be missed among us and many of his admirable Christian characteristics difficult to replace. I am sure I but speak for the Conference unitedly when I bespeak for him our love and appreciation and prayers and that his future may express that genuine loyalty to the Scriptures that has marked his past life among us. Only eternity will adequately evaluate the unstinted unselfish part His grace-bought people have contributed in penetrating the dense darkness in the primitive life of our thousands of beloved Indians where so many of us have given our best to meet it with the Gospel of pure grace.

John Butler.

Tuba City, Ariz., June 13, 1929."

WORDS TO YOUNG CHRISTIANS

By Cornelius H. Wedel

Late President of Bethel College

Translated by Dr. Theodore O. Wedel

Cloth, 40 cents; per dozen, $4.25

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH

An Episode in the Settling of the Last Frontier

An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS

1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

Twenty-five Years
with God
in
India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.

Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, SEPTEMBER 19, 1929 No. 37

WHAT IS THE HARM?

About a half a dozen educated Indians of higher castes, among them a few Brahmans, were standing on the bazaar in Champa. In the hand of one of them was a newspaper written in the vernacular. He held this paper triumphantly before our Indian preachers and said while the others smiled in anticipation: "Here we have it. Here in this newspaper it states clearly that 700 missionaries in India do not believe all that is written in your Bible. It says plainly that they do NOT believe in the virgin birth of Jesus." I do not know whether the number of missionaries in India that deny the virgin birth was correctly stated. I have never investigated. But, for these men the simple fact of it being stated in the newspaper that 700 missionaries do not believe in the virgin birth of our Lord was enough to believe that they had scored a victory. Our preachers were taken by surprise and so the only answer that they could give was one that I would have been able to give, viz:—"We do not know how many missionaries in India deny the virgin birth of our Lord." Our preachers would not be defeated, however. The Lord fulfilled his promise when he said: "And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye." The Lord did give. One of the preachers did not argue, he simply said: "I am not much concerned about the number of missionaries that deny the virgin birth, but I am concerned about my soul. Now, I have found forgiveness in and through Christ and I know that he is the Saviour of the world born of the virgin Mary as stated in the Bible. And what is more, we want to tell you that you will never experience the peace of heart until you will accept him. And lastly, remember that educated India is thinking more seriously of Christ today than ever before. We offer you this Saviour." The result was exactly what might have been expected, viz:—"They were not able to withstand the wisdom and the Spirit by which he spake." They left our preachers, but not before some at least gave assent to the simple testimony.

Now, what is the harm if missionaries do not believe in the virgin birth? What is the harm, if this until now almost universal belief is thrown overboard just as long as Jesus is held to be divine? What would have been the harm, if our preachers had admitted that Jesus was not born of the virgin? I am not entering into any dispute with such men who do not believe in the virgin birth of our Lord. As for myself, I believe it, just as stated in my Bible. My question is simply this: Does it harm the extension of God's Kingdom in India? To this, I most emphatically say: "Yes, it does." The very moment that I discard this truth, I will be compelled to change my method of approach to the Hindoo and especially the Mohammedan. For 29 years I have held up the Bible and said: "This is the Word of God to man. This book reveals God's Will to this poor prodigal world. This brings peace, joy and hope into men's hearts." I will then have to change my method and say: "This Bible CONTAINS the Word of God." There is a world of difference in these two statements. I am standing in the village Bamnidih. Hundreds of men are standing around the preacher and the missionary. The story of Jesus is told in a simple but persuasive way. But, the missionary says: "Now, I want to point out a little mistake in this Bible which I wish to sell you after this address. It is this: "It says that Jesus was born of the virgin Mary. This is not so, he was not born of a virgin. An error has crept into our Bible." What would any intelligent person in the audience say to me? Would he not at once ask me what other passages were not true? If this is not true, what guarantee have I that the others are true? Perhaps this is also false: "He that believeth in me hath everlasting life." To say that I did not have to mention this, is beside the point. India is fed up with uncertainties. If I have no positive message, I have no message at all. Never in the history of India have there been such violent attacks on the authenticity of the Bible as now. The Arya Samajists have hundreds of missionaries out trying to show just these supposed defects of the Bible. And they get their ammunition from papers from America and England and from papers as the one referred to at the beginning. Their arguments are not all lies. They say rightly that many people in America do not believe in the whole Bible. Indians are no fools. There is nothing that will help India but a positive message.

I was at the ecumenical Missionary Conference held in New York ~~in 1900~~. On the platform of Carnegie Hall were President McKinley, Ex-Pres. Harrison Governor Roseveldt and many other distinguished men. Behind them sat veteran missionaries and mission secretaries. There was Bishop Thoburn, and if I am not in error, J. Hudson Taylor and others. But the missionary who was to me the greatest of them all was a venerable white bearded man. I could scarcely keep my eyes from him. He sat there quietly and modestly and those who did not know him would not have taken much notice of him. Do you know who this man was? It was John G. Paton, the hero of the New Hebrides. I had almost devoured his book in student days, but had never thought that it would be my privilege to see him. But, there he was, this venerable white bearded man of God. The very benediction of God seemed to rest on his face. I see him today as plainly as on that first evening of the Conference. After the meeting, the speakers in the different churches of the cities of New York and Brooklyn were announced. I made a note of the church and the place where Missionary Paton would speak on the following Sunday. I heard him both in the morning and the evening. Do you know what that man spoke about mainly at both meetings? Not about what **he had done**, nor yet about this hair breadth escapes from death. No, nothing or very little of this. But he DID speak of the Power of the Word of God. Hold up the Word. Preach the Word, etc., etc. "Everything is due to the Word of God made powerful by the Holy Spirit." Do we believe this? I do. It is indeed very humiliating to have Mr. Gandhi tell the missionaries: "Don't tone down your message".

Yes, I may be considered an old fogy that does not know much about Greek and Hebrew. Thanks for the bouquet. I accept it. Some will pity my ignorance. But there is one thing that I know that some scholars do not know. It is this. I know how to approach a non-Christian with the message. This is worth something, isn't it? If this is conceit, be it so.

P. A. Penner.

Champa, C. P., India.
July 17, 1929.

CORRESPONDENCE

The Pine Grove Mennonite Church of Bowmansville, Lancaster County, Pa., held its 75th anniversary on Sunday, September 8th.

The Pine Grove Church is one of the oldest churches of our Conference. A very inspiring program was rendered, morning, afternoon and evening.

The morning program consisted of Sunday school which was well attended, and worship at 10 o'clock. Rev. A. M. Fretz of Perkasie, Pa., brought a very inspiring message which was enjoyed by all. The choir rendered a very beautiful anthem.

The afternoon program was one that all enjoyed and was well received, it inspired as well as brought reminiscence of days and years gone by, to many of the members.

Rev. A. M. Fretz read a paper on the history of the church, which was very interesting.

Rev. R. W. Krieble, pastor of the Evangelical church, Terre Hill, Pa. was the speaker of the afternoon, his message is one that all will remember.

Rev. Scott Brendle of the Reformed and Lutheran church brought greetings from his his church.

The Muddy Creek S. S. orchestra rendered a number of beautiful selections. The young people of Mechanic Grove church and our own church sang a number of beautiful and inspiring numbers.

In the evening Rev. S. M. Grubb of Philadelphia, Pa., gave an illustrated lecture on Mennonite history, which was enjoyed by all.

The Bowmansville union choir rendered a beautiful program of song, which was well received.

Last but not least the ladies of the congregation provided a very important part of the program in the form of dinner and supper which was served in the town hall. Good eats were in abundance, such as only good Mennonite housewives know how to prepare. A beautiful cake with the following inscribed on it: The 75th anniversary of the Pine Grove congregation was an interesting feature of the dinner.

So the day was a day of joy and inspiration to all and will be remembered by all with a feeling that it was well to have been there.

SEVENTY-FIFTH ANNIVERSARY

Of the Pine Grove Mennonite Church, Bowmansville, Pa., September 8, 1929.

By Allen M. Fretz, Elder in Charge.

The heading indicates that this congregation and and this place of worship is now three-quarters of a century old. There are only about four of us here this afternoon that are older than 75 years, and even one cannot remember very much of that time. The carpenters and masons with those that planned this meeting house have all gone to their house beyond and left us to review and enjoy their work on this 75th anniversary occasion.

The occasion leads us to look back to the organization of a separate congregation that grew out of an older congregation, near here, and the location of a place of worship for same. 75 years, while to some of these young people may seem long, is a comparatively short span in the nearly 20 centuries of the Christian era. That we may better understand the history of the past 75 years, be inspired to make good history for the future, in the faithful service of Christ the head of the church we are led to take a look still farther back. The Christian church has her origin in the teaching and service of Jesus Christ and his apostles as regarded in the New Testament. Her birthday was on the "Day of Pentecost" A. D. 33 when she received the baptism of the Holy Spirit. She then became a separate chosen body of God's people under grace in distinction of God's chosen people, under the law and its symbolic ceremonies.

In the 16th century of her existence, in the revolt against the unscriptural teaching and practices of the **Russian Catholic** branch of the church, known as the reformation period, Menno Simon, a young Catholic priest, having been led to see the errors of the Roman church, and being converted to Christ began to teach against the man-made doctrine of Romanism and identifying himself with the Anabaptists and some of the Waldenses who had for centuries, in opposition to Catholic teaching, held to the Gospel teaching on baptism and non-resistance and that could not be influenced by Zwingli to come over to his teaching, and collecting them together became their leader. In this we have the inception of the Mennonite church. The strong and positive teaching of Mennonites on baptism, non-resistance, non-swearing of oaths, separation of church and state and a positive Christian life, soon brought upon him and his adherents, not only the bitter opposition and persecution of the Catholics, but as well, of other Protestant bodies in Europe, evidence of this persecution can still be heard in the term "sect", when applied to our people instead of **church.** We may well resent the term for our church, as a body in Protestantism, can stand with any like body in claiming the biblical term **Church.**

One of the effects of these persecutions was to drive our forebears to find homes in countries that would grant them religious liberty. The Quaker settlement of "Penn's Woods" was accepted as a very favorable home. So we have the settlement of Germantown in 1683, followed soon by that of the country north and west. In 1710 began a great wave of emigration from Europe; in this wave we find a small colony of Mennonites who came to Lancaster county and located on the banks of the Pequa. Among the names comprising this colony, are Kendeg, Miller, Groff, Herr, Oberholtzer and Weyndel Bowman. Among later settlers we find—Weber, Martin, Landes, Gehman, Guth, etc. I am informed that the named Bowman was the ancestor of the founder of Bowmansville. The various settlements came generally to be known by the churches which had taken the name of a prominent family of the community. In course of time came divisions, separations and organization of new churches. These were caused generally, not on the grounds of doctrine, but on personal views and the attempt to enforce them. A certain writer, well acquainted with this community, has collected data, showing as he believes, that the division in the Bowmansville Old Mennonite church was the result of the establishment of the public schools. That the following, who took a stand in favor of the new school system were disciplined, not allowed to commune:—Daniel Sensenig, Daniel Bowman, his two sons, Moses and Isaac, and another Isaac Bowman, with Jonas and John Musselman who sympathized with the others named, and their wives, formed the nucleus of this congregation. While the immediate cause, as the referred to writer asserts, for the organization of the new congregation, may have been the disputes and litigations over the introduction of the public school system, I am inclined to believe, with some knowledge of the movement, that the progressive spirit seeking liberty in matters non-essential and **"menschliche Satzungen",** which had caused the break in the Franconia Conference in 1847, had caught hold of hearts in Lancaster county and needed only the touch of suspension to set it aflame.

The congregation was organized in 1852 and had occasional worship in and barns conducted by ministers from the lower counties. This building was erected in 1854 and dedicated as, **The Pine Grove New Mennonite Meeting House** on August 13th of that year. On Sept. 24th the first Lord's Supper was celebrated in it, when 25 members participated among which were a number admitted on the occasion. In the spring of 1855, Rev. William N. Shelly of the Swamp charge, moved with his family, including a hired man named Solomon Ott, into the community and in March 6th was installed as pastor, and in October of the same year ordained as Elder, (Bishop) by Rev. Moses Gottschall. This pastoral relationship was not of a long duration for in the Conference of May 5, 1858 a resolution was passed to strike the name of William N. Shelly from the list of ministers of the Eastern Conference. Solomon Ott who about that time had married the daughter of Daniel Bowman was elected pastor and faithfully served until his death, a period of about fifty-four years. Isaac Bowman was the first deacon. Following him was John Musselman and later Moses Bowman whose name appears for the first time, together with my own, as admissions to the Conference May, 1878. On the death of his father, Gerson L. Bowman was chosen to the office of deacon in 1884 serving conscientiously for 43 and a half years till his death on Dec. 15, 1927. Moses Gottshall of the Schwenksville charge served for many years as Bishop (Elder) and was followed by his son William S. Gottshall. Then for a few years Anthony S. Shelly served, then pastor of the Hereford charge. He was followed, now for 15 years, by the writer of this paper. In this latter period the following ordinations were made: Menno M. Myers as pastor, April 21, 1915; Rudy H. Gehman as pastor, Jan. 24, 1926; Henry J. Unruh as deacon, Aug. 5, 1928; Raymond V. Stubbs as pastor, April 14, 1929. Quoting again from the historian who was referred regarding the cause for the organization of this church I find the following: "To the great credit of these progressive members of the Mennonite church who resented the church's dictation on the vital question of free education, and organized a church of their own, must be given the honor of organizing the first Sunday school in the community. This was in 1860, members of the Lutheran and Reformed churches assisting." For a number of years there was no Sunday school, but in the recent brief pastorate of Rev. Rudy H. Gehman the school was again called into life and has been successfully carried on to this day by the deacon and superintendent Henry J. Unruh and his faithful co-workers, to the acquisition of new life and new members to the congregation. The latest addition to membership was in the person of Miss Marv Bowman baptized in her home last evening, Sept. 7, 1929. The Lord bless his cause in and through the Bowmansville church in years to come is the prayer of his humble servant, your loving Elder.

Allen M. Fretz,

Bowmansville, Pa.
Sept. 8, 1929.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

Mennonites are naturally concerned about the progress being made in the several efforts by our country and others toward the limitation of armaments. We have wondered why the matter could not proceed with greater speed when it has reason on its side and we have wondered what was the exact reason for the defeat of several efforts in this direction. Of course statesmen are often contrary and diplomats are generally tricky and insincere and their decisions are frequently influenced by things that remain in the back ground or in entire concealment. It has now happened that one of these influences designed to defeat what we believe the will of the majority of our fellow citizens has been smoked out by action of our President, Mr. Hoover, and the United States Senate is ready to conduct a searching investigation.

During the war it was charged that certain German interests had bought a controlling interest in French newspapers and then saw to it that the policy of these papers should be directed along the line of preparation for defensive action against Germany. All sort of scary and sensational articles appeared in these papers and the result was that the French increased their military preparation against Germany and the Germans then increased their preparation against the French, much to the satisfaction of munition makers on both sides and particularly on the side of Germany. Whether this be true we have no means of discovering at this late day, but, we do know that such is the way of those who make money out of making arms and amunition. We have proof of it in our own country when three large concerns interested in the building of war ships spent large sums of money in an effort to defeat the purpose of the Geneva Conference, through their agent Mr. William B. Shearer. Shearer's efforts were noticeable not only at Geneva but also in America where he used his talents for propaganda in support of the recent extravagant program for naval increase and incidentally he paid his respects to the Federal Council of Churches endeavoring to discredit it as being "in very close contact with the Third International and Soviet Russia"! A statement prepared by the Federal Council with reference to this man Shearer herewith follows:

President Hoover's spirited call for an official inquiry into the financial connection between big navy propaganda and private ship-building companies has a vital bearing upon the whole movement for international goodwill, and in particular upon the peace program of the churches.

As recounted fully in the daily press, Mr. William B. Shearer, a so-called "naval expert", who in his opposition to proposals for limiting armament always represented himself as a public-spirited citizen and taxpayer, is now shown to have been secretly in the employ of three great ship-building concerns. No one would dispute the right of Mr. Shearer to use every possible effort to secure increased naval armament, if he did so in an open and above-board way, but the gravest question both of public welfare and of ethical principle arises when one pretends to be speaking as a disinterested patriot and yet is secretly receiving large sums of money from those who would reap private profit from his proposals. To cloak oneself in the mantle of patriotism for public appearance and yet behind the doors to be identified with interests that would receive financial advantage is a procedure which, as Mr. Hoover intimates, calls for unevasive scrutiny.

In addition to this crucial issue of public morality, the churches have a special interest in the inquiry because not a little of Mr. Shearer's propaganda for extravagant naval preparedness took the form of an effort to discredit the program of the Federal Council of Churches and other church bodies. A recent illustration of this occurred as lately as last June. In an "open letter" to the Federal Council of Churches, under date of June 5, as printed in the New York American, Mr. Shearer claimed that the activities of the churches in behalf of peace were the result of insidious British propaganda, including the use of British funds. He descried all forms of "internationalism" and charged that church leaders were, consciously or unconsciously, linked up with international organizations that had "a very close contact with the Third Internationale and Soviet Russia."

Mr. Shearer is charged in the public press with having been a contributing factor to the wrecking of the Geneva conference on naval armament through his propagandist efforts, subsidized by ship-building interests. He was also an ardent supporter of the recent big Navy bill in Washington at the same time when, according to his own statement, he was in the employ of the ship-building companies. He is bringing legal suit in the New York State Supreme Court against the ship-building companies in order to collect more than $250,000, in addition to the $50,000 which he says he has already received from them.

HOW SHOULD THE CONFERENCE AID IN THE ESTABLISHMENT OF NEW CHURCHES

Rev. J. J. Balzer
(Paper Read at the General Conference)

I shall try to answer this question very briefly as I do not feel to be authority to answer it fully.

Our Conference is and has been in a critical position during the past six to nine years. The constant cries for help from across the Atlantic and especially from our distressed brethren in Soviet Russia have drained our treasuries in so much that giving and constant appeals for more help and more money has almost become a burden to our churches, and our indebtedness of both the foreign and home mission treasuries has been causing much worry to our boards so that extension of our mission work in China and India become very limited in spite of the constant appeals for more laborers.

Besides these facts our schools and colleges are facing hard problems on account of demands and requirements made by the states; and they necessarily appeal for aid to meet these requirements so as to be recognized by state-authority.

At our last Conference at Berne, Indiana, we all seemed to be somewhat over-enthusiastic and without much foresight we were hopefully voting for extension of our work in several directions, and as a result of it we are now facing facts which do not seem to be very promising. Our treasuries are not only empty, but they are heavily indebted.

Throughout these past three years our Home Mission Board has been claiming an amount of 8,000-10,000 dollars indebtedness, and it often became a hard problem to pay the dues to the more than 25 workers in the Home Mission field.

At the same time hundreds of individuals and even churches have received heart-rending letters from friends in Russia crying for help as they are starving besides being persecuted and for no reason whatever prosecuted. So thousands of dollars are being privately sent over to feed, cloth, and encourage those poor, hopeless victims of a Satanic form of government.

Can we thus face this question as a conference and keep on extending our work? I do personally answer it in the negative and say: "No, we should presently restrict our work as much as possible."

Another fact I would like to mention and that is this: We have some churches which were organized more than 20-25 years ago, numbering some hundred and even 170 members which are still receiving financial support from our Home Mission treasury as though they still were missions. This is to my understanding absolutely out of order and such support should be denied, for many of our very faithful pastors are working fully as hard without receiving any aid.

Thirdly, I believe that the organization of rural churches should entirely be left to the District conferences as they best know the needs and conditions of these new fields, and can more easily meet these requirements without much financial help. Thus the Home Mission Board could give and apply more help and work to the city missions which we have undertaken and a traveling Home missionary could be sent into the field who by his visits and preaching would greatly inspire the new and the older churches for hearty participation in the work of our conference at home and abroad and thus help to increase hearty cooperation in giving financial support to our treasuries.

"THE CHRISTIAN COLLEGE AND THE CHURCH"

The topic as such all of you will realize gives room for wide interpretation. However, the history of the Christian college and that of the church shows that the two are closely related and so interwoven that they seem inseparable. The program committee has given me a wide field to cover or else a wide range from which to choose. However the time allowed limits the field the paper might cover so I shall not give a survey of the past save as to carry my thesis. I shall rather confine myself to present day situations and needs and this based on my personal convictions formed by way of observations and personal experiences. I have generalized my thesis but such surely, and with special emphases, is to include the Mennonite church or to be applied to the Mennonite colleges and Mennonite church as such.

The Christian college as referred to in this paper is a fully accredited college such as Bethel and Bluffton colleges are at the present time. In speaking of the Christian college I do not include inferior non-accredited schools often called colleges nor the so called Bible schools. For what can be said of an accredited Christian college can not be said of such inferior schools nor of the so called Bible schools.

The relationship between the Christian college and the church from the angle of the church is a two-fold relationship—that of self-preservation and efficiency and that of service to humanity and the world as such. As a matter of self-preservation and efficiency the Christian college as defined before, is the outstanding of the several agencies of the church for the promotion of the kingdom of God by giving to the church and other institutions as well as to the world a Christian and an efficient leadership. Here we need but to look at the church and church work, past and present. The supply of our ministry, past and present, has come from our colleges—Bethel and Bluffton. Our missionaries, home and foreign, have come from our colleges with but a few exceptions. Who are teaching our Sunday School classes today? It is your college student if at all available. Yes, our leadership has come from our colleges and such will become greater in the future. This is true of the church in general. The church of today needs efficient leadership. So it is that the various denominations especially the larger and most efficient churches of today have set a high standard of training for the ministry as well as for all other workers in the church. May the day come soon when the Mennonite church shall have a ministry with a full college training and a full seminary training in addition. I say this with all respect for the less educated ministry which has served the church in the past, but in this day and age the pew in our church has become educated through high school and college and so the pulpit as well as the leadership in general must be trained. The pulpit will never lead unless it is educated at least as much as the pew in the church. Therefore the church as a matter of self-preservation and this not from the usual low selfish angle—the church needs and must have the Christian college to train its leadership. Present conditions in the church as such goes to show that the church, not realizing the standard college, Christian college, to be its best agency for training its leadership, closes its own doors by not providing a leadership which is absolutely essential in this modern era and will be more so in the immediate future. Our standard Christian college has and is today training the church leadership. The secret of a growing functioning church is a consecrated, well-equipped and well-trained leadership. Our aggressive thinking young people from which must and will come our future leadership will not accept anything but an accredited education or training received in some standard institution—Christian or non-Christian. Should then the church not provide an opportunity for our eager unconventional youth of today by maintaining a standard Christian college? The Christian college is the church's best opportunity to save itself for greater service and efficiency by providing for and conserving the essential leadership.

We all realize that the church of today faces great problems to be solved. I need not picture conditions in our churches of today for they are too well known, but one thing fundamental, if you please I must mention and and that is the need for a better type of Christianity within the church itself and again takes us back to our leadership for the water in a river will not rise above its source—the church today needs a Christianity that will make men large, not small, sweet, not bitter, intelligent, not ignorant. We need a leadership that will commend itself to the intelligent and enlightened mind of today by distinguishing between the abiding convictions and experiences of the Christian life and the temporary forms of thought in which historically they have been set. In every realm of life there are two sets of elements—those that change continually and those that are permanent. This is equally so in the realm of religion. I know it is no easy task to lead and guide and shepherd today through the tangle weed of present day philosophies. However, the church cannot and need not retreat, but it must have a leadership that is competent—a leadership that will make faith not a bed to sleep upon, but a power to face the social problems; a power that will accept the challenge of Jesus Christ, take him seriously and believe with him that the universe is spiritually grounded after all and purposed and that the ideal of Jesus can be wrought out in a kingdom on earth where God's will is done as it is in heaven. That is one of the supreme tasks of the church of today, yes, of the religious leadership of today. The cry from all walks of life is for competent religious leadership and how and where shall we find such? There was a day when leadership was decided by casting lot and various other similar methods, but in this day and age such methods fail and why? Because even the untrained mind of today realizes that the church must have a trained leadership. Shall this leadership be trained in schools that profess no religion whatever? Surely not, so once more the church needs and must have and maintain the Christian standard college as a source of her future competent leadership.

The same thing is true from the angle of service the church can and should render. We live in a most wonderful country with most wonderful opportunities. In a few days the doors of the public schools will again open to thousands of children regardless of race, color or social standing. These institutions belong to all of us. Here we send our children and gladly do so, I am sure. For nine months they are in the hands and under the leadership of someone else. Are we unconcerned as to who shall lead and train and influence our child? From our Christian standard colleges have gone out many young men and women to lead the youth of today and to shape their future destiny. Here through the Christian college the church can render a most wonderful service to humanity in providing a leadership efficient and at the same time Christian.

Again great world problems are facing the nations of today. How the common people feel the need for Christian leadership today. Where shall this leadership come from? Again we must turn to our Christian colleges for such leadership and such even in the political field. Where else can we expect it—does this mean anything to the church of today? Can the church be indifferent to such a challenge? Statistics do tell us something and the church can thus see its splendid opportunity for service. Statistics show that less than 1% of the American men are college graduates and yet out of this one percentage have come: 55% of our presidents; 36% of the members of Congress; 54% of the vice presidents; 62% of the state secretaries; 67% of the attorney generals; 67% of the justices of the Supreme Court. Such is true of other walks of life as well. Is not such a challenge to the church? Oh what a wonderful opportunity to serve humanity through the Christian college. It is not only leadership that we need, but consecrated Christian leadership. So it is that the Christian college makes its influence felt in all walks of life today. The Christian college is the place where more than 90% of the world's Christian leadership is produced or developed. The church through her Christian college as her best and far-reaching agency can be true to her mission for the Christian college teaches in the broadest way the fine art of living—it gives the best preparation that organized education can give for entering wisely and unselfishly into the complex personal relations of life and furthermore fosters unselfish and efficient social progress.

Our state institutions or public schools surely meet the educational demands of citizenship in a democracy, but by nature of what they are they do not teach religion nor attempt to direct the religious life of the student. Culture is necessary—we need it as a corrective of the tendency to seek the good of life in what is external as a means of helping us to conceive our vulgar self-complacence, our satisfaction with lower ideals and cheap accomplishments. We need to make our lives less unlovely, less hard, and less material. But if culture is to become a mighty transforming influence it must

be welded by religious faith without which while it widens the intellect weakens the will. Our educational system must somewhere recognize this fact as well as the special significance of the transitional character of the period of later youth and definitely provide it so that nurture may result in good Christian character. Youth surely needs the kind of separate training given by the college with opportunity of bringing all sides of life under one common and unified training. Do I say too much when I say that the Christian college at its best has proven an almost ideal transition from high school to the complete individual liberty of the university proper or of any higher institution of learning. Young people will go to school because education today has become a prerequisite or a necessity to enter many if not all of the life vocations open to them. What a challenge to the church therefore to provide for the youth of today a Christian college to nurture a Christian character which is so essential in all walks of life.

Our need of today is not so much more secular education, but more education that is fundamentally and intentionally more religious. I can see no way by which such religious education can be supplied, but by way of the Christian college provided for and maintained by the church. A church, conscious of its mission and its high calling and at the same time realizing the splendid opportunity she has in the college for fulfilling its mission—a church determined to increase its usefulness and its service to humanity will see in its college a talent, intrusted to its care and nurture which can and will bring an increase of fruit to which the Master will say, "Well done thou good and faithful servant."

In closing let me say: The college has two services to render. A service to the church and a service beyond the church to mankind as such. The college is not a cold storage for traditions and notions, nor is the college to build a dike to protect from new knowledge and new facts. No static conception will suffice. The student will and must go forward and the college should help him to go forward and lead a true Christian life in a world as he finds it. He must treasure, respect and value the religion he has received, but all this in face of the fact of a growing life. The church as well as the college has a greater purpose to serve than the satisfaction of personal notions and desires due to lack of vision and insight. The world needs men with power to organize and guide and direct the dormant powers in men; the world needs men who can handle men as well as tools. The world calls for trained men in every profession, men trained in spiritual powers. Can the church function without them? Such sure is wisdom efficient and at the same time harmless. The church must have a trained leadership in all its various fields of labor if she is to hold that place of respect and honor given her by the labors and sacrifices of those who threw everything in the venture for its success. She must maintain a standard Christian college. Furthermore the church must co-operate in solving the master problems of day and age. The church must lead in the research by which alone even spiritual truth may be discovered and put to practical service in order to make greater progress in the realization of the K. of G. on earth. From all walks of life there comes a call for college trained men. This is a challenge and at the same time an opportunity for the church. The task of the church is to build institutions which will render service to humanity in this day and age and the days to come. There is no other agency of the church through which she can reach out and touch and guide and direct the life of the world so that of the Christian standard college. The day is far distant when the church can safely cease to enlarge its educational facilities for education challenges the church of today.

Sacred and binding therefore is the relation between church and the Christian college. The church, the world and mankind—all need the Christian standard college; need that spirit of positive Christian influence so effective in the formation of Christian character and the development of the Christian way of life among the oncoming generation of today. Yes, from my own personal experience I can say and must say that over against the cynicism and scepticism of our day, its materialism, its worldly mindedness, its love of pleasure as the end of life, the college is and has quietly and effectively set upon many a youthful heart the seal of whatsoever things are true and honest and just and pure and lovely and of good report. May this conference as well as the Mennonite church as such realize its obligations as well as its opportunity it has in the two colleges and pledge anon its loyalty and support to an institution.

OUR KINDERGARTEN

Mrs. Boehr asked me if I would care to look after the new kindergarten class a bit. Of course, I know very little about kindergarten work, and the sixteen-year-old teacher evidently even less, but we went to work blithely.

I had some pictures pasted on heavy cardboard with which we decorated the walls. Several benches, hardly more than wooden horses, we converted into desks and seats by having the legs of half of them sawed off a few inches in order to fit the short legs, and the remaining ones serve as desks. I had some old tennis balls with which the children could play at recess.

I thought it was supposed to be a real kindergarten and I tried to introduce some busy work for the little tots, but I almost always met with either of the following responses on part of the teacher:

"Why, they all know how to do that," or "They are so little, they cannot do that; they cannot use the needle or scissors." or again, when I suggested playing a little story in order to make it more vivid, "Why, I think that is a waste of time."

And sometimes I didn't know but what she might be right, especially since some of the youngsters were really past kindergarten age. I did, however, succeed in having some paper weaving and card sewing done, which the youngsters did very nicely and with evident enjoyment.

I frequently visited the class, especially at the beginning, and it seemed to me that the teacher did not tell stories in the least bit interesting way, she never got close to the children; always sat a ways off behind her desk and partly read off the story in a monotone. I wanted to give her a demonstration once, but was in a hurry and thought she knew what I meant.

Thus things went on. Then came church dedication and a week of meetings. Next came my moving into the south suburbs, so that I had no time to drop into the kindergarten room until the teacher came one day and told me that she would be having examinations for her pupils the following Monday. Of course, I went.

She had a whole program written out on a sheet of paper. First of all, the pupils recited a number of Bible verses from a picture chart with pictures appropriate to the verses. There was one picture of a rainbow with a promise for each color.

Next they recited the ten commandments in abbreviated form, and the Lord's Prayer. This was followed by a review of the topics and the golden texts of the last six or seven Sunday School lessons. The teacher then showed them a number of pictures, each representing a Bible story, and the pupils could at least answer intelligently a few questions on each picture. In between there were songs, seven of them, among these, "Jesus loves me, this I know," "Gott ist die Liebe" which Rev. Kuhlman has translated into the Chinese, and "Come into my heart Lord Jesus."

No, this had hardly been a kindergarten, and yet I could not say that I went away disappointed. In fact, I left in high spirits. I don't know, perhaps I'm a bit old-fashioned. At least I like to keep some old ideas together with the new. Children love to memorize, especially Chinese children. And I wonder whether some day perhaps some of these things which mean little or nothing to them now will not come to them as a Godsend some day, say one of these promises in the rainbow just at a time when they will need it.

THE FLATLAND MENNONITE CHURCH

The Flatland, Penna., Mennonite church was one of the last erected before the split that resulted in the East Pennsylvania Mennonite Conference, later known as The Eastern District Conference. It was built in 1837. The building managers were Jacob Benner, Deacon George Landis and Peter Martin. The family names of the first members were Frick, Baeringer, Derstein, Diehl, Smith, Felman, Benner, Kile, Martin, Souders, Sifer and Rosenberger. George Landis was minister from about 1830 to 1840.

Sunday School was started in the early days shortly after the split.

Flatland church belonged to the charge that included West Swamp, East Swamp, and Springfield and was generally supplied by ministers of this charge. Soon after the building of the church it became large and it was thought best for it to elect its own minister. The men in the choice were George Landis, Jacob Smith, and Tobias Landis. The lot fell upon George Landis who served as minister for nearly forty years, from about 1840 to 1877, preaching service being held every four weeks. After the split the two parties alternated every two weeks or once a month for each side.

Henry Diehl, who was the music leader started to preach on his own accord. About the year 1864 another division occurred which resulted in the organization of the Mennonite Brethren in Christ church with William Shelly and Henry Diehl as ministers. Before the division the membership of the church was about 100.

When the church was built the wages, paid for a day's work were 37 and ½ cents, with a team 87 and ½ cents. The records show that the community helped to build the church as it is found that people who belonged to other denominations helped and contributed labor.

John Benner, the first deacon, was also one of the building committee. He served as deacon from the time the church was built until about 1870 or about 33 years. When the division came he threw his lot with the Oberholtzer faction. John Fillman served as deacon for 11 years, 1870 to 1881. Aaron Landis served from 1881 to the time of his death, 1903, a term of 22 years. Daniel Landis, the deacon, was elected before the death of Aaron Landis covering a period of about 40 years.

At present the congregation has a membership of 31 and continues in affiliation with the Swamp Charge.

There have been a few gaps since the Sunday School was organized but it has functioned without a break for the last 40 years. It has a membership of 115. This has always been a community school under Mennonite leadership.

The Old Order continued to hold services for a number of years after the split, George Landis being the minister. When their number lessened they discontinued and some of the remaining families came over to the New Order, among them the families of Jacob Smith and Abraham Shelly.

The ministers who headed the Flatland congregation after the split were John Oberholtzer, Andrew B. Shelly, Harvey Allebach P. Frantz, S. M. Rosenberger and all ministers of the Swamp charge. Besides these, the ministers such as Rev. Christian Clemmer, Joseph Schantz, Jacob Moyer, and Samuel Moyer were frequent visitors. Occasionally assistants were called in to lead the services and among them were: R. V. Stubbs, Jacob Fretz, A. M. Fretz, Samuel Landis, Jonas Schultz, Jonas Price, Elwood Shelly and Harvey Shelly.

In tracing the Sunday School through its long career back to 1853 we find that the first superintendent was Nathan Slifer, later the deacon of the First Church, Philadelphia, for many years. Others active in the leadership were Jacob Horn, Reuben Heller, Peter High Stauffer, Samuel Stehr, Samuel Freed, Jacob Gangawehr, U. S. Stauffer, D. M. Landis, Chas. Thatcher, Linford Folke, George Strang, Raymond Alhum and Flors Fellman.

Daniel M. Landis.

THE CHURCH THAT CAME INTO BEING BECAUSE OF A SMOKY STOVE

(A local paper, The Town and Country, contains the following interesting account of the beginning of one of the churches in the Eastern District Conference. Ed.)

There is a curious tradition as to the origin of the Mennonite congregation in Schwenksville. On the hill northwest of the borough, where the Schwenksville cemetery is now situated, was a school house in the beginning of the ninteenth century, here where the people of the Lutheran, Reformed and Mennonite faith were privileged to hold worship. The Mennonites met there every fourth Sunday, a minister coming from a distance.

One cold Sunday in 1818, Henry Hunsicker arrived at the school house prepared to preach. When the attempt was made to kindle a fire in the big stove, the room was filled with dense smoke so that the worshippers had to vacate. On investigation it was found that the stove pipe had been filled with wet tow.

The Mennonites, so the tradition runs, regarded this as a hint that they were not wanted in the schoolhouse. They thereupon decided to build a meeting house of their own. Andrew Zeigler gave them a site and thereon a small stone structure was built. Another little group of Mennonites that had been meeting at Herstein's schoolhouse in Limerick township joined the new congregation and they were provided with preachers once every four weeks by the Skippach congregation.

The congregation was not formally organized until 1847, when Moses Gottschall became its minister. It was then known as the Mine Hill Congregation, its meeting house being situated near the ancient copper mines near Schwenksville.

In 1894 the congregation moved into a new meeting house within the borough upon a site which Mrs. Mary Geiger had donated.

As for the Reformed and Lutheran people who had occupied the early schoolhouse with the Mennonites, they organized the Keeley's Union church, and later on, like the Mennonites, they moved into the borough of Schwenksville where each denomination now has a flourishing congregation with its own place of worship.

After the completion of improvements whereby the interior has been greatly beautified Eden Mennonite church, Schwenksville was recently re-opened.

Eden church has long been known as Gottschall's church because several men of that name were ministers there. The best known of these and the first minister chosen from the congregation was Moses Gottshall who served from 1847 to 1888. His popularity may be judged from the fact that 1500 persons attended his funeral and 27 ministers were present.

According to Mennonite usage, when he became the minister of an independent charge he received the title of Bishop. Bishop Gottschall's field included half a dozen churches, one of which for a time was the First Mennonite church of Philadelphia, which he founded in 1865. His son William became assistant to Bishop Gottshall and was one of the first Mennonite ministers to study theology in a school established for such teaching. He took his course at the Ursinus School of Theology. Harvey S. Gottshall, a nephew of William Gottshall, became his assistant and one of the ministers of the congregation. Another widely known son of the congregation is Rev. N. B. Grubb who lives retired in Philadelphia. He was baptized by Bishop Moses Gottshall in 1865 and for some years was superintendent of the Sunday School. In 1872 he was chosen assistant minister and served in that capacity for ten years. Receiving no salary, he continued his secular employment, according to primitive Mennonite custom. He worked some years at his trade in a flour mill and in 1877 he established a printing shop in Schwenksville. Later the same year he founded the Schwenksville Item and was its publisher and editor until 1882. That year he sold out his publishing business and became minister of the First Mennonite church of Philadelphia. This congregation, like some others of the faith in cities and towns was now supporting a salaried minister, who gave all his time to pastoral work.

WHY WE GIVE SO LITTLE FOR MISSIONS AND OTHER GREAT CAUSES

Or do we really think that we are giving enough, or that we cannot possibly give more?

A few perhaps are giving all they can. Surely not many; else our treasuries would be in better condition, and our collections much larger.

The "Moravian Brethren" gave last year $75 per member (average); and there are not many rich people among them. Even they will not say that they could not have given more.

Our treasurers tell us how much (i. e. how little) we give per capita.

One reason for giving so little is, that "the Love of Christ constraineth us" so little. The amount of our gifts is a fair thermometer of our love to God and man.

Another reason is the present-day mode of living, with its many necessary (??) conveniences, which to a large extent can be called luxuries.

I have not the time nor the strength to enumerate such conveniences (luxuries) and further speak about them. But I know that there are many who with me are deeply concerned about this state of affairs among us, and among Christians in general.

Therefore I make the following request:—

I wish that others who also think seriously on this would write about it in our periodicals. Let us discuss these matters freely—in love. It will not be in vain.

Please do not write about this in connection with "correspondences", but separately.

Sincerely,

J. B. Epp.

The services of the Germantown, Pa., Mennonite church were specially interesting on Sunday morning, Sept. 8. Rev. Howard Landes, the pastor gave an interesting report of the meeting of the General Conference. Various improvements are being planned for the new future that will tend to make the building and its surroundings more attractive. The anniversary to be held next month will be one of the outstanding efforts of the year. A program will be announced soon. On the evening of October 17 there will be given an illustrated talk having to do with the Germantown church and its history.

THE S. S. LESSON

October 6

Recognizing Our Debt to Others. Mark 12:28-34; James 2:14-17.

Golden Text: "Not looking each of you to his own things, but each of you also to the things of others." Phil. 2:4.

The lesson title suggests a duty, the Scripture passages we study in this connection show how that duty is to be performed. The passage from Mark makes it clear that the love of God must be in us above anything else and having that love for our Heavenly Father, we will naturally love our brethren as we love ourselves. It is not possible to have this high ideal of love unless we consciously are the true children of God and this means not only that we give recognition to Him in a general sense as our Creator, but that we are in the close and intimate relation to him that becomes parents and children when everything is as it ought to be with them. The passage from the Book of James, while recognizing faith as essential, also emphasized the supreme importance of works. Neither faith nor works alone fulfill the requirements of God. For one to advise his needy brother to have faith then neither feed nor clothe him nor do anything else to relieve that brother's necessity is making a mockery of Christianity. On the other hand, one may be generous to a fault and yet not in the proper relation with God as faith requires. One so situated is not doing anything specially commendable. He neglects spiritual things which are just as essential as material things. The two go together and cannot be separated. Some one is responsible for the story concerning an evangelist who was asked: What is the most necessary, secret prayer or searching the Scriptures? His answer was: What is the most necessary for a bird, the right wing or the left wing?

As Christians we have a number of things that we owe to our fellows. In the first place, we must live with men and, because we must, we owe to one another a common duty in service for the good of all. We have been reading about Nehemiah. He and his fellows were zealously engaged in building the wall. The wall was for the good of everybody and therefore it was for the good of each individual. As neighbors, as citizens, as members of the church, and as shopmates or office associates, etc., we have some things to do for the good of all, while there are many things we may do that will be to the injury of everybody. We are here chiefly concerned about our duty as Christians and church members. As Christians we owe to the world at large the bringing of the Gospel to the unsaved. As church members we must each of us assume our share of the burden of support with our means and our presence as well as with our encouragment. As neighbors our lesson emphasizes that it is our duty to love our neighbor as ourselves. In doing so we meet our civil, our business and our religious responsibilities.

All who know and love the the Lord Jesus Christ realize that the supreme duty of every believer is to love. It is God's supreme relation with reference to mankind. Love, as the Word of God describes it to us, is that form of unselfishness that places duty to man and God above everything. Love must be wide enough to include every one and when we say every one, we mean our enemies—even our bitterest enemies—as well as our friends. Love is the greatest thing in the world because it is a characteristic of God as well as of man. We cannot think of God needing faith or hope, but, we must know Him, if we would know Him at all, as the God of love. Love, then is such a noble passion because it characterizes both God and His children who are in right relation to Him.

We owe to our fellows the debt of justice. This means being true in word and action to all our fellows. Underlying justice is the same principle that underlies love, namely, the principle that we ought to be doing to others as we would have others do unto us. God in His person combines both love and justice and He would always have his children temper their justice withlove.

Jesus made it plain that His mission, and the mission of all those who would follow Him, is to serve. As he came not to be served, but to serve those who go forth in his name and attempt to live in his name should be the servants of their fellows that good might be done to them. Sacrifice and service, though they may seem to be different are in many respects much alike and the disciple of our Lord should be ready for either.

Added to our debts, is our debt to give which is to be regarded not as a hardship, but a privilege. God loveth a cheerful giver. It will be noted that in all that it is our duty to serve others the underlying thing is love, the greatest thing in the world.

MARRIAGES

Landes-Myers—On April 27, 1929, by Rev. A. M. Fretz. Walter Landes and Miss Ida Myers.

Shelly-Andrews—On June 20, 1929, by Rev. A. M. Fretz at Perkasie. Charles M. Shelly of Plumstead, Pa., and Miss Florence Andrews of Perkasie, Pa.

Myers-Bethman—On July 20, 1929, by A. M. Fretz of Perkasie, Pa. Arthur M. Myers and Miss Elizabeth May Bethman, both of Dublin, Pa.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR AUGUST, 1929

Foreign Missions, General Treasury

Miss F. Luella Krehbiel, Clarence Center, N. Y., $10.00; ⅔ Coll. Program Women's Mission Societies, General Conference, $914.90; Bal. Do., $1.34; ½ of Sale of Articles from Waterloo, Ont., Sewing Society (during General Conference) $50.75.

Home Missions General Treasury

⅓ Coll. Program Women's Mission Societies, General Conference, $457.44: Bal. Do., $0.66; ½ of Sale of Articles from Waterloo, Ont., Sewing Society, (During Gen. Conf.),$50.75.

Miscellaneous

Neuhoffnungstal Sewing Society, Meno, Okla., Biblewoman, India, $36.00· Mission Society, Burrton, Kansas, Biblewoman, India, $40.00; Mrs. L. M. Ledig, Upland, Calif., Orphans India, $30.00; Sewing Society, Arena, N. D., P. A. Penner Station, $10.00; Hoffnungsau Sewing Society, Buhler, Kans., P. A. Penner Station, $20.00; Do., P. L. Wiens, India, $10.00; Sewing Society (town), First Menn. Ch., Newton, Kans., Hospital, India, $50.00; Mission Society, Wadsworth, Ohio, Hospital, India, $20.00; Do., China Famine Relief, $25.00; Bethesda Sewing Society, Marion, S. D. China Famine Relief, $51.75; Sewing Society, Arena, N. D., P. J. Boehr, Station, $10.00; Sale of articles from Girls' Home, Winnipeg (during Gen. Conf.), $146.00; Mission Society, Berne, Ind., Girls' Home, Winnipeg, $25.00; Sewing Society, Upland, California, Expenses of Ex. Com., $2.40, Mrs. J. M. Janzen, Garden Township, "News and Notes", $0.25. Total, $1962.24.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR AUGUST, 1929

P. H. Siemen, Turpin, Okla., $0.25; Agatha Claassen, Newton, Kans., $10.00 Friend, Beatrice, Nebr., $25.00: Interest, (Jacob S. Voth Legacy) $87.75; Interest, (Tamingfu School) $23.47; Ch. Pulaski, Ia., $26.64; Hereford Ch., Bally, Pa., $74.65; Emergency Relief Com., $200.00; Ch., Herbert, Sask., $36.00; C. E. Society, Inman, Kans., $13.00; Ch., Arlington, Kans., $12.25; Ch., Hanston, Kans., $15.08; Hebron Ch., Buhler, Kansas, $35.19; Bergtal Ch., Pawnee Rock, Kans., $76.21; Immigrant Ch., Dundurn, Sask., $18.00; Friend, Wichita, Kans., $5.00; First Ch., Upland, Calif., $33.25; Brudertal S. S., Hillsboro, Kans., $75.10; Grace Ch., Pandora, Ohio, $68 29; Gnadenberg Ch., Whitewater, Kans., $44.35; Ch., Burrton, Kans., $8.05; Ruff-Salem Ch., Ruff, Wash., $9.80; Ch. & S. S. Pratum, Ore., $31.85; New Bergtal S. S. Didsbury, Alta, Can., $66.00; Calvary Ch., Quarryville, Pa., $14.12; Ch., Halstead, Kans., $56.57; First Ch., Mt. Lake Minn., $40.12; Franz Banman, Pt. Legacy, Canton, Kans., $57.50; Ch., Buhler, Kans., $26.73; Ch., Goessel, Kans., $62.55; P. C. Richert, Goessel, Kans., $65.00; First Ch., Berne, Ind., $680.34; Grace Jr., S. S. Pandora, Ohio, $1908; A. M. Ch., Milford, Nebr., $17.59; Bethesda Ch., Henderson, Nebr., $126.32; Ch., Morden, Man., $14.70; Bergtal Ch., Corn, Okla., $13.75; Christian Ch., Moundridge, Kans., $110.30; Annie Hiebert, Wichita, Kans., $21.00; C. E. Society, Lehigh, Kans., $30.00; Bertha Sprunger, Berne, Ind., $30.00; Ch., Deer Creek, Okla., $10.50; Bethesda Ch., Langham, Sask., $11.85; Congo Inland Mission, Goshen, Ind., $50.00; Interest (Immigrant Note) $7.50; Bethel S. S. Inman, Kans., $31.54; Immigrant Group, Milden, Sask., $9 00; Herald Ch., Bessie, Okla., $9.02; Vacation Bible School, First Church, Philadelphia, Pa., $18.25; Nordstern Ch., Drake, Sask., $150.00; Refund, $76.96; P. A. Goebel, Cimmaron, Kans., $100.00; Middle Dist. Conf., $27.15: Ch., Ft. Cobb, Okla., $13.80; Wayland Noble, Donnellson & Pulaski, Ia., churches, $12.55; Pt. of Ex. Com. of Ladies Sew. Soc., (Rec. by Mrs. J. G. R.) $914.90; Hoffnungsfeld Ch., Moundridge, Kans., $55.35; Emmaus Ch., Whitewater, Kans., $13.50; Sichar Ch., Cordell, Okla., $18.12; First Ch., Newton, Kans., $406 13; First Ch., Aberdeen, Idaho, $20 36.

Received Through John Thiessen

Gretna, Man., $10.35; Two Friends, Swift Current, Sask., $3.00; Bethesda Ch., Langham, Sask., $32.78; Union Ch., Drake, Sask., $7.60; Zoar Ch., Waldheim, Sask., $7.25; Ch., Aberdeen, Sask., $4.00; Zoar Ch., Osler, Sask., $6.30; Neu Anlage, Hague, Sask., $3.20: Hague, Sask., $13.00; Eigenheim, Sask., $20.50; Tiefengrund, Laird, Sask., $13.00; Laird, Sask, $19.66; Rosthern, $21.95; Saskatoon, Sask., $20.80; Sheldon, $8.86; Herschel, $5.68; Eyebrow, $5.00; Helena Lentzman & Sister, $0.60; Friends in Springwater, $2.00; Goultown, $14.90; Blumenhof, $2.70; Brudertal Ch., Lustre, Mont., $7.45; Bethel Ch., Lustre, Mont., $10.05; Crystal City, $8.50: Manitou, $3.00; Winkler, $17.35; Wm. Enns, Winkler, $25.00; Plum Coulee, $14.16; Altona, $9.20; Blumenort Ch., $28.00; Chortitz, $8.00; Gruenthal, $14.72. Total $4,705.89.

Balance in Bank, Aug. 1st 1929	$ 528.94
Gifts for Gen. Fund.	4,044.38
Gifts for Orphans, Teachers, etc.	223.08
Gifts for China Relief	200.00
Interest	111.22
Giits for Sundries	127.21
Bal. & Total Receipts	$ 5,234.83
Money borrowed during the Month	8,000.00
Bank Refund for Fee on O. D.	.25
	$13,235.08
Paid on Orders during the Month $13.139.97: Bank Fees on O. D. $0.75	$13,140.72
Bal. in Bank, Sept, 1st, 1929	$ 94.36

Gratefully Acknowledged.

J. G. Regier, Treasurer.
J. E. Regier, Ass't. Treas.
Newton, Kansas.

JOTTINGS

The Salem church, near Freeman, S. D., conducted an interesting Mission and Harvest Festival, Sept. 7 and 8. A large tent was erected for the occasion.

The Sunday School Convention of the Eastern District Conference will hold its meeting this year in the Upper Milford church, Zionsville, Pa., Sept. 21. There will be a morning and afternoon session.

The Home Mission committee of the Eastern District Conference will open a mission in Lansdale, Pa., Sunday, Sept. 29. Services will be held at 2 p. m. and 7:30 p. m. A good program has been provided for both of these services and friends in the district are invited to attend either or both of these services.

The Bowmansville, Lancaster county, Pa., church celebrated its 75th Anniversary Sept. 8. Services were held all day. The guests who remained for meals were entertained by the sisters in the town hall a few steps away from the church. Anciently this was the Pine Grove congregation. The pines having died of old age, long ago, it is proposed to keep up the name by planting a new pine grove about the building. Recently the congregation had made many improvements to the church and grounds. The outside of the building has been plastered, a carpet has been laid on the floor and electric lights have been installed. The pastor, Rev. R. V. Stubbs, has arranged for the addition of regular night services and the house is generally filled.

Sunday, Sept. 22, the new building of the Bethesda Hospital, a Mennonite institution near Goessel, Kansas, is expected to be dedicated.

Mrs. R. E. Goerz, secretary of the Executive Committee of Mission societies of the General Conference, asks Mission societies to take notice of the following: You are urgently requested to have all Christmas money for all stations in the hands of the treasurer, Mrs. J. G. Regier, Newton, Kansas, not later than Oct. 30. When sending money please be careful to state definitely whether the money is to be a personal gift for the missionary or whether it is for his station.

Excavation for the foundation of the new Musselman Library at Bluffton College started last week. Excavation required for the building has already been followed by the pouring of cement. The building is expected to be completed and ready for dedication at the time of the annual Bible conference, the first week of October. The building will be situated in the midst of a grove of native forest trees, affording an ideal location for the quiet atmosphere of a library. It will be a two-story construction of Georgian colonial style and will be one of the model structures of its kind in the state of Ohio.

When the new Bethel church at Inman, Kansas, was dedicated on Sept. 8 the attendance was large. It is estimated that 1200 persons were present at the morning service, 1500 at the afternoon service and 2000 at the night service. A large tent had been erected to care for the overflow meetings that were held. Bethel church came into being soon after the arrival of the Mennonites from Russia in 1875. At first meetings were held in private houses. In 1879 Rev. Heinrich Toews was called to the eldership and continued until 1812. The first church was an adobe structure erected in 1880. In 1907 a frame church was built which was enlarged in 1908. This building was destroyed by fire in October of last year. The new building, a beautiful modern structure was then erected.

Rev. E. T. Rowe, who for a number of years has been superintendent of the 62nd St. Chicago mission of the Central Conference, has given his resignation to take effect in October. His relation with the mission began in 1917 when he became a teacher of a Bible class. He was officially elected to the position of superintendent in November, 1919.

An interesting family reunion took place in the Eden church, near Moundridge, Kansas, when members of the Goering family from several states gathered. Historic sketches were given of the different settlements in which the Goerings had a part. The sketch for the Goerings of South Dakota and other northern states was given by Attorney Goering. A large community dinner was served in the basement of the church, immediately following the morning program. The afternoon was given to visiting.

At a special service held in the Flatland, Pa., church last Sunday, Daniel Landis, the deacon, gave an account of the meeting of the General Conference and his impressions of the same.

The Mennonite Home for the Aged at Frederick, Pa., will celebrate its anniversary Saturday, Sept. 14. Morning and afternoon programs will be given.. The program includes addresses by Rev. I. O. Shell of Souderton, Rev. I. O. Williams of Lower Providence and Rev. G. T. Soldner of Souderton. Also, special music will be furnished by the Deep Run Male chorus.

The (old) Mennonite General Conference, like the General Conference of Mennonites of North America held a banner meeting. It was held near Goshen, Ind. Over 7,600 persons registered during the meetings. Many did not register and it is estimated that some of the meetings had an attendance of from 7,000 to 8,000. More than 13,000 meal tickets were sold. There were present, 67 bishops, 157 ministers, and 53 deacons. More than a dozen ministers from other denominations were also present at various times. Over 2,000 automobiles were crowded on the parking grounds. A striking personality noted on the platform was Rev. John Funk, now past ninety years, who for years was the outstanding leader among the (old) Mennonites and who besides being the pioneer Mennonite publisher in this conference was the author of many important books and pamphlets.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

Twenty-five Years
with God
in
India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.

Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, SEPTEMBER 26, 1929 No. 38

NOTICE AND INVITATION

On Sunday Oct. 6th, D. V., sister Helen Nickel of Waldheim, Sask., is to be ordained as missionary to India in the Berne church, where she is a member. All mission friends are invited to participate in intercessory prayer.

Although an anonymous mission friend is paying the expenses for this sister, we wish to explain that we are in need of large gifts again for our treasury to pay the salaries for the other workers, and we hope that this may be an occasion for increased contributions.

The reports of the conference that has just been held were very encouraging, and we are especially grateful for the treasurer's report which showed no deficit at the end of the fiscal year.

While the material harvest in many places is rather small this year, the mission field had a good harvest of souls, even in China, where last year some 130 souls were won for Christ.

P. H. Richert, Sec.

The congregation heartily invites all Mission friends to attend the ordination services.

In the name of the congregation,

C. H. Suckau.

REV. JANZEN AVAILABLE

Rev. Jacob H. Janzen, 35 Church St., Waterloo, Ont., will be free during the months of November and January to visit churches. During these months he will not receive his remuneration from the mission treasury, but will depend on the churches he is visiting. Bro. Janzen is glad to present the cause of the immigrants to our brethren. Invitations should be directed to him soon, that he might be enabled to arrange his work accordingly.

J. M. Regier,
Sec. Home Mission Board.

RETURNING TO CHINA

Since we are going back to China into our mission work, we would like to ask our friends to address our letters to K'ai Chou, Chihli (Hopei), China, again. We are sailing on the third of October from Vancouver, B. C., on the steamer Empress of Asia. Whoever cares to gladden our hearts with a steamer letter, may address the same to: Rev. H. J. Brown, S. S. Empress of Asia, Vancouver, B. C., c/o Canadian Pacific Steamship Co.

MEETING OF ORPHAN'S SOCIETY

The annual meeting of the Orphan's Society of the Eastern District Conference will be held at the Springfield Mennonite Church near Pleasant Valley, Pa., on Saturday, October 12. The principal speaker for the day will be Mr. Schwab of Christ Home, Warminster.

Pleasant Valley is located on State Highway Route 212 from Quakertown, and the church is a half-mile west. From Allentown and Bethlehem take Route 412 south from Bethlehem and connect with Route 212 near Springtown. Persons coming by train or trolley will be met at Richlandtown at 10 o'clock, for the bus leaving Quakertown trolley station at 9:30 and the P. and R. Station at 9:40.

We hope for a large attendance at this first meeting at Springfield.

Mrs. Ely R. Fretz, Pres.

MISSION SOCIETIES NOTICE

You are urgently requested to have all Christmas money for all stations in the hands of the treasurer, Mrs. J. G. Regier, Newton, Kans., not later than Oct. 30. When sending money please be careful to state definitely whether the money is to be a personal gift for the missionary or whether it is for his station.

The Executive Com.
Mrs. R. A. Goerz, Sec.

CHANGE OF ADDRESS

Hereafter the address of Rev. S. S. Baumgartner is Monroe, Wash.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

SOME REASONS FOR PRAYER AND THANKSGIVING

Birra, via Janjgir, C. P., India.

It is just about 23 years since we heard the first testimony of a non-Christian in regard to missionaries and missions. This testimony came from a Mohammedan. It happened in Port Said where Mrs. Wiens and I had to wait for our next steamer that should take us from Port Said to Bombay, India, for the first time. We had to go through the customs at Port Said. When the customs officer came to our stand and saw the name on the suitcase and had satisfied himself that we were missionaries, he said something like this: "Do not open their trunks, I know who missionaries are. I have studied in a mission school myself." This, then, was our introduction into the non-Christian atmosphere of such as had come in contact with Christian missionaries and their work.

This testimony encouraged us very much and has been a stimulus to us in the educational work in India. Similar testimonies can be had from many a young man and teacher who has been educated in our mission schools. Although we do not know whether that customs officer in Port Said ever accepted or openly confessed Christ as his Redeemer and Lord, or whether those non-Christian teachers and farmers who received part of their training in our mission schools, ever will have the courage to break with caste and confess Christ, but one thing these all have, the knowledge of One who is willing and waiting to save them, and they will have no excuse if they will have to face Christ as their Judge, if they refuse him here now as their Saviour.

To appreciate the hesitancy of some of these non-Christians who have the knowledge of Christ but not the courage to confess Him, one must know the difficulties they have to face if they leave all and follow Christ. One must know the Mohammedan Law of Apostasy to understand how it comes that Dr. Zwemer in the Missionary Review of the World of June, 1929, has to state that "The missionaries of Arabia have endured the burden of the heat and the fanaticism of the Arabs for thirty-nine years and yet in all Arabia there are not thirty-nine disciples won for Christ and openly confessing his name." And Robert Morrison toiled twenty-eight years in China for ten converts.

Once a Mohammedan always a Mohammedan, and death is the only alternative for them. Many a person would not be a Mohammedan if their missionaries proceded the way Christ taught us and as the Christian missionaries are practicing, first teach them "All that I have commanded you" and then after counting the cost and they are willing to forsake all and follow Christ the rite of baptism is administered and are counted members of the Christian Church. But not so the Mohammedan. First receive the rites of the Mohammedan religion, and the teachings follow afterwards, and there is no chance of retreat now; only death is the alternative.

For a caste Hindu often there is no other alternative either, either renounce Christ or bear the consequences. This accounts for the comparative small number of converts among the higher caste Hindus. The largest number of converts in any mission in India comes from the so-called outcastes, or "submerged" castes as some Hindus like to call them. The missions' effort is to bring Christ to all the different peoples of India, but the rejection and opposition often diverts the evangelists to that class of people where the best hearing can be had. It is the direction of least resistance, to the lower castes, the oppressed ones.

Now in the educational work the situation often is a different one. It usually is the higher class or caste of people that sends the children to school. In the mission schools all the children get the same message in the class instructions. The best teacher has to give the Bible message and instruction to make it the more forceful and impressive. Now will those hundreds of non-

Christian boys and also those girls who are in the mission schools accept Christ? We cannot know that, it is Christ's work, not ours; our duty is to present Christ to them. If they learn in the schools to see the virtues they so admire not only in Christ but in the Christians too, one hardly needs to fear that they will not testify for Christ, or, in time, even accept Him as their Redeemer.

It is much better, and it gives us a better and stronger class of Christians, if the converts have to bear persecutions and then in spite of it remain firm; or in case the persecution comes before baptism, nevertheless accept Christ.

Not all that come to the mission and profess to become Christ's followers have the right motives in taking this step. Let us examine some of the cases that have come in this line to us. One evening, years ago, one evangelist with joy beaming face brought a tall Brahman Hindu to the bungalow and told that this man intended to become a Christian, and not he only but about 200 more of the same village too. That sounded interesting, but not long. In closer questioning the man, it was revealed that he himself had no intention of becoming a Christian, but his intention was to persuade about 200 low caste Hindus of his village to become Christians. When this point was pressed how he, a non-Christian and not intending to become one either, came to the idea of persuading other people to accept Christ, it came to light that he was at enmity with the village owner, and to spite him, he had planned to disgrace the village by making the low-caste people, the servants, Christians. According to Paul's letter to Philemon this would not have been to the disadvantage of the village owner, but his gain, but what a reproach to Christianity by the Brahmin! Where did he get such an idea of the Christian religion from? There are still no Christians in that village.

Another case. A young Brahman Hindu and his wife were won for Christ by one of the teachers and brought to the missionary at the station for baptism. Everything of importance seemed had been brought before this couple so there should be no difficulty in any way from any side. They had their own fields, so it was not a case of dependence on the mission for their support. They knew that their own caste people would leave them, and they had been instructed according to the rules of the mission. They were baptized and received Christian names; all things connected with Hinduism were taken off, and they were received as members of the mission church. Were they true to their confession? Not long. They had made their statement with mental reservations, which could not be fulfilled. The honor from the other caste people to which they were used before were missed, neither a teacher's position could be offered because of lack of education. Where are they now? Did they say good-bye and go back? No. They simply dropped out. The sooner the Christian Church is free of such Christians the better.

No. 3. A Bible woman calls the missionary for an urgent interview concerning a matter that is very important. After seating the report begins about as follows: "There is a woman in the village not far from here where we go for preaching and she wants to become a Christian. She is a widow and has her own land, but she is alone, she has nobody. Why does she want to become a Christian now when she has her own support?" She says: "I have nobody to bury me when I die." I see! She wants to have a Christian burial when she dies. But Christianity is something different than an undertakers establisment. I thought she wanted Christ for salvation's sake? Yes, yes, she wants for salvation's sake to become a Christian! I know there is something else in the balance, her motives are not those sought for in inquiriers. We have enough of such that are standing at the edge of the graveyard waiting for a Christian burial, but that will not give them salvation. Let us better work to this end that those "dead bones" may become alive and become strong Christians instead of admitting such into the church who only look for a resting place in a Christian cemetery as their salvation.

We are looking ahead for those who will come in spite of persecution and oppression and accept Christ as their Redeemer. We are not giving up the hope that some of those hundreds of Hindus in our Christian schools will become such Christians who will step out bodly and bear their cross after Christ. Although we may have to wait till this transition period of India will have passed and people will have found out that peace and joy of the soul can be found in Christ Jesus only.

A young man just a few days ago said that he had given up idol worship eleven years ago. His mother was a devout idol worshipper and lives with him. This man has a boy who was sickly for about one and one-half years. After he got well the man's mother got her seven idols, or gods, ready to receive the thank offering for the restoration to health of her grandchild. Seven chickens, one for each idol were selected, and she asked her son, the young man in question, to do the offering of the chickens and handed him the basket with the seven chickens in it. After a while his mother came and asked him whether he had done as requested, but he said, "I do not believe in idols. I put the basket with chickens before the idols and if they want them, they can help themselves. I believe in God and not in idols." He got a beating from his old mother but he would not make the sacrifice. This man comes to my Bible class every morning and comes to all the meetings in the church. He has built a new house and his mother is still with him, but he permits her not to have any idols in his house. If she wants to have the idols she must go to her other sons; he says, "We believe in the Christian God only." May he and his family remain firm and true. Pray for such in India.

P. J. Wiens.

THE SUNDAY SCHOOL AND THE SECONDARY PUPIL

L. J. Horsch.

The Sunday school is a school. It is an agent of education. Sunday schools exist because children exist and children need education. "Education," says Dr. George Albert Coe, "is any effort to assist the development of an immature human being toward the proper goal of life." Professor J. P. Munroe, speaking of education, said, "The question to be asked at the end of an educational step is not 'What has the child learned?' but 'What has the child become?'" Education includes adjustment to environment and the religious education afforded by the Sunday school attempts to adjust the individual to God who is an essential part of all environment whether acknowledged so or not.

The primary factor in the religious education of the child is the home. The ideal family is a community in which every member freely and spontaneously participates in all of the communities' activities. One of these activities is religion which cannot be relegated into a separate compartment but must give atmosphere to the entire community and all of its activities. In order that the children may naturally and readily enter into the religious life of the home religion must be natural and unconstrained on the part of the parents. The religion of the home must find constant, easy and natural outward expression on the part of every member or it will never become a strong educational power. Family training in religion has however declined because of the extremely rapid development of our civilization, because of new industrial conditions, because of modern city life and the present tendency to luxury and materialism. Parents must recognize that the home is an educational institution of which they constitute the faculty, that to promote the greatest efficiency there must be intimate companionship between teacher and student, that to this end there must be activities in which parents and children share, one of which is the establishment of regular family devotions supplemented with specific home instruction in the truths of religion and this instruction must not be stereotyped but spontaneous and natural. How beautiful and natural the following picture from Robert Burn's **The Cotter's Saturday Night:**

The cheerfu' supper done, wi' serious face,
They, round the ingle, form a circle wid;
The sire turns o'er, wi' patriarchal grace,
The big ha'-Bible, ance his father's pride.—
He wales a portion with judicious care,
And "Let us worship God!" he says, with solemn air.

They chant their artless notes in simple guise,
They tune their hearts, by far the noblest aim.

The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or, Moses bade eternal warfare wage
With Amalek's ungracious progeny:—
Or Job's pathetic plaint, and wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other holy Seers that tune the sacred lyre.

Perhaps the Christian volume is the theme;
How guiltless blood for guilty man was shed;
How he, who bore in heaven the second name,
Had not on earth whereon to lay His head;
How his first followers and servants sped;
The precepts sage they wrote to many a land;
How he, who lone in Patmos banished,
Saw in the sun a mighty angel stand

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

Newspaper writers know nearly everything and have some cock sure opinions on things that to the ordinary man of the street are either mystery or beyond the power of comprehension. Sometimes we even find a newspaper not only betraying almost human intelligence on matters of religion but also offering a solution of all the weighty problems that have vexed the church for twenty centuries. However, it is expecting too much of the press to be informed about little things that concern a comparatively small number of Mennonites and, these Mennonites being separated, divided and scattered all over the world, it is not surprising that the men of the press, who do not bother about consulting available existing material that might throw some light, should be mistaken. A case in point is that which appeared in the shape of an article about an ex-communicated Mennonite in Franklin County, Pa., who entered a legal action against several of his brethren in the church for $200,000.00 for the alienation of his wife's affection. There have been numerous comments in the press concerning this suit and no less a person than Girad in the Philadelphia Inquirer devotes a column in commenting upon the incident. The facts of the matter are that this brother who is suing is a disowned member of the so-called Reformed Mennonites who trace their origin to John Herr in Lancaster County, Pa., who gathered about himself a handful of dissatisfied and suspended Mennonites and organized a separate church in 1811. In some localities this body is known as Herrites. They hold as strictly to the ban as did some of the extreme Mennonites in the times of Menno and later. Among them the one who is in disfavor must not be allowed any association with fellow members of the church, going so far that one so disciplined must not even eat at the same table with husband or wife, and otherwise must avoid the offender until the officers of the church lift the ban. The case on point is that of a husband who was under such discipline and apparently the wife true to the teachings of her church, separated herself from the husband, hence the suit for $200,000.00. All this queer boycott in the name of religion comes down to us as an inheritance from the Reformation period, or indeed centuries earlier through the Catholic church. As there are Mennonites and Mennonites, only a comparatively few hold to this form of discipline. It will be news to many thousands of neighbors the country over that there are Mennonites who practice such absurdities. We cannot expect the newspaper men to be very far up in church history, especially Mennonite church history, we therefore try to be tolerant with those of our friends who ask about this and other incidents in Mennonite life and tell them that the great body of those who bear our name are rational creatures and do not attempt to drive anyone into the kingdom of heaven or keep them in the church by the use of a boycott more cruel and more severe than the boycott practiced in some of the social struggles of our day.

THE SUNDAY SCHOOL AND THE SECONDARY PUPIL

(Continued from page 2)

And heard great Bab'lon's doom pronounced by Heaven's command.

Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays.

Compar'd with this, how poor religion's pride,
In all the pomp of method, and of art;
When men display to congregations wide
Devotions ev'ry grace, except the heart
The Power, incens'd, the pageant will desert,
The pompous strain, the sacerdotal stole;
But haply, in some cottage far apart,
May hear, well-pleas'd, the language of the soul,
And in His Book of Life the inmates poor enroll.

The Sunday school is merely a supplement to the home. Never can the former supplant the latter. The home is the most important unit of a system of religious education. Nevertheless, the Sunday school has its place in the scheme of religious education and one of our chief problems is how to make of it a real school.

A real school requires trained administration, expert teachers, a graded curriculum, modern equipment. For the secondary or adolescent pupil in the most formative and impressionable years of his life these are primary essentials and should be obtained at all costs. Time does not permit discussion of all these factors. We shall limit ourselves to the curriculum.

Several splendid curricula for the secondary pupil have been devised. Any Sunday school with some effort could prepare its own. It is apparent that the Educational Board of our General Conference has a great opportunity to render the denomination a tremendous service by providing a carefully planned curriculum, suitable to our peculiar needs. Any curriculum adopted must be based upon the Bible as primary text-book material. In no other school system are pupils taught entire courses in the fragmentary, haphazard method of unrelated lessons and leaflets. Imagine a high school instructor teaching his pupils a course in American Government by handing them from day to day leaflets which contain lessons seemingly culled at random from a text-book which the pupils know exists but which to them is an enigma. Is it any wonder that the Sunday school is failing to meet the needs of secondary pupils? In order to teach effectively there must be systematic courses, similar in form to the courses of a public school. Instead of twelve, or even 52 lessons appearing in leaflets why not a course in Old Testament History from Moses to David based on Exodus, Joshua, Ruth, Judges and Samuel with specific assignments from Sunday to Sunday, suitable for an instruction period of 40 minutes? Why not have the usual school room devices of maps, blackboards and notebooks? Why not a good library with library assignments? Why not standards of excellence which pupils must attain before they can go into the next course? With the adoption of educational methods of recognized worth the Sunday school will succeed in its endeavors to educate in religion, not only with secondary pupils but also with the primary and beginners departments. Why not make the Sunday school a real school?

ONLY GOD KNOWS WHAT THE END WILL BE

You may have heard the story of the artist who, glancing one night from his farmhouse window, saw in the glow of a neighbor's firelight a mother with a little child in a white night gown bowing in prayer at her knee. So impressed was he that he sketched the picture. The hand particularly fascinated him. Under the drawing he wrote the word, "Innocence". Years went by and one day while looking through some old scrap books he came upon this picture of the child at his mother's knee. "Where is that boy now?" he wondered. "What kind of a man is he?" The thought so fastened itself upon him that he went back to the little hamlet and inquired. He was told that the boy left home years ago. He tried to trace him, but all the time the trail wound lower and lower. At last the artist found him in a city, and in a cell, awaiting execution for the murder of that mother. Asleep on a bench, his arms were relaxed, his great rough hands motionless. Quickly the artist sketched this picture—and the hands, too. He painted it life size. The drawing made years before was reproduced in a painting the same size. Under the one appeard the word "Innocence"; under the other "Vice". He placed them, veiled, in a corridor of the prison.

One morning the prisoner walked leisurely down the aisle. The curtain was drawn. Instantly he knew his mother. He recognized himself, with the dimpled hands and bright baby face as he knelt at her knee. He understood the other picture—the one of himself as he lay asleep in the cell. Stepping back he cried, "O God, can it be that those little hands are stained with the blood of that mother!"

No, beloved, we do not know to what depths we will sink when we allow ourselves to become frenzied with drink and crazed with passion. The natural heart is deceitful above all things and desperately wicked.—Sel.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1931 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

MINUTES OF THE 41ST ANNUAL SESSION

Of the Middle Dist. Conf., Held in the Wayland, Iowa, Mennonite Church, Aug. 14 to 18, 1929

Wednesday Evening

The conference theme was "That We May Know His Power" based on Phil. 3:10.

The service was opened by singing and a prayer by Dr. J. E. Hartzler.

Rev. Elmer Basinger, pastor of the Wayland church, spoke words of welcome. Then followed a short song service led by Rev. Lester Hostetler who had charge of the music during the entire conference.

The conference sermon was preached by the president of the Conference. The thoughts of this sermon were based on Phil. 3:8-10. Among other thoughts he brought out the following: The most valuable thing is this, that we may know Christ and His saving power. The fruit from the conference should be a willingness to count all things but loss that we may know Christ.

Thursday Morning

Thursday was the day for S. S. schools and Young People's societies including a plowshare peace declamation contest. The secretary of these societies will report.

Friday Morning

Rev. H. J. Schrag led the Devotional service. Prof. A. E. Kreider of Witmarsum Theological Seminary gave his first lecture on: "That We May Know His Power." These lectures were very much appreciated. They were uplifting. Christ's power was seen in these messages.

Following the lecture delegate certificates were received as follows:

First Mennonite Church, Chicago, 62 members, 3 votes, Jane Entz.

Zion Mennonite, Donnelson, Iowa, 204 members, 6 votes, August Lowenberg, Abraham Showalter, J. G. Krebill, A. D. Krebill, Otto Krehbil, Rev. C. J. Landes.

Summerfield Mennonite, Summerfield, Illinois, 135 members, 5 votes, Rev. D. E. Welty.

Bethel Mennonite, Fortuna, Missouri, 140 members, 5 votes, Rev. P. P. Hilty, J. D. Warkentin.

First Mennonite, Berne, Ind., 1027 members, 35 votes, E. A. Luginbill, Jerry Liechty, D. J. Sprunger, Ben Sprunger, Rev. C. H. Suckau.

Wayland Mennonite, Wayland, Iowa, 368 members, 13 votes, D. J. Boller, Samuel Wenger, J. W. Wittrig, Mrs. C. K. Schantz, Mrs. Selma Sommer, Jacob Eicher, Arnold Rimmer, P. L. Eicher, Frank G. Rich, Edward Eicher, Michael Miller, Rev. Elmer Basinger, John F. Wittrig.

First Mennonite, Wadsworth, Ohio, 200 members, 7 votes, Rev. W. S. Shelly, Vernon Sprunger.

Chapel, New Stark, Ohio, 60 members, 2 votes, Dr. J. E. Hartzler.

First Mennonite, Bluffton, Ohio, 443 members, 15 votes, Rev. S. M. Musselman, E. J. Hirschler, Dr. S. K. Mosiman, Prof. Jacob Quiring.

Apostolic, Trenton, Ohio, 240 members, 8 votes, Mrs. J. E. Amstutz, Rev. J. E. Amstutz.

Grace Mennonite, Pandora, Ohio, 335 members, 11 votes, Rev. Paul E. Whitmer, P. C. Suter, Martha Suter.

Salem, Dalton, Ohio, 220 members, 8 votes, Delvin Kirchhofer, Rev. A. R. Keiser.

Emmanuel Mennonite, Noble, Iowa, 270 members, 9 votes, Joseph Mast, F. J. Frey, Geo. Hergog, S. C. Wittmer, Peter Graber, Jr., Anna Conrad, Margaret Sommer, J. W. Graber, Rev. H. J. Schrag.

St. John's, Pandora, Ohio, 275 members, 10 votes, Rev. A. S. Rosenberger.

First Mennonite, Nappanee, Indiana, 142 members, 5 votes, Rev. E. S. Mullett.

Mennonite, Pulaski, Iowa, 200 members, 7 votes, Rev. W. W. Miller, Wallace Reese, J. E. Baughman, Dale Widmer, Herman Baughman, Peter Tschantz.

The Sugar Creek Church of Sugar Creek, Ohio, having made application for membership in the conference, and such application being accepted during the conference, said acceptance providing immediate privileges their place is hereby also given as follows: 125 members, 5 votes, Rev. Lester Hostetler.

The minutes of the last conference held at Wadsworth, Ohio, were approved as read.

The following order of the day was adopted: 9:00-11:45 a. m. and 1:30-4:00 p. m.

The following temporary committees were appointed:

Nominating Com.—Rev. J. E. Amstutz, Rev. W. S. Shelly, E. J. Hirschler.

Resolution Com.—Rev. A. R. Keiser, Rev. Lester Hostetler, Rev. C. H. Suckau.

Complimentary Com.—Rev. S. M. Musselman, Rev. W. W. Miller, Rev. H. J. Schrag.

Auditing Com.—Rev. E. S. Mullett, Vernon Sprunger.

Admission of New Churches—Rev. D. E. Welty, Rev. A. S. Rosenberger, Rev. J. D. Warkentin.

Teller Com.—Rev. C. J. Landes, Vernon Sprunger, Delvin Kirchhofer.

A motion was made and properly supported that a short pause be made sometime during the conference in memoriam to those who passed to the Beyond during the past Conference year.

The Committee on complimentary votes reported the following names: Mrs. Rudolph Petter, Rev. A. M. Eash, Rev. A. E. Kreider, Rev. S. Gingrich, and E. W. Baumgartner.

A verbal report of the Evangelization Committee was given by Dean P. E. Whitmer. The financial report was also given which was as follows:

Report of the Treasurer of Evan. Com., Aug. 1928-1929.

Balance as reported at last conference, Aug. 1929:	
1. Certificate of Deposit	$735.00
2. Bal. in Checking Acct.	.74
3. Certificate of Deposit	340.00
Total	$1075.74
Transfers and Income since last conf. with check. bal.	
1. Trans. $35.00 of $735.00 C. O. D. to check. acct.	$35.00
2. Trans. $40.00 of $340.00 C. O. D. to check. acct.	40.00
3. Accrued Int. on $735.00 C. O. D. to check. acct.	36.75
4. Bal. in check. acct. at last conference	.74
Total Checking Acct.	$112.49
Disbursements since last conference:	
1. Pandora Garage, Goodwill Tour Auto Rep.	$4.80
2. Edison Diller, Goodwill Tour Auto Repair	4.30
Total	$9.10
Balance at this time, Aug. 15, 1929:	
1. Certificate of Deposit	$700.00
2. Certificate of Deposit	300.00
3. Checking Account	103.39
Total	$1103.39

Respectfully submitted,
P. E. Whitmer, Treas.

This financial report was by motion accepted.

In connection with this report Rev. A. S. Rosenberger presented the following resolution which was properly supported: Resolved, that the $100.00 Retreat deficit be paid from the checking account of the Evangelization Committee and (2) that the principal of $1,000.00 be kept intact except for church extension work with provision that interest may be generally used.

Rev. A. S. Rosenberger presented the cause of Home Mission work at Toledo, Ohio. Brother Rosenberger said that since young Mennonite people are working at, and moving into Toledo, Ohio, an opening presents itself for a new church home. In connection with this matter Rev. S. M. Musselman presented the following resolution which was accepted: Resolved, that Pastors be requested to encourage support of Home Mission work in the churches and (2) that the conference authorize the taking of offerings in our churches for church extension work.

A verbal report of the Education Committee was given by Rev. W. S. Shelly. He also gave the financial report as follows:

Treas. Report of Educational Committee

Bal. on hand, Aug. 30, 1928	$260.55
Int. July 1, 1929	9.90
Total	$270.45
To Rev. L. L. Miller, Former Sec.-Treas., postage	$1.81
Bal. August 16, 1929	$268.64

This report was accepted.

Friday Afternoon

Rev. W. W. Miller led the devotional service. Prof. A. E. Kreider spoke on the subject, "The Power of Christ Through the Church." He said the church should be a fellowship and a brotherhood of Christians. If there is no brotherhood the church is lacking.

The Committee on New Churches reported as follows:

We recommend that a hearty welcome into the Middle District Conference of Mennonites be extended to the Mennonite Church of Sugarcreek, Ohio. This welcome is to be expressed by a rising vote on the floor of the Conference, and through a letter to be sent by the secretary of the Sugarcreek Congregation. We further recommend the membership in the conference become effective immediately and that the privilege of the floor and of voting be extended to Brother Lester Hostettler and any other delegates who may be present. On the basis of 125 members the congregation has 5 votes. J. D. Warkentin, D. E. Welty, A. S. Rosenberger, Committee.

This recommendation was accepted by a rising vote.

The Trustees' report was given by the Conference Secretary in the absence of Bro. J. F. Lehman, Conference Treas.

Report of Treasurer of Middle District Conference

Receipts:

Bal. on hand, Aug, 1928	$31.85
Conf. Offering of 1928	22.06
Bethel Ch., Fortuna, Mo.	6.15
Total	$60.06
Disbursements:	
Rev. E. S. Mullett	$ 9.04
Bluffton News	6.50
Rev. A. R. Keiser	10.00
Dean P. E. Whitmer	25.00
Stationery, stencil, post.	2.50
Total	$53.04
Balance in Treasury	$7.02

Witmarsum Seminary

Receipts:

Grace Ch., Pandora, O.	$162.50
Menn. Ch., Summerfield, Ill.	75.00
Menn. Ch., Wadsworth, Ohio, 1928	50.00
Menn. Ch., Wadsworth, Ohio, 1929	60.00
Menn. Ch., Pulaski, Iowa	102.00
Menn. Ch., Nappanee, Ind.	70.00
St. John's Ch., Pandora, Ohio	100.00
Wayland Ch., Wayland, Iowa,	150.00
Bethel Ch., Fortuna, Mo.,	48.45
Salem Ch., Dalton, Ohio.	100.00
First Ch., Bluffton, Ohio.	160.00
Emmanuel Ch., Noble, Iowa	130.00
Total	$1,207.95
Disbursements:	
Witmarsum Seminary	$1,207.95

J. F. Lehman, Treas.

In connection with this report Brother Lehman was informed by the Seminary that the churches of Donnelson, Iowa, and Dalton, O., sent in their contributions direct to the Seminary, the church of Donnelson giving $100.00 and the church of Dalton, $120.00.

Dr. S. K. Mosiman gave a verbal report of Bluffton College which was accepted.

Dr. J. E. Hartzler also gave a verbal report of Witmarsum Theological Seminary which was accepted. Dr. Hartzler said a written report would follow which is found below:

Report of Witmarsum Theological Seminary

Witmarsum Theological Seminary came into existence originally in 1913 as a department of Bluffton College. At that time, and until 1921, the institution was known as "Mennonite Seminary". In 1921 the institution was organized on an independent basis with its own Board of Trustees, chosen from seven branches of the Mennonite Church, and since then has been known as Witmarsum Theological Seminary.

The financial support of the Seminary since 1921 has come from eight or nine different Conferences and Conference Districts. Besides these there are a number of individuals who have given very substantial support. By these means we have, on the basis of strict economy, been able each year to meet our financial obligations and to come through to date without the accumulation of any debt.

To date there are forty-nine (49) graduates holding degrees from the institution, members of the Alumni Association. Forty-four of these are Mennonites, and five are non-Mennonites. In either case, with the exception of perhaps two, these graduates are all actively engaged in religious and educational work and have been unusually successful. The large majority are preachers and missionaries. During the Seminary year which has just closed we had students from the Methodist Episcopal, Methodist Protestant, African Methodist, United Brethren, Presbyterian, Christian, and the Church of God denominations, besides Mennonites.

It has been the purpose of the Seminary from the beginning to take every precaution not to interfere in any way with Bluffton College, or any other Mennonite College, in securing of their needed endowment. The future of the Seminary depends in some measure at least on the establishment of at least one or two Mennonite Colleges with sufficient endowment to insure their continued existence. It is for this reason, among others, that the Seminary has adopted and still maintains the purpose of giving to our Colleges every opportunity possible to secure their endowment before we ask for anything more than a mere existence.

The Seminary needs money, and needs it badly, but we willingly wait and economize still more, if the churches and friends of the College will come forward courageously and loyally and place the College where it belongs.

As many of our readers well know the Seminary is housed at present in a frame dwelling on the campus, a building which is entirely inadequate, and in case of fire our entire equipment, including our library, would be lost. Our students are patient but they are crowded in library and classroom facilities. Something must be done in the not distant future.

Our Needs

1. **Adequate Endowment.** The Seminary should and gladly would release the Conferences of their budget support. But this means that we must have endowment. The Seminary needs at least $300,000.00 productive endowment to meet present needs. Then we need another $100.-000.00 the income of which should go to worthy students preparing for the ministry or mission field. If we want a Seminary the Church needs to begin to think of $500,000.00 to insure the future of the institution. This amount need not be an immediate but certainly an early distant goal.

2. **Adequate Housing.** We must either build or go where there are buildings. We can not continue much longer where we are. We should have a fireproof building, adequate library and adequate classroom facilities. This would mean a building program of from $50,000.00 to $75,-000.00.

3. **Increased Teaching Force.** One or two men should be added to our present teaching staff. Our professors can not do their best work when they are required to divide their time and energy between several departments. The addition of professors means the increase of salaries. It is hard to get men for the Seminary when college graduates go out into High Schools and command higher salaries than we are now paying to Seminary professors.

In the event that Bluffton College succeeds in its campaign this year, and there seems no good reason why it should not, recommendations will be made to the Seminary Board of Trustees at its next annual meeting early in 1930 for a forward program. This program must include endowments as a matter of primary interest.

J. E. Hartzler, Pres.

A male quartette which sang often during the conference gave a selection at this time.

Rev. A. M. Eash of Chicago, Ill., spoke on the subject "His Power Manifested Through Experience of Sacrifice and Service". As an example of such experience and sacrifice he reminded us of "David" Livingston. We must deny self and follow Him.

Friday Evening

On this evening a missionary program in charge of Mrs. Selma Sommer was given at the Wayland Mennonite Church. This program was very impressive. The ministers were addressed at the same hour by Rev. J. E. Hartzler at the Wayland Methodist Church. Dr. Hartzler spoke of some problems which ministers must meet and solutions by which they may be met. The ministers were thankful for the use of the Methodist church building.

Saturday Morning

The Devotional Service was conducted by Rev. D. E. Welty of Summerfield, Illinois.

The Rev. A. E. Kreider gave us another Bible study on the subject "Faith as Power". He said faith gves us the substance of things hoped for. Faith makes God real to us and real to us the things hoped for. Truth and knowledge are essential to faith.

At this hour a short memorial service was conducted by Rev. A. R. Keiser in memory of Brother J. H. Tschantz who died suddenly during this past conference year. Brother Tschantz having been a trustee of the conference.

Election of officers took place at this time and resulted as follows: President, Dean Paul E. Whitmer; V. Pres., Rev. John Warkentin; Secretary, C. A. Lehman.

Educational Committee: Rev. H. J. Schrag. The Committee now is: W. S. Shelly, '30; N. E. Byers, '31; H. J. Schrag, '32.

Evangelization Committee: Rev. A. S. Rosenberger. The Committee now is: W. W. Miller, '30; N. O. Blosser, '31; A. S. Rosenberger, '32.

Program Committee: Rev. A. R. Keiser. The Committee now is: E. S. Mullett, '30; J. E. Amstutz, '31; A. R. Keiser, '32.

Trustees: J. F. Lehman. P. C. Suter was elected to fill the unexpired term of J. H. Tschantz, deceased. The trustees now are: J. A. Schwartzendruber, '30; D. J. Basinger, '31; P. P. Wenger, '32; P. C. Suter, '33; J. F. Lehman, '34.

A motion was made at this time that the Middle District Conference recommend to the General Conference the re-election of D. J. Basinger on the Board of Trustees of Bluffton College as a representative of the General Conference. This motion was carried.

Rev. Elmer Basinger presented the following resolution: Resolved, that we recommend to the General Conference that a committee or board be elected whose duty it shall be to aid the churches which are without ministers to secure ministers, and to whom ministers who are without charges or who desire a change may appeal. Resolution carried.

The Mennonite Church of Nappanee, Indiana extended a hearty invitation to the conference through Rev. E. S. Mullett to come to Nappanee for its next annual meeting. This invitation was unanimously accepted. Rev. C. H. Suckau of Berne, Indiana, spoke on the subject, "That We May Know Him Through Fellowship of Prayer". He reminded us that natural man is unable to know the things of God and that prayer is not a habit but a necessary thing.

Saturday Afternoon

The Devotional Service was led by Rev. W. S. Shelly.

Rev. A. E. Kreider gave his last Bible study on the subject, "Christ, the Power of God". He said among other things, "We are followers of Christ because he has the power of the resurrection. In Christ is power because He has taken the sting out of death."

A paper prepared by Dean N. E. Byers of Bluffton College on the subject, "The Possibilities of Christian Education Among Mennonites" was read by Rev. A. R. Keiser. This paper brought out the great need of Christian education among Mennonites and others. Co-operation, he said among our people is needed for a united program of education.

The Resolutions Committee reported as follows:

1. Realizing the need throughout our churches for a deeper spiritual life and closer fellowship with our Lord, Be it resolved, that as pastors and laymen of the various churches put forth every effort during the coming year to encourage the study of God's word and the practice of prayer individually and in the home.

2. Inasmuch as the work of the Middle District Conference cannot be conducted without some financial resources, Be it resolved, that we encourage every church in the Conference to make a contribution to our Conference Treasurer sometime during the coming year whenever convenient and that the pastors be held responsible to the conference treasurer for presenting this matter to their respective congregations. We suggest that our churches be asked for approximately five cents per member for this cause.

3. Inasmuch as we have at present no medium of expression through the printed page for the young people, we recommend that the Publication Board of the General Conference add a Young People's section to our church periodical or if this is not possible to provide for the publication of a monthly paper especially devoted to the needs of young people.

4. Be it resolved that we extend to the people of the Wayland church our thanks for the abundant provision which they made for our physical needs and for the kindly hospitality with which they entertained us during the sessions of this conference.

Resolutions 1 to 3 inclusive were unanimously accepted by the conference and resolution number 4 was supported by all visiting delegates.

The auditing committee reported their examination of all financial reports and found them in balance.

After a special musical number by the men's quartette Rev. Lester Hostetler gave the final address of the conference on the subject, "That We May Know Him Through Consecration of Service". He said no man liveth unto himself. Homes, colleges, churches, and institutions of every kind miss their mark unless that institution gives service to mankind.

Rev. S. M. Musselman closed the conference proper with prayer.

However activities which were made possible because of the conference gathering continued Saturday evening and throughout Sunday.

P. E. Whitmer, President,
E. W. Baumgartner, Sec.

WHAT RESPONSIBILITY RESTS UPON THE CHURCH

In the Present Status of Temperance?*

S. M. Grubb.

Your Program Committee asks a question. I am expected to give an answer. It is a question that has reference to the church. By the church must be meant not only the church in general, but the Mennonite Church of which we are a part in particular. The question implies that a responsibility is to be discovered. This means that neither fear nor favor is to be considered in the discussion of the topic. Let it suffice to say that the task imposed upon me is not one of my own choosing but it nevertheless must be one that honestly reflects my attitude. Let it also be borne in mind that there is implied in the topic the suggestion that our church needs to be awakened to a responsibility hitherto not fully accepted or appreciated.

Human nature is sometimes strangely inconsistent and in nothing more so than in the matter of temperance. One would suppose that with the misery with which the world has been cursed by the horrors of strong drink, every person claiming the slightest degree of common sense would welcome and support anything that would curb the ravages of drink and set himself against the manufacture, sale and use of alcoholic beverage.

The millions of all ages who have directly or indirectly been the victims of intemperance are an indictment upon anything that favors the use of intoxicants. Poverty, crime, disease, mental, moral and spiritual destruction as well as selfish, shameless indulgences that robs one of sense, honor and respectibility are undoubtedly to be traced directly to strong drink. The children of habitual users of alcohol come into the world with the handicap that the abuses of their progenetors thrust upon them. The debauch of every social institution has been accomplished by the use of alcohol. Industries have lost their efficiency through it. The safety of the lives and limbs of citizens without exception is jeopardized so long as its use is possible. Nations have gone down into ruin because of it and there can be no possible attaining to that spiritual height that God makes possible for his children so long as the accursed thing is not forever put out of the way. We therefore accept the verdict of the Nation, written into the constitution that alcoholic beverages must be outlawed and we venture the opinion that those who are parties to the violation of the basic principle of our nation are traitors to their country, enemies of law and order, debauchers of morality and foes of righteousnes. There are no extenuating circumstances that will in any way excuse the conduct of those who undertake to make our national Constitution a laughing stock and a byword on the face of the earth. They are criminals and should be accorded the same treatment we give to criminals. Silly sentiment on the part of those who would look with tolerance upon the criminal violator of any part of our Constitution will only help to show other nations of the world that the American Government has failed.

Temperance is a word that may be applied to many things. One may be intemperate in speech, in dress and in eating and in many other things that per se are not harmful. In a word, any form of abuse is intemperance. In the modern use of the word, however, temperance has come to be applied to the abstinence from strong drink for the reason that the uses of alcoholic drinks are inexcusable abuses.

Moderation may be a term applied to other forms of self-control, but there is no moderation in the use of alcohol. If six drinks of liquor make one staggering drunk, one drink will make one one-sixth as drunk and one who may happen to be one-sixth drunk will be only five-sixths normal physically and altogether abnormal mentally.

The devil likes to quote Scripture but no more than the toper who thinks he is preaching a sermon of great impressiveness when he declares that he believes in being temperate in all things, as the Bible tells him he ought to be. He reminds us of the party who was called upon to give testimony as to the intoxicating quality of beer. His answer was, "I drink from twenty to thirty glasses a day and it don't hurt me in the least. I don't know what it might do to the man who would make a hog of himself."

An acquaintance of mine, who continually harps upon being temperate in all things, boasts in the next breath that it is not unusual for him to consume a quart of wine every afternoon. Paul's injunction, "Drink a little wine for thy stomach's sake", in this case, as in multitudes of others does not apply, since in the first place, a quart every afternoon is not a little, and in the second place a stomach that can stand that kind of a daily dose is in no present need of medical attention.

The present status of the Temperance cause is one that calls for a wide appreciation of the problems involved. Temperance is something different today than what it was before the adoption of Constitutional amendment with reference to the use of alcoholic drink. At that time intemperance meant foolish and wicked waste of men and means as well, as of time and energy and the encouragement of crime and poverty. Today it means treason wherever practiced. When permitted by church members it is hypocrisy. To condone the illegal use, manufacture and sale of strong drink is giving aid and comfort to the enemies of God and the State, and in such a way as to invite anarchy and irreligion. There surely must be glee among the fiends of hell when a church or an individual member of the church signs up with a policy that is for the return of "the day when a man may place his foot on the rail and blow off the froth". An acquaintance of mine, close to a bootlegger, delights in telling how a minister joined with him in the purchase of a choice barrel of bootleg applejack. He may tell the truth, or, like other petty criminals, he may think it clever to lie about how he and others break the law of the land. Shameless drinkers often want to appear drunker than they really are and shameless violators of the Volstead Act get a cheap kick out of trying to appear worse than they happen to be for the moment. My point is that those who make a profession of religion make a crying scandal as soon as they relax in the slightest degree in this war to rid the world of this cruel, deadly enemy of society.

As Christian citizens we owe it to our profession and to our country to be absolutely committed to temperance as represented in the 18th Amendment to our national Constitution. It is because Christian voters have not made of themselves the power they might be at the polls that scandal in the enforcement of the Prohibition laws has become a stench to heaven, a by-word upon the face of the earth, and joke in the mouths of the criminals, be they the criminals of the higher or lower stratas of society.

Prohibition has been wounded in the house of its friends. With its very beginning as a national policy, executives in our national and state governments have made a general farce of it. Can there be anything more ridiculous than for one of our federal or national executives to appoint men, as they have often done, for the enforcement of Prohibition, who are ex-distillers, brewers, saloon-keepers or bar tenders or other persons interested directly or indirectly, in the liquor traffic? Why should a member of the President's cabinet have great financial interests in bonded liquors after more than ten years of prohibition? There is as little sense in trusting the honor of Prohibition in the hands of persons with a record for association with liquor traffic as it would be for a city or town to engage murderers, ex-burglars and criminals generally for the police force into whose hands would be given the safety of the life and possessions of the community. Here is a case in point which I shall quote from the editorial page of one of our large daily papers:

(To be Continued)

---

*Paper read at General Conference by S. M. Grubb.

For many years Rev. A. M. Fretz, of Perkasie, has been getting out the Home and Church. This appears occasionally and the January issue always contains reports of the congregations which Rev. Fretz serves either as pastor or Elder. The congregations are at Perkasie, Deep Run, Springfield and Bowmansville.

THE S. S. LESSON

Oct. 13.

Keeping Fit for the Sake of Others. Dan. 1:8-20.

(A Temperance Lesson)

Golden Text: Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own, for ye were bought with a price: glorify God therefore, in your body. I Cor. 6:19, 20.

Daniel stands out as a man of greatest determination for right. He was a man of personality and power from his very youth and he attained to places of trust and confidence because of the native ability he possessed with his a character that could not be corrupted and a spirit that never lacked in courage. There have been many just and good men in all ages who have risen high in the esteem and confidence of their fellow men because of what they were and what they did, but with Daniel there was a mighty faith in his God that could not be shaken by persecution or corrupted in the desires of ambition. He was a great man, but all the greater because he was a man of faith and prayer. We may be lacking in many of the qualities that men call great but if, like Daniel, we are continually given to prayer to God and unshaken in our faith we have attained to that stage of greatness that God notes and approves, no matter what be the attitude of the world.

The key word to this lesson we believe to be its first phrase: "Daniel purposed in his heart that he would not defile himself." There was a high standard of life with that young man. To defile meant to sin. To partake of the meats and wines that the king sent in would be sin to him since they had been consecrated to the gods and in eating of them one in a sense entered into the heathen service that involved praising the gods by eating food that had been consecrated to them. Some might say that meat is meat and what one does not know will not hurt, but Daniel and his companions did know. They knew the thing to be sin and they would not have a part in that sin. On the surface it might appeare that the thing to do was to eat the food and thus retain the king's favor. It was important that the king be not displeased, but it was more important that the king that Daniel was serving be not displeased. Serving this higher King nothing else mattered. Great as might be the rewards at the disposal of the king of Babylon they were as nothing compared with the rewards that the king of kings has to offer for faithfulness.

The resisting of defilement meant a standing out for a principle. It meant that the order of things as they were in Babylon was to be upset. A mighty daring thing it was, or is at any time for that matter, for a boy to attempt to upset the customs that were all around and had been for ages. But the fact that the thing had not before been attempted did not enter into the matter. Daniel saw defilement and he resisted and avoided it. It was a personal matter between him and his God and he did not prove unfaithful in the task, neither did God abandon him or let the incident pass by without notice. God sees if no one else beholds and, moreover, God sees into the heart and knows just what it means to be tempted and to overcome.

Daniel could not be defiled because he purposed in his heart. This means determination. The great battles a man has to fight are withing himself and he must be armed with determination. This means a struggle against all the influences, and they always are many, that would work against one. The world, the flesh and the devil are enemies of determination. In evil causes men sometimes win through determination and so too the battle for good is to be won through determination. But determination in his heart with Daniel meant something more than mere stubbornness. It meant communion with his God and an earnest desire to have God help him carry out his determination. In fact it was struggle in prayer and he won because prayer of the right kind does help men and women of God to win.

We wonder how the lesson is to be applied in consistency with the title given to it. Well, we learn that Daniel and his companions were physically fit through plain living which is living in moderation. Surely an abundance of wine would have lessened efficiency. Over eating as well as excess in drinking is simply destroying ones self and ones usefulness. Others benefitted by the example of Daniel and his friends. They learn what plain living can do. They see how that the temperate life is the life to lead. They may discover that the future greatness of Daniel depended on how he would meet this crisis. Thousands have been helped because they know the story of Daniel and "Dare to be a Daniel".

CORRECTIONS

Somehow, possibly in my failure to write plainly, for want of time, a few errors crept into the printed historical sketch of the Bowmansville church in Sept. 19th issue of The Mennonite; which, because of its probable historical value I wish to correct: On page 2, column 2, line 18, read, "Roman Catholic," not "Russian"; in line 39, read "Teaching of Menno Simon" not "of Mennonites". In column 3, line 30, after the name Isaac Bowman insert "who", and line 50 instead of the printest expression read, "Needed only a spiritual spark to set it aflame"; in same column, line 6 and 7 from bottom use the preposition "on" instead of "in".

A. M. Fretz.

On the evening of Saturday, Sept. 20, a social meeting of the East Swamp, Penna., C. E. society was held in the nearby grove with the West Swamp society as guests.

DEATHS

Bayley—Mrs. Bayley who was the wife of Rev. John W. Bayley, former pastor of the Germantown church, passed into life eternal, Friday afternoon, August 30, 1929, in her 89th year.

She had a fall the Friday previous, and though no bones were broken, she was so badly bruised and shocked that she was not able to survive, and after a week of much pain and suffering quietly fell asleep.

Mrs. Bayley in her earlier years was very active in church and W. C. T. U. work and at one time was president of the Yardley Union at Yardley, Pa.

The funeral services were held on Monday morning at 10 o'clock and in the absence of Rev. Howard T. Laudes, Rev. Reed Landis was in charge. Interment was in the family lot in Mt. Vernon Cemetery.

Mrs. Bayley is survived by her three daughters, Mrs. Edw. J. Webb, Sr., of Mt. Airy, Misses Anna S. and Rose G. Bayley, who reside at the home address, 5909 Germantown Avenue.

Shoenfelt—Williard Earl Shoenfelt was born in Altoona, Penna., April 7, 1890. With his parents he moved to Roaring Spring, Penna., where he was married to Jennie Delozier and united with the Roaring Spring church. He died Sunday, Sept 8. He is survived by his wife, eight children, father, brothers, sisters and many friends. Funeral services were held at the home of his father. Interment in Vicksburg cemetery, Rev. Jacob Snyder officiating, September 10.

CONTRIBUTIONS

FOR PUBLICATION

Bergtal Church, Pawnee Rock, Kansas, $28.25.

Gratefully acknowledged,
J. F. Lehman, Treas.

JOTTINGS

Rev. P. A. Kliewer, formerly of Monroe, Washington, who accepted the pastorate of Ebenezer church, near Bluffton, Ohio, arrived in Bluffton last week, having made the trip from Washington by auto.

Rev. Howard Landes, pastor of the Germantown, Penna., church preached last Sunday evening in the Bethany church, Quakertown, Penna. The Sunday morning service on Sept. 15 were in charge of Rev. N. B. Grubb of Philadelphia.

In numerous congregations yearly records or directories are issued for the benefit of the members of the congregation. These are generally preserved for future reference and taken together they furnish valuable data with reference to the history and activities of the church.

Sunday, October 6, Miss Helen Nickel will be ordained to the Foreign Mission service in the Berne, Indiana, church, Rev. J. W. Kliewer, president of the Mission Board, officiating. It is expected that Rev. and Mrs. P. R. Schroeder will be guests of the Berne congregation on that occasion. Rev. Schroeder, now president of Freeman College, Freeman, S. D., is a former pastor of the Berne church.

The number of students registering at Bluffton College up to noon of Sept. 20 was 210, but late arrivals hav considerably increased this number. The dormitories for both man and women are already filled to capacity. Witmarsum Theological Seminary also opened its doors for the fall session with a bright outlook for the coming year. The opening chapel exercises at the seminary were in charge of the president, Dr. Hartzler, who delivered the initial address.

First church, Philadelphia, has a weekly bulletin containing notices with reference to the work of the church and conference as well as items of interest in the congregation. The Bulletin was the first of its kind to be used in a Mennonite church and its weekly appearances are eagerly awaited by the members land friends of the congregation.

During his pastorate at East Swamp, Penna., Rev. Howard G. Nyce issued the East Swamp Herald. Rev. Nyce proves himself an adept at gathering news and boiling it down so as to fit in little space and yet not lose interest or effectiveness. It is to be hoped that whoever may be his successor will follow his lead and continue the little paper that has meant so much to the congregation.

On Sunday, September 22, the ordination of Bro. and Sister August Ewert took place at the Dolton, S. D., church. They are going to China as missionaries. Bro. Ewert will bear the expense of the trip to China himself and his home church will support them for a number of years, otherwise the Board could not have sent them. The treasury again has a debt of $20,000. On account of rather poor crops contributions for missions have been coming in to the Board rather slowly.

The West Swamp-Quakertown-Flatland charge, during the pastorate of Rev. S. M. Rosenberger, issued a newsy and instructive monthly which kept the members of the several congregations in touch with one another and furnished them with valuable information relative to the work of the church and the various conferences.

Forty-five years ago, Oct. 15, Rev. William S. Gottshall received ordination to the ministry at the hands of his venerable father, Rev. Moses Gottshall, in the little hill-top meeting house at Schwenksville, Penna. Bro. Gottshall and his congregation at Freeman, S. D., will celebrate the anniversary with special services on Sunday, October 13.

The Central Conference has recently completed a campaign for the endowment of the Mennonite Hospital at Bloomington, Ill. The goal for the endowment was set at $175,000.00, but, happily, the pledges received amounted to $191,000.00. The Central Conference also liberally participated in the drive to secure the needed endowment for Bluffton College.

Rev. F. H. Swartz, pastor of the Schwenksville, Penna., church conducts an interesting little paper, The Church Messenger, in the interest of the congregation. In the last issue of the paper he gives a detailed account of the journey made by the delegates from the East to the General Conference. One notes on reading the article that Rev. Schwartz is a close observer.

The Flatland, Penna., church held its Harvest Home service last Sunday afternoon. Rev. Reed Landis of Germantown, Penna., preached an appropriate sermon.

The Pacific District Worker's Exchange is unique. It is not a regular publication, but a product of the multigraph and contains notes and comments on the work of the Pacific District Conference and its various interests. The first sheet generally contains an original drawing, for example, in the issue of March, 1929, we have an artistic conception of the Resurrection. The motto at the head of the first sheet is inspiring: "We are laborers together with God."

Another interesting periodical is The Church News of the Wadsworth, Ohio, church of which Rev. Wilmer Shelly is pastor. It is a newsy little sheet and no doubt is a welcome monthly visitor to the homes of the Wadsworth people. In the latest issue prominence is given to an article on The Parsonage Fund. A sum of money was left the congregation some time ago and it is now the effort of the church to increase it until the parsonage becomes a possibility.

Germantown, the oldest and one of the smallest of our Mennonite congregations is not behind in its appreciation of the value of printer's ink. The Mennonite Church Bulletin contains, besides announcements, a pastor's column and two columns of general notes. An examination of the little folder will reveal the fact that the little flock at Germantown is making splendid efforts in the direction of keeping up to date.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

Twenty-five Years
with God
in
India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.
Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, OCTOBER 3, 1929 No. 39

RELIEF WORK IN CHINA

Kaichow, Hopei Prov., N. China
Chung Shan West Street,
July 10, 1929.

Dear Friends:

People occasionally ask: "How is it that you only carry on relief work at Taming Fu and not at Kaichow also, (not realizing the distance between the two) is the poverty around Kaichow less?"

Tamingfu borders the famine district and so naturally the famine there is greatest or greater. However here at Kaichow we also have done some relief work. At first we thought it would not be necessary, but after winter came, the individual missionaries soon were being overrun by begging people, the burden was getting so heavy that it was decided to organize a Relief Committee, which was done some time in November.

A committee of five was chosen, four Chinese and one foreigner. These gave out what we call "hua pers" i. e., two pounds of cotton was given out which was enough to weave about 26 feet of cloth of which 10 feet were returned to the committee and 26 feet they were permitteed to keep, to give them a little capital to go on by themselves. The cloth returned to the committee was used to buy some more material to relieve needy ones. We find they many are poor not because of adverse circumstances but because they do not know how to make use of opportunities and chances to get on their own feet. It is true that nowadays many are victims because of years of wars, banditry and famine.

These "hua per" we found satisfactory in the past with a limited number of beggars, but as it grew colder and prices rose, the beggars increased and a new plan had to be devised. What caused us more concern was the fact that physically these people were being helped but not spiritually.

So after much deliberation the Committee decided to open a kind of an industrial school, and $500.00 Mex. was granted them by the Mission Executive Committee.

These decisions grew out of a discussion we foreign women missionaries had at one of our discussion meetings which was referred to the Relief Committee who took it up.

The members of the Relief Committee were as follows:

Mr. Liu Kuei Hsiang, hospital evangelist as chairman;

Mr. Wang Wen Lin, Assistant to the city Evangelist, as treasurer and buyer.

Mr. Liu Ching Chuan, Suburb Evangelist, buyer and investigator of the impoverished homes.

Mr. Ch'i, country school superintendent as investigator and auditor.

Miss Fast as investigator of the homes of the petitioners.

This committee was responsible to the two church committees; in this committee were also the rest of the foreigners. In all there were 13 Chinese and six foreigners.

After Christmas the chairman resigned due to some trouble he had with the native doctor and I was asked to take his place and Mr. Chang Ching was chosen as secretary. So far the chairman had served in this capacity.

On March 28, the Industrial school started with an enrollment of 120 petitioners. The two church committees had been asked to make a careful selection of such people whom they deemed most in need of help. According to the membership in each church a percentage was chosen. In all, 90 from the country and 30 from the city, a total of 120. From among these four women were chosen to be in charge of ten women each. (In this school there were only women and mostly middle aged and old women). The women were divided into three sections, each to work two days a week and each one received 60 coppers a day. The superintendent of this work was a man, who also was in need of work and the nightwatchman likewise. Both received fixed monthly wages. But the department heads received as a remuneration six days of help instead of only two.

These 120 women had to beat cotton, spin thread, starch it, weave cloth and do all that tended toward the making of cloth. We had between 30 to 40 spinning wheels, and four weaving machines. The women worked in the afternoon only, in the forenoon they received instruction. Evangelist Liu and his assistant, Mr. Wang, taught them the life of Christ and especially stressed Christ as the only Saviour. Further, they were taught Christian songs by Mrs. S. F. and Mrs. C. L. Pannabecker and Mrs. S. J. Goering. These tried to make these songs living messages to them. We find so often that they have little or no idea of the words they are trying to sing. Then they were instructed in sanitation by the headman who also taught them the catechism and the reading of characters.

The work was carried on until May 25, the beginning of the wheat harvest, after a week of examinations. It was really surprising to see how much these old women really had gotten and had remembered, realizing their age and the fact that they had never been in school and could not study by themselves. There were ladies up to 88 years old and one of them almost outdid them all. Some did remarkably well, others, again, were somewhat discouraging.

The work had its problems, strict rules were essential, still quite a few things were stolen, money, cotten, thread and other minor things were carried off over night and the evil doers were not found, although we had informed the magistrate. A few smaller items disappeared through the hands of the women and much to our regret they had to be dismissed. A few had to be dismissed because of evil reputation.

Otherwise the work as a whole went far smoother than we had expected. On the closing day we had a joint meeting of all the 120 women, their instructors with the whole Relief Committee present. The program was as follows:

Chairman, Chang Ching

Singing by the audience, songs they had learned.

Prayer—Mr. Ch'i.

Remarks by the chairman as to why of the meeting, namely, to admonish them once more; we had tried to bring them the Gospel message, now they must endeavor to grow, attend services and try to learn more of the Gospel.

Special song, by the best singers in the group.

Mr. Wang Wan Tzu—Leading thought: Men are liable to trust in men, we must remember men can help us only for the time being perhaps, and unless we learn to trust God we are lost.

Special song, by the best singers.

Liu Ching Chuna admonished them to appreciate what people were doing for them rather than criticise and curse when things were not done for their liking.

Wang Lin Ch'en, headman, had them all thank those who had made this help received possible.

Closing Prayer.

Giving out of grades and presentations of a special gift of 100 coppers each.

Sincerely,
Aganetha Fast, Chairman.

TRAINING THE CHILD

Grace Solliday

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit." Isaiah 11:1.

The fulfillment of this prophecy meant the beginning of a new era in childhood. When the Babe of Bethlehem was born children came into the great inheritance which should belong to them. Previous to the birth of Christ we often read of the sacrifice of childhood on the altars of idolatry and even among the Children of God the sacrifice of the first born was sometimes considered a means of showing fidelity to God. We all remember the story of Abraham and Isaac. The birth of the boy Jesus brought wholesale bloodshed among the children of Pharaoh's realm. But Christ came not to destroy but to build and the child is the foundation upon which Christ wants to build. The

Reformation period during the Thirteenth Century once again brought childhood and child religion to the forefront of men's thoughts. One of the great fundamentals of our Mennonite Church is bound up in the principle that it is not necessary to baptize a child until it reaches the so-called Age of Accountability. Recent psychological research has revealed that we need to change our ideas regarding the reasoning power of a child's mind. Personally, I believe we need to consider each child as a personality more than we have in the past. We have given too much consideration to the age of the child and not enough to the development of the particular child. The crying need of today is that Christ's gospel of childhood be preached and taught and lived until everywhere the child shall be placed in his proper sphere.

So much for childhood's place in religion. How then, shall we train this moral possibility that it may be developed into Christian Leadership. If we are willing to admit our past errors in dealing with children then our problem is not nearly as complicated as that of training the youth. Childhood is much the same today as it was years ago while youth has outstripped our knowledge and understanding. While the young child of today has many more opportunities for development than we may have had yet it has not yet been influenced by the modern trend as much as the youth of today has.

I suppose that the subject, "Training the Child" brings to almost every one of you the thought of a Sunday School Teacher. The first thought regarding child training should be of the parent. We like to read poetry and sing songs about the lessons learned at mother's knee, but honestly, how many of you who are now parents are living up to this ideal. Being a worker in the Primary Department of a city Sunday School has revealed to me the lack of moral and religious training given to children by their parents. Motherhood, not Man, has been God's greatest creation and yet how few mothers appreciate this. So many of them look after the physical well-being only. Why even the animal mother does this. But when it comes to moral and religious instruction the public school teacher and the Sunday School teacher are expected to be all-sufficient. It is quite true that this condition is not quite as noticeable in rural communities as in large cities but as the conveniences of modern life are being extended to the farm so too are the modes of moral living being extended to the farm dwellers.

The Catholic Church has wisely planned to keep her strength by keeping her children under the guidance of the church. Whether we wish to take issue with the methods this church employs makes no difference. The truth remains nevertheless, the devout Catholic has been trained as a child. Possibly the Episcopal and the Lutheran denominations have the greatest hold on children in Protestantism but not nearly to the extent which the Catholic Church has.

Allow me to outline, briefly, what I believe are our specific needs and requirements in training children in the Mennonite Church. First, we need trained teachers. You say, that's an old story—and it is; but isn't the truth always told? We have neglected our Primary Departments too much in the past. I venture that I am not exaggerating when I say that in practically every Sunday School in our Conference the following method is used for obtaining a teacher for the Primary Department. When such a need arises the Superintendent picks out some young or older woman who is more or less willing to serve and then proceeds to coax this individual to accept the job. It isn't enough to pick out a woman who is a mother or a young woman who "likes children". True they may be willing enough and may like children also but this is no guarantee that they are fitted for the task. What do they know about the mind of a child, what knowledge do they have of the reactions of that mind to teaching and precept. Yes, I know, that some of you think that all that is needed is a fair knowledge of the Bible and a teacher is in the making. But even though we may hate to admit it, the modern day church and Sunday School needs to adopt more modern methods. It isn't necesary to give up the fundamentals of Christianity in order to adopt the advances of Science. Train your teachers for Primary Departments as well as for older children. Now don't let all this frighten prospective teachers. You couldn't get any business position without some qualifications and training, why then, should the church be forced to accept less.

The second great need is to have children attend worship service. This is not an old story. Most of us can remember when the whole family attended church. Today too frequently the child is permitted to choose the service it wishes to attend. We may think that forced religion will do the child no good but the influence of a church service will show itself eventually in the character of the child. In our study of history we always had a hard time remembering which was cause and which was the effect of a great war. In our lack of children at worship service have we seen the difference between cause and effect? Are children staying away from church service because of the kind of service or do we have a certain kind of service because there are no children present? Many a pastor is struggling with this problem and we of the Sunday school need to do all we can to help him solve this problem.

The third great need in training a child for future Christian Leadership is Perseverance. We give up too easy. We let the children slip away from us too easily. How many of us went to Sunday school and church during our tender years because we really wanted to? How often have we seen a flourishing Primary Department and a weak Intermediate Department. Since this thought will very likely be developed in the second portion of this Conference topic I shall close my remarks hoping that in these few minutes I have at least caused you to think about the subject of Training the Child.

Are All the Children In?

Are all the children in? The night is falling,
And storm-clouds gather in the threatening west;
The lowing cattle seek a friendly shelter;
The bird hies away to her nest;
The thunder crashes; wilder grows the tempest
And darkness settles o'er the fearful din:
Come, shut the door and gather round the hearth-stone;
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
For, "at the last it biteth like a serpent".
Poisoned are the stolen sweets.
O parents, guard the feet of inexperience,
Too prone to wander in the paths of sin.
O shut the door of love against temptation!
Are all the children in?

Are all the children in? the night is falling,
The night of death is hastening on apace;
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when He comes, the King in all His glory,
Who died the shameful death, our hearts to win,
O, may the gates of heaven shut about us,
With all the children in.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

WOMEN'S WORK

MISSION WORKERS

The "Mission Workers Society" of the West Zion church (Moundridge, Kansas) was organized in Aug., 1909 under the able leadership of the late Rev. Wm. Galle and with the help of Mrs. Bertha Krehbiel Rupp, who became its first president.

This organization has, almost from its beginning, been interested in our mission in Champa, India, since it was through the suggestion of Missionary P. A. Penner, that the society took up the support of Joseph Banwar, one of the first native helpers. The society has also supported three of Joseph's children, Caroline, Samuel and Rachel. For many years the society has been supporting Caroline, first through the common school, and later through the woman's medical college at Ludhiana, India. Caroline is now a doctor in our Champa mission and is paid a yearly salary by the Mission Workers.

The society has grown from a small group to a membership of almost 60 (not including members who have moved away). Four members have passed to their reward: Mrs. Bertha Rupp, Mrs. J. C. Peters, Miss Anna Risser and Mrs. C. C. Krehbiel.

Ten charter members were present at the 20th anniversary program.

The "Mission Workers" of the West Zion church (Moundridge, Kansas) celebrated the 20th anniversary of their organization Friday evening on the church lawn. Mrs. Otto Rupp, president, was leader.

The following program was given:

Piano-Organ prelude—Mrs. B. M. Dirks and Miss Marna Galle
Opening remarks by the Pres.
Scripture reading—Miss Margaret Pankratz
Prayer—Rev. P. K. Regier
Song, "In the Secret of His Presence" by the "Mission Workers" society
History of the Society, Mrs. D. W. Galle
"The Ninety and Nine"—Rupp-Meyer Octette
The Beginning of Our Okla. Mission—Mrs. S. S. Haury

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

The beginning of the school year naturally directs ones attention to the schools in which we of the Mennonite church have interest. We are glad that we have schools and that, with a few exceptions, our people have sufficient vision to appreciate their usefulness, not only for the present but for the future as well. These schools serve the double purpose of providing that measure of secular education that assures a larger sphere of usefulness in life for our young people and provide the necessary Christian surroundings that will influence those of our youths who will be our future leaders to develope a type of character that is consistent with our church and family life. Whatever the object of the few who are not friendly to some of our schools may be it must be admitted that there are no atheists or free thinkers developed there as against the record of institutions that make no pretense at being influenced by Christian life and thought. Apart from personal disappointments on the part of objectors it is hard to see how any of our people would want to have a part in scuttling our educational ship. This paper does not assume the name Mennonite without a definite reason. It is for things Mennonite and that includes Mennonite schools under Mennonite control. It is indeed a satisfaction to note that there are forms of appreciation that come to our schools outside of the confines of our church and not the least of these is the support given to them by the local presses. We note that our Junior College at Freeman, S. D. gets favorable mention in the local paper. The same is true of the press in Newton, Kansas, where Bethel College functions and our particular gratitude is due to the Bluffton News, a paper in which Mennonites have no control. A recent editorial is one that is so highly appreciative that we cannot refrain from quoting it in full:

"Bluffton and vicinity have reason to be justly proud of Bluffton college which opens it doors today at this the beginning of another school year. Never in its history has the institution faced the future with brighter prospects.

"A crisis which threatened the very life of the school has been successfully met and in so doing has rallied strong and influential friends to its support.

"Increased enrollment, a new library building which will be among the most complete in the state, and an assured financial basis are all now definitely established factors.

"It was not so a year ago when the institution was confronted with a mandate to carry out a heavy endowment campaign or give up that which it had already accomplished through more than a quarter-century of sacrifice. Predictions that the task was impossible were not lacking.

"But Bluffton college is an outstanding example of the power of faith—a faith, to be sure, that is backed up with works. It was by faith that Bluffton college was founded and it is by faith that it has grown—a faith that has not faltered in the face of difficulties and a faith which has been abundantly rewarded in the present outlook of the institution. With such faith who can say what may yet be accomplished in the future.

"Bluffton college is openly recognized by educators as one of the outstanding of the smaller schools of the state. And the strength of the institution may well lie in its comparative smallness. Numbers running into thousands, dollars totalling up to millions and buildings innumerable are the familiar indices of achievement in this country.

"Populous and wealthy schools help to insure successful football teams and huge stadiums—but the question is now being openly asked both in college circles and outside whether this frenzied growth is entirely desirable.

"Attention is turning to the smaller colleges, hidden away in quiet retreats, far from cities. Many of these colleges have splendid traditions and founded by far-seeing men moved by the highest ideals of sound citizenship. Their record of service is testimony to the wisdom of their founders and the intelligence of their administrators.

"It is a college such as this to which that Bluffton and vicinity can point with pride and President Mosiman, the faculty and the student body are to be congratulated on the outlook for the institution as it goes forward into a year of increased service and usefulness."

WOMAN'S WORK

(Continued from page 2)

Solo—Mariam Penner, given in Hindu costume
Talk on our Cheyenne Missions —Mrs. R. Petter, Lame Deer, Mont.
"The Chinese Girl"—Mrs. Abe Lohrentz, given in Chinese costume
The meeting closed with prayer by Mrs. J. M. Suderman

Refreshments of punch and wafers were served to a large gathering.

Out-of-town members attending, Mrs. Helen Moyer, Mrs. J. P. Boehr and Mrs. J. M. Suderman, all of Newton; Miss Elizabeth Ruth, Upland, Calif.; Miss Esther Latschar, Reedley, Calif.

DROUGHT AND FLOODS IN CHINA

Tamingfu, Hopei, China,
August 19, 1929

Dear Homeland Friends:

You have heard much of drought here in our field, and we wish to take this opportunity to thank all givers and praying friends for the timely assistance during our relief work for hungry Chinese neighbors. Many hundreds of them were helped by funds coming from you, and it was surely a relief to us also to be able to help the needy, while we had what we needed. Of course, there is such a large number to be helped that we simply had to adhere to a list of names, beyond which we could not well go and still be able to help some with the limited funds at our disposal. We, however, made good use of the money sent. Men and women, boys and girls, by the hundreds were gathered in short-term schools, where they learned a good deal of Bible and singing, and some labor and industrial work was done by men and women. It would do any Christian good to listen to the many Bible verses as they are being repeated by unlearned women, and the songs by the children. Also was it touching to see the change on the faces of over 100 laboring men whom we could employ with relief funds from home churches. When they came they could hardly work and their faces were thin; but after some days they worked more steadily, and their faces became full. How little we know of the untold suffering among this people because of the lack of sufficient "hard tack" and most ordinary food among a large per cent. of our Chinese neighbors. We had already planned to stay at the stations for the summer, but felt we could not bear a double, or triple, burden,—heat, drought and to see fellowmen suffering from hunger. So we prayed and worked, and God answered prayer and you even cabled us once that relief funds were on the way here. Then also came the April rain which was sufficient for sowing the early fall crops so they could come up.

But the rain then stayed out for over two months, with heat and dust storms becoming worse, until one despaired for the crops. We had church dedication at Tamingfu in the middle of June when we had the joy of having all our Kaichow co-workers with us for those festive days. After I had taken them all back to Kaichow over bump and dusty roads I was pretty well worn out from heat and drought added to some physical ailments; and on my return home (July 2nd) from the last trip with the co-workers, what should come but an awful dust wave which rose into the air like an immense bank of earth and sand,—and this came down on us! How thankful I was to be back, but when would the prayed for rain come. It was so that everybody had called on his god for rain, but none yet, and crops dying in the fields. But the rain came that day, and relief had come, praise God, also the dust settled. So we immediately sent word around that we would meet for a thanksgiving prayer service on July 3d. How the prayers went up, and praises and testimonies! We prayed for more rain. And while we prayed the rain fell, and afterward more. After the service I was led to say, "Now all of you hurry home for we shall have a heavy rain, see the heavy clouds"; before we could hurry home we had to seek cover three times from the heavy rain that followed. Can you feel, as we did, the Psalmist's praise, "Bless the Lord, Oh my soul, and **all that is within me,** bless His Holy Name"?

And never have I seen such a wonderful change for the better come over withering crops, a thing that one believes could not happen in our middle western and western states after such sand and dust storms and heat for two months. More rains came, so that in July we had them almost weekly, and crops

(Continued on page 7)

THEORY AND PRACTICE

Of the Ban and Avoidance during the First Century of Mennonite Church History

Address by Dr. Irwin Bauman before the Men's Brotherhood of the Eastern District Conference.

Introduction

Members and Friends of the Brotherhood:

It is with a deep sense of responsibility and pleasure that I stand before this group of members and friends of the Brotherhood of the Eastern District Conference this evening. There are at least two special reasons why I should rejoice on this occasion: **In the first place,** I am grateful and glad that I am standing once more in the midst of this large body of sincere and earnest workers for the Lord after an absence of several years in a foreign country where naturally my contact with the leaders of our church work over here has been very much limited. It is a pleasure to return and to find the work of the church so faithfully carried on and so much enthusiasm among its leaders. **In the second place,** I rejoice that the people responsible for the program for this gathering have seen fit to include on the program among the many other excellent things offered, an historical address. It is a sign that we as Mennonites are no longer indifferent to the history of our church and to the work and sacrifices of the men and women who have gone before us, many of whom paid for their faithfulness to their ideals and to their God not only with their worldly goods and suffering but with their very lives, sometimes under the most indescribable tortures. Too long have we been forgetful of these heroes and martyrs to whom we owe no small debt for the freedom of religion and conscience which we and the world in general today enjoy. Too long have we neglected to learn the lessons which their lives and deeds can teach us for the tasks which we are facing in this trying age. But the time when we can afford to burn our church records and ignore all that has gone before us, trusting alone on our own ingenuity to meet our problems, as many of our predecessors have done seems to be a thing of the past. We are beginning to realize in America as many European countries have long since done, that our present and future are indivisibly linked up with and determined by the events of the past, and that we can only understand our present, yes ourselves fully if we understand that which has gone before us. So I repeat, I am GLAD that your leaders and you yourselves are among those in the front rank of the small but mighty army of those who have learned to value the importance of historical truth.

The topic which I have chosen for this evening's address is "The Theory and Practice of the Ban and Avoidance during the First Century of Mennonite Church History." The ban or excommunication, that is, the exclusion of a church member from the privileges and benefits of the church because of some moral, religious or other offence against that body or against God is in one or the other of its forms familiar to all of you. The term avoidance or shunning may not be quite so well known, but it means nothing more than the compulsory avoidance of fellowship with one who has been banned or excommunicated by those members of the church who are still in good standing. In other words if a member of the church was banned for some reason, it was further required that all faithful members of that church must break off all social and business relations more or less completely with that person depending on the practice and customs of that church. During the course of this address we shall have occasion to come back to these terms so often that I am sure they will be self explanatory.

Just a word about the reason for selecting this subject for this evening. When I was at Hartford Theological Seminary I became interested through Dr. Johnson in Mennonite Church history. As a subject for the thesis which is required for the B. D. degree I chose this theme, basing my work on original documents which are published in the "Bibliotheca Reformatoria Neerlandica" in the Dutch language. Most of the sources are therefore writings of men who lived at the time of the period with which we deal here, and many of them were written by Mennonites of that time. As my thesis is much too long to be read in the time at my disposal, it must suffice to give you only a sketch and some extracts from it. My aim is to report faithfully what has been handed down to us by the writers of the times, leaving out of our mind entirely for the moment any views or practices concerning the ban which may or may not be held in our churches today. That is, we aim to present a purely historical study which gives a great deal of information which to my knowledge is not to be found in any other work on Mennonite Church history in the English language.

When one speaks about the history of the Mennonite Church during the first century of its existence, one has to deal with one of the darkest periods of Protestant church history. It was a period when the Protestant religious forces seemed to be hopelessly divided not only among its different opposing churches, but these churches were within themselves in turn torn and rent, and shaken to their very foundations. These differences and strifes have been rightly called by the Quaker historian, Rufus Jones, "one of the greatest tragedies in Christian history." As the student of history looks backwards, his mind becomes at once filled with a large number of sad and terrible pictures. He sees groups of men assembled in the name of Christ, engaged in hot quarrels over points of doctrine and church practice, casting angry glances at one another and ready to persecute one another to death. He can almost feel the quickened pulse of aroused passions and can see the faces flushed with anger as Christian strives with Christian to defend the Gospel message of the Master, but in his eagerness, forgets the very soul of that message, LOVE. He can hear the death hymns or the heart-rending cries of the martyrs who are led to the block or to the stake by those who think they are doing God's service. Or again, scenes of bloody battles where Christians rise up against their brethren and cold-bloodedly kill one another, pass by before the mind's eye. Yet in spite of all its shortcomings and failures, the far-reaching influences of the Reformation upon the later history of the world can never be fully fathomed or appreciated. The men and women of this period, in spite of their mistakes and deficiencies, will always arouse the wonder and admiration of those who study their lives and works. The movements which they fostered, in spite of the great lack of harmony within and without, will ever serve to inspire the present and future future generations in their struggles against contemporary evils; the odds which we have to face recede almost to the vanishing point when compared with the tremendous opposing forces faced and braved by these early pioneers.

Unfortunately, the Mennonites of the Reformation period and the latter half of the sixteenth century, were no less than the other churches drawn into these conflicts. Inwardly too, as we shall soon see, their churches were no less shattered. The main cause for this inner disharmony were the ban and the evils that followed its application. A study of its theory and its application and the results which it produced is therefore quite essential to a clear understanding of the history of this early period. Even today some of the results of the application of church discipline in the first part of the history of our church are to be seen in some of the divisions existing in our body of related believers.

The modern Protestant world is tempted largely to scorn any effort which is made by the church to discipline its members. There are many and some good reasons for this attitude on the part of the church which we do not have time to discuss here. For our purpose it is enough to mention the fact that this attitude is distinctly modern and has made its appearance in such a general form only within the last century or two. Down to a comparatively recent period, discipline had a prominent place in the activity of almost every church, both Protestant and Catholic. It was considered as a necessary part of the program of any church without which its well-being was greatly endangered. Our present idea of individual liberty which permits everyone to do almost what he pleases with the least possible responsibility to his fellowman or to God has its roots in the period of philosophy called the "Enlightenment" which was at its height at the time of the establishment of our own republic. It had certainly no room in the minds of the early church leaders. It was by no means a novelty or a fad that the Mennonites introduced, when they made discipline a vital part of their creed and church policy but an established and accepted practice. Even today in spite of the changed attitude, it is the question of discipline that frequently creates the greatest and most heated discussions in the conferences of some of the larger church bodies.

We shall first trace briefly the attitude towards discipline which the churches held previous to and contemporary with the early Mennonites, and second, in the light of this, to discover and understand the ideas and practices concerning the ban and avoidance as practised by the founders of our church.

The method of discipline which we term the ban goes back beyond the Christian era to the heathen religions. The Greeks excluded those who shed blood from purification with holy water. The Roman priests by their "execratio" and "devotio" pronounced a religious curse upon enemies, which was intended to call down the divine wrath upon them, and to devote them to the destruction by powers human and divine. The Druids or early priests of England also claimed the dreaded power of excluding offenders from sacrifice. The Hebrews as well as the Greeks and the Romans, devoted whole cities or even nations to destructon by putting them under the ban (Num. 21:2-3; Deut. 2:34). The ban might include the confiscation of goods or mere separation from society or the synagogue for thirty days or more. It was this last form of excommunication that the parents of the blind man whom Jesus healed feared when they refused to answer for him.

It was natural for this means of discipline to pass over into the practice of the Christian church. Jesus himself recommended separation from the offender as a last resort (Matt. 18:15-18). Paul too saw the necessity for keeping the church pure and unblamable and in a number of cases urged that means of discipline and separation be employed against the offender (Titus 3:10; I Cor. 5:5f; II Cor. 2:6-11; Gal. 1:8-9; Tim. 1:20). As the church grew in numbers we have evidence that the ban was used more frequently, and an elaborate system of penance was soon developed. At first the remedy was applied almost entirely to correct moral failures, but it was not long before differences in faith made its use necessary to prevent heresy, thus its importance was enormously increased. As the Lord's Supper took on increasing importance, the ban which excluded the offender from its benefits, became a most powerful weapon in the hands of the Church. As the centuries came and went, its use became more frequent and much more strict. By the year 398 the rule was adopted that any one communing or praying with an excommunicated person should himself be excommunicated. Besides suspension from the Lord's Supper heavy penances as much as ten years in length, were imposed. By the year 441 not only was marriage prohibited during the period of penance, but even all relations between husband and wife. All the civil rights of the penitent were taken away and upon the refusal to do penance by the condemned, his property might be confiscated. Any one under the ban was cut off from salvation until he repented. No one who had ever been condemned to do penance could afterwards take holy orders or become a priest. But the Catholic church went still further and declared that certain sins could never be forgiven and so banned the unfortunate sinner for life and eternity regardless of subsequent reformation and remorse. The Lord's Supper was sometimes refused to despair of the dying sinner. Even the dead could be excommunicated. The killing of one who was excommunicated through ardour for the church was not looked upon as murder, and by the twelfth century the children and other descendants of the offender were frequently devoted to Satan. Even animals and lifeless objects could be affected by the ban. Thus it is reported that vineyards and orchards, birds, animals, and insects including caterpillars, ants and flies which molested church property were excommunicated. The procedure frequently included a trial in which the animals were formally summoned into court and counsel offered a defense for the dumb beasts. The significance of this procedure becomes more evident when we realize that the same form of excommunication was read against animals, stones, etc., as was employed against human beings. Just as much solemnity was required in the former case as in the latter. No man's position or rank made him secure from the ban, as the case of Henry IV, the German Kaiser who was compelled to plead for three days barefooted in the snow before the gates of Canossa where the pope had taken refuge, before he could persuade the pope to remove the ban which he had pronounced against him, plainly shows.

As time went on the ban became more and more the weapon or the instrument of those who selfishly sought power and gain, either private or in behalf of the church and its spiritual healing and cleansing powers were largely destroyed. In the fourteenth century it is said that about one-half of the Christians then living were under the ban, among them some of the most devoted church members of the time.

(To be continued)

WHAT RESPONSIBILITY RESTS UPON THE CHURCH

In the Present Status of Temperance?*

S. M. Grubb.

(Continued)

"The case of John J. Kerrigan illustrates one of the worst handicaps on efficient handling of prohibition. Consider its record. He has been a dry agent for more than seven years. He was arrested in 1922 for mishandling weapons. Shortly afterwards he was arrested for assault and battery. In 1924 he was arrested for assault and battery by striking a nineteen-year-old boy with a bottle. In the same year he was arrested in connection with the killing of a printer, told some cock and bull story about a hold-up and later withdrew it to admit that he had been drinking with the victim and the policeman who killed him.

"Now he and another agent, John J. Calman, are under arrest, charged with escorting five trucks of liquor from a smuggler's base in Long Island to New York.

"In every case in which Kerrigan has been arrested he has been acquitted. In spite of a record that resulted in his dismissal, he was reinstated as an enforcement officer, with power of life and death in his hands and enormous opportunities for gain and graft. Kerrigan was a political captain on the east side of New York . . . . and his case shows what political intrigue and favoritism can do to hamper honest enforcement."

The editorial which is from a paper which is not by any means a dry one goes on to say:

"The recent troubles of enforcement are largely the consequence of employing the wrong sort of men, and on this score public opinion demands a housecleaning. Gunmen, crooks and bootleggers have no place in Government service and disgrace the Government's uniform. They must be weeded out if enforcement is to deserve the public support and confidence which the prohibition situation demands."

Any one who is at all familiar with the situation of our large cities with reference to politics and prohibition, knows that the Kerrigan case is by no means an isolated one. But why blame city politics when the National Government is so lacking in intelligence as to permit or even to aid and abet such a disgraceful condition? In no other situation is the grand American game of "passing the buck" so played up as in the prohibition situation. Some states take the position that prohibition is entirely an affair of the National Government and by their inactivity nullify the will of the American people. On the other hand the Government is insisting that, with the small enforcement body, it must have the active co-operation of the States. Why, we ask, must the Government limit itself to a small and indifferent force in maintaining the Constitution which is its life?

Our Constitution provides for the maintenance of Posts and Post Roads. Nothing will be permitted to interfere with the U. S. Mails and the whole power of the United States is behind the proper maintenance of the Post Offices. We have a historic precedent in the case of the great railroad strike in the Cleveland Administration when the military arm of the Government was called into action in order to keep the mails moving. Prohibition is as much a part of the Constitution, which it is the President's duty to enforce, as Posts and Post Roads. The difference, however, is that we have not yet had a President of the pluck of Grover Cleveland to make the matter of enforcement one of martial law. If Cleveland was big enough and brave enough to override the defiance of organized labor we should at least be permitted to hope for a President with whom the bellies of the rum drinkers and the wishes of the high-hatted wets of the Association Against the Prohibition Amendment (including Teddy Roosevelt Junior) are no concern whatever. It is the right of every law abiding citizen to insist that when all other measures fail, the executive arm of the Government shall use the force at its disposal for the defense of the basic principle of the nation. I think that even the most rabid pacifist will agree with me that our idle, expensive, unnecessary and even dangerous military force ought to be made to earn its grub by doing police duty in the enforcing of our National Constitution. Nothing would bring panic and confusion into the ranks of the various liquor rings, that are defying our civil authorities, so much as to know that now they had to submit to the rigor of martial law.

It remains for good citizens to insist that bootlegging can and must be suppressed. Its potency for breeding crime is so great that if it is permitted to go on, the Government and every social institution is bound to go to smash.

Bootlegging has made a strong appeal to those who prefer a criminal career to honest toil because the financial prospects are immense and the prospects for making a get-away are good, particularly if one knows how to grease the machine with a liberal use of money. Crime will always be hard to suppress, but the nation must realize that its struggle with crime is a life and death struggle. The illegal seller of alcoholic drink and his customer strike at the very vitals of the nation. Decent citizens will not be satisfied in letting the officers of law handle such cases, they will ostracize every offender if they have in them the slightest spark of decency. Rapid transportation by land and water and through the air help to complicate the enforcement of law, but, just as effective as legal measures should be the attitude on the part of society that would make outcasts of the offenders be they buyers or sellers. Surely the men or women who jeopardize the respect of the Constitution of your land and mine have no right to our confidence and should be avoided as we avoid the devil himself.

He who makes money out of the kind of stuff that is sold as liquor is knowingly selling poison and is a traitor, and he who does patronize the bootlegger, does so over the bodies of men who have been slaughtered like flies in the liquor rackets of our big cities. May the blood of the murdered be upon his soul.

A surrender to the criminal element by tolerating its crimes is a confesion that Government has failed. The defeatist policy that says that "it can't be done" voiced not only by laymen but by some clergymen and men in high authority in the state and nation is a confession of inefficiency.

"It can be done" and any man who says "it can't be done" should be shunted out of office and retired permanently to private life.

The element out of sympathy with the order of things is continually harping on the "light wines and beers idea." And frankly this is held forth to those who hope for the repeal as an opening wedge toward making everything wide open. The very insincerity of the whole proposition should move one to cast it aside as a piece of humbug. It's not light wine or beer that is wanted but hard liquors, the harder the more desirable. A foolish distinction was made by the winner of the Hurst Prize who suggested that in classifying alcoholic liquors a distinction should be made between these that are made by man and those that are the result of the acts of God. Fermented liquors were to be regarded or held to be "acts of God". How silly! The distiller sets his mash, prepares his still and his worm and cases his product in wood to age it. True, man has a lot to do with that kind of a drink. But then here comes the fermented stuff. It is to be accepted as a blessing from the hand of God. Is it? Does not man gather the grapes in the wine press? Does he not carefully provide conditions for fermentation and does he not prepare the casks and age the stuff? Why blame all that on God when man has elected to have so much to do with the process by which God's purple fruit, glistening in the sunlight is converted into headaches? Does God not then warn against his own work when he says, "Look not on the wine while it is red", if fermentation is also to be regarded as an act of God? There are two senses in which the phrase "act of God" is used, the legal and the religious sense. In the legal sense as used in insurance policies, etc., an act of God is a calamity, a misfortune that brings misery and distress with it as a cyclone, a bolt of lightning or a storm. We agree that fermented liquors are a calamity.

Temperance is not an interest confined to any class or denomination. There have been in all creeds who gave and are giving their testimony against the curse of drink. Father Matthew in Ireland, John B. Gough, T. S. Arthur and William Sunday and a multitude of other men of vision of our country helped by their sincerity and the vigor of their testimony to bring our nation to the point when alcoholic beverages are outlawed. But with nullification almost everywhere we are asking ourselves the question: Will prohibition continue? or Will there be a going back to the old curse like the dog to his vomit? We believe not. Reforms do not attain their full momentum over night. Thirty years after the importation of slaves into the United States had been forbidden, raw African slaves were bootlegged into the country. Yet this did not mean that slavery would continue indefinitely, it did mean that this was the beginning of the end of slavery. A generation of boys and girls are growing up educated into the belief that Prohibition is the normal condition, illegal indulgences and sales of liquor notwithstanding.

(To be concluded)

THE S. S. LESSON

October 20

Useful Work a Christian Duty. Gen. 2:15; Exodus 20:9; Nehemiah 6:3; John 5:17; 9:4; Acts 20:33-35; II Thess. 3:6-12; Eph. 4:28.

Golden Text: If any will not work, neither let him eat. II Thess. 3:10.

It is sometimes supposed that when God created man he placed him in the Garden of Eden to spend his time in complete idleness. Such, however, was not the case. He was to dress and keep it. There was to be a relation between his happiness and the condition of the garden as he made it and directed it. All the beauties of the many wonderful things that grew there were to be all the more appreciated because man had something to do with their prosperity and growth. As he was to sustain himself with the fruits that grew in the garden he had to know that these things were for his own greatest enjoyment when he had a part in making them both attractive and useful. Man is so constructed physically that idleness is an impossible condition with him. Persons being in prison and often having more of food and shelter than many outside find their condition most irksome and it often happens that they become insane for no other reason than idleness. It is of the nature of man that he must be doing something and when he is not doing something useful he is generally found to be doing something positively harmful. "Satan finds some mischief still for idle hands to do." It is a fact that in times of depression, when men are out of work in large numbers, crime increases and that not always an increase of crimes against property but against virtue and life.

However, even though it is the will of God that man shall labor, it is not his purpose that he shall be a slave. There must come periods of rest so that the body may relax and the mind be occupied with things that do not belong to the common daily grind. It has been demonstrated that one day in seven is the proper period for rest and relaxation. God wants us to use this period so that it will give us the greatest happiness. There can be no greater happiness than when men come into right relationship with their Creator. It is therefore fitting that the Sabbath shall be a period of worship during which one receives strength to meet all conditions of life that are trying and troublesome. If the observance of the Sabbath counts for efficiency, let it be borne in mind that idleness on either week day or the Sabbath is positively harmful to body, mind and soul.

In doing the work that God gives us application to it is one of the marks by which it is shown that the responsibility is a serious one. Nehemiah could keep steadily at his work letting nothing hinder him and the result was a surprising accomplishment. "By keeping at it" is generally the secret of the success that comes after effort. Jesus reminded us that God is continually working. He is active in nature and the whole universe. He is also acting in sending us continual blessings. He is active in His concern for our souls. Jesus would have us know that in this He partakes of the nature of His Heavenly Father. He was at work in life so much as hardly to be able to find time for rest or food. In this He is our example. We are unceasingly at work. Let us realize that this must be so since the souls of dying man and women are being eternally lost and the time is short. The period for work is uncertain and we must therefore make use of the time that God places at our disposal. "The night cometh when no man can work."

In the apostle we have an excellent example of how the Lord's work may be forewarded. Paul had neither money nor influential and rich friends to support him, but that was no reason why he should despair about doing the Lord's work. Had not God given him a healthy body and skillful fingers so that he could work at an honorable trade? And was he not able to say, even after a long period of strenuous preaching and working, "these hands have ministered unto my necessities"? His labor as well as the labors of all Christians should not be for selfish gratification. It should be the kind of labor that enables one to be a blessing to others. In this connection Paul quoted the words of our Lord, not otherwise given, "It is more blessed to give than to receive." Had he not been giving his services so freely it is exceedingly doubtful whether the world would ever have heard this blessed sentence that the Lord uttered.

The sin of idleness was recognized by Paul and rebuked severely. The cure was work, as work is one of the best insurances of ourselves falling into doing the things we should let alone. Work is honorable. No one has the right to a livelihood without work. "If any one would not work neither should he eat."

DROUGHT AND FLOODS IN CHINA

(Continued from page 3)

were booming, while the late fall crops could be sown in July and make rapid progress. But rains were destined to come in near future so that we could wish no more. That has happened, and floods too. We surely live in a land of contrasts, revolutions, slow and rapid changes, wheelbarrow and automobile, good and bad roads, drought and floods, old and new customs, liberty and oppression, want and plenty, peace and war, all at the same time (if that be possible).

When the non-Christian groups gathered in large numbers about open air theatres next to temples, to thank the gods for rain, our hearts were compassionate for the multitude, and we wondered at the spectacle of new revolutionaries attending them, for we saw the crowds stream past our home to a nearby theatre, and the gentlemen of the higher court of Tamingfu stopped in to see me and to eat watermelon with me, and chat. Beside other tents was pitched the little "Gospel Tent" where by posters, Gospels, and singing, and witness, Christ was offered to the multitude. One is reminded of Romans 1:21, "Because that, when they knew God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened"; for here superstition was represented, against which the new rule shall be, and against which much preaching is done by the new school, to the extent that Christianity is likewise passed up as a superstition by many of them, —or else they adhere to an atheistic cult of some kind or other. The commonly spoken of "superiority complex" takes on a new meaning as one looks upon self-satisfied, proud none-Christians who have set the rule of life down for great nations and peoples (some of them may even claim to be adherents to Christianity, but lack the Power thereof, as Paul says).

However, this summer they celebrated too much, for the rains came too abundantly, if we may be permitted to thus speak, —for we as Christians believe with all our hearts that "All things work together for good", and that even "the wrath of men shall praise God". But not so the ungodly and the indifferent, for once it is complaint on account of not enough rain, and then of too much.

Yes, we thank God for the clear days since last Thursday morning, Aug. 15, and for the rains stopping after nearly a week of heavy rains. Since I had hoped to help in our summer school for teachers and evangelists, which was to be held at Kaichow station, I left home after some physical ailments I and my family had, besides all the work (winding up a relief project and other matters) and some rain that caused roads to be cut up. But I just made it by auto the day before the week of rain, and so I am still at Kaichow. Never have I seen such water all around us since our coming to China in 1915, for there is water everywhere, the girls' school stands in deep water, and roads resemble rivers,—the one to the city being flooded with from 3 to 4 feet of water. The Yellow River had broken its banks and flooded many villages in our Tungminghsien district, our former station. Reports are already coming in that there are many starving people, and many crops are ruined, while from 50 per cent. to 90 per cent. of the dwellings are in ruins in flooded areas, and also in many other areas. Unspeakable suffering is ahead of many thousands in China again on account of floods. Railways have been swept by mountain torrents, mail is much delayed, and excessive water everywhere.

Our brother S. F. Pannabecker went to Shanghai to meet Sister Goertz who arrived from the States, Aug. 9 (Shanghai). How concerned we were for their safety and about their return, when suddenly they pulled in yesterday (Sun., Aug. 18) by cart, having come part way from Tsinan by auto and over 30 miles through mud and water, but none the worse for it even though the cart sometimes practically swam. How glad we all were to see them safely back, we imagining all kinds of things in relation to their trip, and wondering whether they could come through at all during those days. But the rains had ceased for a few days, the auto bus had begun service, and so they had gotten the bus for over 100 miles country road, and a cart for the remaining 30 miles. The latter stretch was a watery trip, they reported. We can be thankful that it was not worse, for Brother Pannabecker was robbed twice, once by brigands who held up the auto bus on the way going, and once a few hold-ups robbed him just after they had crossed the Yangtze River coming back. Fortunate that he was not carried off by bandits as a Dr. Wesche of our neighbor mission at Tungchangfu. Also he is released again, thank God, after a week of captivity, and the bandits driven off by the regular soldiers. He with three other missionaries had been held as prisoners in their mission compound for a month, but are now all free again. This is only 70 miles away from Tamingfu where this took place. We need special prayer these years for our safety, and that of the Chinese Christians, for evil and murder abound, and there seems to be a license and disregard for authority, which is prevalent all over the world now.

Well, I'm home again, and this is Sunday, the 25th of August. It was a hazardous auto ride from Kaichow home over nearly 70 miles of all kinds of roads, from the nice smooth, the rough, to deep roads filled with water. Once the car nearly tipped into a deep water pit, and I was pulled out by 2 oxen and 20 men. Some roads were like lakes, and I had to go through partways, and at times the car went easily under its own power, for which I was very glad. Often I was pulled by 6-20 men.

I went over about 4 miles wide stretch of flooded country with tall Kaffir Korn sticking out of deep water, while beans and corn were buried under the water. This is only five miles from Tamingfu, hence both the Yellow River and the Yu River here are out of their banks, and have flooded large tracts of grain fields, thus causing much suffering for hundreds of people. Thank God, I found my family all well, and much surprised to see me come in by auto after midnight last Thursday (or rather Friday morning at 2 a. m.) . I was glad to be back, and also very glad to have been able to help in the summer school at Kaichow, where we felt the Spirit working in hearts of men. Do pray for these nearly 100 Chinese co-workers in our mission, also for the 131 newly baptized ones during the first half year.

Thus far the Sino-Russian situation does not affect us, but the swords are rattling, and one knows not what the immediate future will bring. The Graf Zeppelin has been flying north of us over Siberia, and we read of these new things with interest. Some already wonder how long it will take till there will be missionaries returning from China on airships like that. Sometimes one could wish for an airplane to fly over the bad and flooded roads in China, but most of the time in the year we do have fairly good roads, readily passable by autos.

A new Gospel Tent is soon to be here to replace the one taken by the revolutionaries last year. We are also looking for another doctor of medicine to come soon, for the Browns and Sis. Sprunger who are to sail Oct. 3d, and for a few new missionaries. Do not think that we are nearly done with the task here as yet, for it has merely begun. The real tasks are ahead, and we will see real churches spring up, and we need your backing in every way, and most of all earnest **prayer**.

Yours in Christ for the Lost Everywhere,

P. J. and Jennie Boehr.

MARRIAGES

Beuttger-Casile: On September 21, in Philadelphia, were married by Rev. N. B. Grubb, Frank Beuttger and Miss Frances Casile, both of Philadelphia.

Kruemmer—McColgan: On September 21, in Philadelphia, were married by Rev. N. B. Grubb, Anthony J. Kruemmer to Mrs. Dorothy McColgan, both of Philadelphia.

DEATH

Weiss—Suddenly in his home in Philadelphia William B. Weiss, son of Samuel and Elizabeth Bechtel Weiss, died on September 24, 1929, at the age of 69 years, 8 months and 18 days. Bro. Weiss had been married to Katie Miller in 1889 but in the short period of three years she passed to her eternal home. In 1899 he was married to Mrs. Lizzie Freyer, who survives him. Bro. Weiss united with the First Mennonite Church of Philadelphia in 1878 and for more than 51 years he had been a faithful member and his place in the church services was seldom vacant. For many years he served on the Board of Trustees of the church. Funeral services were conducted on September 28 by Rev. N. B. Grubb, using as a text Revelation 21:1.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1931 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

Zion Mennonite church, Souderton, Penna., invites its sister churches to join in a farewell service to Rev. and Sister Moyer on Sunday, Oct. 6 at 3:00 p. m.

While on their way to California per auto Rev. A. J. Neuenschwander and family stopped off at Newton, Kansas, over Sunday where Rev. Neuenschwander preached in the Bethel College church.

Rev. C. E. Krehbiel of Newton, Kansas, was the guest preacher in the Hoffnungsfeld church which has recently called Rev. E. J. Neuenschwander of Bluffton, Ohio, to its pastorate. Rev. Neuenschwander will shortly begin work in his new field.

Among the recent gifts received by Bethel College was the sum of $4,000.00 contributed by Gerhard Zerger as a memorial to his sister who recently died in the hospital in McPherson, Kan.

Adolph Krehbiel, the correspondent from the West Zion church, Moundridge, Kansas, writes: Just a month since the General Conference convened in Hutchinson for its session. West Zion enjoyed a few drops of blessings as a result of the conference being so near, particularly from pastors attending the conference. Among those visiting were: Revs. A. R. Keiser, J. Quiring, C. C. Peters, and Rev. M. J. Galle. West Zion is quietly but steadily working forward in the Lord's vineyard under the able leadership of the present pastor, Rev. P. K. Regier.

Der Mitarbeiter, edited by Rev. H. H. Ewert, of Gretna, Man., while not a paper merely printed in the interest of a local congregation circulates in a community of Mennonites in that portion of Canada and under its able editorship gives them the opportunity of reading excellent Mennonite literature.

Other congregations throughout the General Conference also keep their people in touch with their work through regular local publications. Some of these occasionally get to the editor's desk but, much as they might be appreciated, it has been a long while since many have come to him through the mails.

It is expected that the Mennonite refugees from Harbin, Manchuria, who will arrive in small groups at Seattle during the next few months will be met by brethren and taken to the Mennonite settlement near Settle where they will spend the winter. Sufficient housing has been found and the other needs of the brethren will be amply provided for. Opportunities be available for the refugees to begin earning money to support their families immediately.

Rally Day was observed by many Sunday schools last Sunday. In the Quakertown, Penna., church special exercises marked the event. Rev. F. K. Bowers of Souderton preached at the service following. In the Second Church, Philadelphia, the Rally Day marked the return of the school to afternoon sessions. It is the custom of this school to have Sunday School for six months during the summer in the afternoon and for the remainder of the year in the morning.

Dr. J. E. Hartzler, president of Witmarsum Seminary, was in charge of Bible hour discussions at a three days' session of the ninety-second annual conference of Northwestern Ohio Christian churches held at Berky, Ohio, last week.

The Mennonite Men's Choir of the Berne, Ind., church will appear at the Detroit Rescue Mission in Detroit, Mich., on Sunday, October 13, to furnish music for the institution on that day. The trip will be made with private cars and a large bus which will be chartered for the occasion.

St. John's Church near Pandora, Ohio, marked the 40th anniversary of its dedication with a Home Coming on Sept. 5, to which former and separated members were invited. The invitations met with a remarkable response and a great number of people attended.

There was a special interest in the services of the Berne, Ind., church on Sunday, Sept. 22, which partook of the nature of a farewell service to outgoing missionaries, members of the congregation, Miss Frieda Sprunger and Mrs. Samuel T. Moyer. Both gave farewell addresses on this occasion.

The annual meeting of the Orphanage Society of the Eastern District Conference will be held in the Springfield church, Oct. 12, 1929. There will be a morning and afternoon session, the former beginning at 10:30 and the latter at 1:30. Busses leave Quakertown trolley station at 9:30 and P. and R. R. R. station at 9:40. Autos will meet bus at Richlandtown at 10. Those who attend will please bring their lunch with them.

The author of the excellent paper, "The Christian College and the Church" which appeared in The Mennonite of September 19, was Rev. H. T. Unruh. It is unfortunate that the name was accidently omitted when the article was printed.

Bluffton College opened its doors to students on Sept. 18. There is evident a spirit of renewed enthusiasm both among the teachers and students since it is now certain that the future of the college is assured. The data concerning the students is as follows. Freshmen 64; Sophomores 49; Juniors 43; Seniors 48; Conservatory of Music 40; Art students 2; special 2; oratory 1. Total 247. The enrollment is larger than last year. Dr. C. Henry Smith and Prof. C. F. Byers are absent for the year. Dr. Smith has his sabbatical leave of absence and Mr. Byers is studying toward his Ph. D. at Ohio State University. New teachers on the famulty are Miss Elnore Barnerd, instructor in singing; Dr. E. G. Kauffman, professor of education and Dr. Irwin Bauman, acting professor of history. The foundation for the library building is nearing completion and the work is progressing rapidly which seems to insure its completion for the beginning of the next semester.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

Twenty-five Years
with God
in
India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.

Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, OCTOBER 10, 1929 No. 40

A PLEA FOR HELP

A few days ago the writer met a family that came from Siberia. When I spoke to the brother about conditions in Siberia, he said that it was probable that this year many of our people there would die from starvation. We also get many letters from all parts of Russia, telling us about famine conditions in many parts. Frost has again destroyed the seed planted in fall and owing to lack of seed grain, very little could be seeded this spring. The need in Russia is again great, especially among ministers, who are entirely outlawed, also among widows, orphans, the sick and the aged. Again and again we read in letters from Russia: it is impossible for you to get an idea of conditions as they exist here.

Through the willingness of our brethren here and in the United States to help, we have already sent $11,840.55 in small sums of $10.00 to a family and in exceptional cases $15.00. We can well imagine that these small sums bring relief to a family only for a short time and then again there is need. In many letters we read that the remittance was a direct answer to prayer.

We here in Canada and in the United States have again had a crop. In many places the crop is not what some of us had expected, but we will all have food, clothing, shelter and fuel; and where the crops were very poor, care will be taken that none will suffer very much. I am convinced that no children here will need to be undernourished.

Our whole attention should be directed at this time to our people in Russia who have suffered so much in late years and who are still suffering. We have received many lists of needy people and to many of those, who have been reported to us as needy, we have not been able to send any relief, because we did not have enough money for all. And, if today there is a plea from Russia for mercy and help, should any of us remain cold in the face of the suffering of our brethren across the sea? Let us do good to all while we have the opportunity, especially to those who are of the household of God. Gal. 6:10.

Our organization in Rosthern, Sask., is willing to receive and remit donations for our suffering brethren in Russia. Speedy relief in needed.

David Toews.

AN APPEAL FROM THE EMERGENCY RELIEF BOARD

To the Congregations of the General Conference—

During the session of the General Conference held in Hutchinson, Kans., the Emergency Relief Board wired an appeal to the Bundesbote and Mennonite for immediate help to bring the Mennonite refugees, now in Harbin, China, to the United States. A word of explanation in regard to that appeal may help to understand the whole situation better.

The task of bringing these poor refugees over into the U. S. has already begun. The successful continuation, and a speedy conclusion of this great task depends on the willingness to contribute funds for this purpose.

Our government has given permission to all of these refugees to enter the United States. According to the quota, 15 to 20 persons can come in monthly. Most of these people are penniless, and not only passage has to be provided for them but also food and possibly some with the necessary clothing until they can find work and earn their own living in this country. Those without any means need about $120.00 per person for passage from Harbin, China to San Francisco, Calif.

We are glad to report, that the Mennonite Settlers Aid Society have offered their services, not only to secure for them the cheapest railroad and steamship rates that can possibly be secured, but to also provide them with immediate work and earning possibilities as soon as they arrive in the United States.

We feel grateful to this society for their efforts and able assistance, in this great work. Whether or not these refugees later will settle on the land which the Mennonite Settlers Aid Society has reserved at Newport and Deerpark in the state of Washington, for Mennonite settlers, we cannot say, this will be left to the immigrants to decide for themselves where they wish to make their home. The Emergency Relief Board has nothing to propose because the settling of immigrants is not a part of their work. We only desire to acquaint the congregations with the above.

We would also take the opportunity here to call your attention again to the great need of many of our immigrants in Canada. In many of the settlements they faced a partial or almost total crop failure this summer on account of severe heat and drought.

The General Conference at Hutchinson passed a resolution requesting the congregations to have an offering this fall for the benefit of some of these most needy, also for the sick who have to spend longer or shorter periods in hospitals and are not able to meet their hospital and doctor bills. The Conference delegates were expected to bring this before their congregations.

The used and new clothing that had been gathered in the past years has rendered a great service to the poor. More clothing will be necessary for the coming winter. We were wondering if the different mission and sewing societies would not be willing to take it upon themselves to gather and send clothing again this fall to Canada. The Lord will bless your efforts.

Reports from Russia indicates that conditions are getting worse among our Mennonites there. Up to this time we were able to give aid to the most needy in a private way through men of trust over there to the extent we received funds for that purpose. Please remember our friends in Russia.

Through your liberal gifts for the starving Chinese in our Mission field, a great rescue work could be carried on in China by our missionaries. We had expected starvation in China is passed. The drought was broken, rains set in but eventually in such torrents that caused big floods even in our mission district. Many people were left destitute of their crop in the field, and they are facing starvation again. Continued assistance is very necessary in China. Do not be weary in well doing. Please continue to send your gifts for the needy and our Father in heaven will reward you richly.

C. F. Claassen, Newton, Kans., is again our treasurer. Send all gifts to him. He will promptly take care of them.

Emergency Relief Board,
by John C. Mueller, Sec.

"The Mennonite Weekly Review," Newton, Kansas, is requested to copy.

EASTERN DISTRICT CONFERENCE S. S. CONVENTION

The 55th Sunday School Convention of the Eastern District Conference was held on Sept. 21 at the Upper Milford Mennonite church, Zionsville, Pa., with Norman R. Bechtel of Germantown presiding. The song service conducted by Norman Schantz of Zionsville was followed by the devotional service in charge of Rolland Johnson, Hereford, and by an address of welcome by Clarence Shelly, Upper Milford. The president's report showed progress made along several lines and the field secretary's report contained recommendations in reference to memory work and Standard Sunday Schools which were adopted by the convention. During the year, $568.52 was contributed by the schools for the Girls' Home at Saskatoon. It was decided to try to raise this to $600 for the next year.

The Convention Theme—"Training for Christian Leadership" was discussed in the topics and addresses of the day. Mrs. Grace Solliday of Philadelphia, read a paper on "Training the Child". She spoke of the place of the child in religion and the need for proper religious training in the home and the Sunday school. The topic discussed by William Mohr, Allentown, dealt with the training of the young people. He mentioned the fact that young people will compete vigorously for leadership in athletics or business but not in religion. Here they are apathetic because they are not convinced of the vital reality of religion and of Christianity. The home, the church and the Sunday school aid in the religious training of young people but they are probably influenced to a greater degree by the lives of the Christians whom they know. A real demonstration of the fact that the principles of Christianity are truly worth while will do much to attract the young people to Christ.

The afternoon song service was led by Mrs. Russell Bechtel of Bally, and the Quiet Hour by Harold Rosenberger, West Swamp. Miss Mary E. Bakewell, Pastoral Representative of the First Church, Philadelphia, spoke on "Qualifying for Christian Leadership." She said that religion is a consecration and a religious leader needs to be humble, honest and "not disobedient to the heavenly vision." Religion may be a game so played to deceive every one except God but the real religious leader does not play it in this way.

The main address of the convention was delivered by Dr. Ross Stover, pastor of the Messiah Lutheran Church, Philadelphia. He took as his subject, "The Kind of a Leader God Wants." He needs men who live a conscious relationship to him, those who are prepared for their tasks and who have a passion to win men to Christ. He should be "God-gripped," a shining light attracting men to Christ.

Special musical numbers were rendered by members of the Deep Run, Schwenksville and Bally Schools.

The following officers were elected for next year:

Pres., Rolland Johnson, Hereford.

Vice Pres., Norman Bechtel, Germantown.

Treas., Russel Hearing—Lansdale.

Sec., Mrs. Grace Solliday, Philadelphia.

Field Sec., Walter Temple, Germantown.

Mission Sec., Allen R. Fretz, Deep Run.

The convention was well attended and all profited by the inspiring messages and the prevailing spirit of Christian fellowship.

Mary B. Borneman, Sec.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1931 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Women's Work

I CAN DO ALL THINGS THROUGH CHRIST

Phil. 4:13.

The bars of life at which we fret,
That seem to prison and control,
Are but the doors of daring, set
Ajar before the soul.

Say not, "Too poor," but freely give;
Sigh not, "Too weak,' but boldly try;
You never can begin to live
Until you dare to die.
—Henry Van Dyke.

Because "Missionary News and Notes" does not reach all our readers personally, we will pass on to you a few gleanings from the pages of the September number containing a partial report of the business sessions of the Women's meeting held during the General Conference which convened in Hutchinson, Kansas, together with the election of officers, and the Friday evening missionary program.

The proposed constitution prepared by the executive committee was taken up at the first business meeting and adopted with a few changes. Copies in corrected form have been sent to the various sewing societies as a guide in their labor of love that more efficient service may be rendered to our Lord and Saviour.

At the next business meeting the reports of the secretary and treasurer were read and approved. A fine growth is shown in the amount of work done and also in the money gathered. "Surely the Lord has been good to us; let us be glad.

Our missionaries are decreasing their want lists because as our missions grow in years, we have a right to expect that the Christians learn to care for themselves by making their own clothing, etc. This is as it should be. However they are too poor to get their own material, so we will have to send them the goods or the money to buy it with.

The election of officers resulted as follows:

Pres., Mrs. S. S. Haury, Upland, California.

Vice Pres., Mrs. J. E. Kaufman, Aberdeen, Idaho.

Sec., Mrs. R. A. Goerz, Newton, Kansas.

Treas., Mrs. J. G. Regier, Newton, Kansas.

The Literature Committee is:

Mrs. J. J. Quiring, Bluffton, O.

Mrs. J. M. Suderman, Newton, Kansas.

F. Luella Krehbiel, Clarence Center, N. Y.

The new constitution provides for a sewing supervisor from each conference district. These were elected as follows:

Mrs. M. M. Lehmann, Drake, Sask., Canada District.

Mrs. W. S. Stauffer, Quakertown, Pa., Eastern District.

Mrs. Menno Burkhalter, Berne, Ind., Middle District.

Miss Katie Schmidt, Halstead, Kansas, Western District.

Mrs. D. C. Krehbiel, Reedley, Calif., Pacific District.

The girls from the Girls' Home in Winnipeg and the Sewing Society from Waterloo, Ontario, had sent boxes of fine needle work to the Conference. These were sold one day during the noon hour and netted a nice sum for mission purposes.

On Friday evening the missionary program was given. Mrs. S. S. Haury presided and after the opening Mrs. S. T. Moyer from India gave a fifteen-minute talk. Then followed two-minute talks from all the workers in both the foreign and home fields. They were grouped as to the fields they represented, and as each came before the microphone he gave his name and address and then gave a few sentences of real inspiration. There were twenty-eight in all, and two sisters appointed to sail for India this fall took part also. Special numbers of music helped to enrich the program. Surely these messages from consecrated workers should inspire us for greater sacrifice and service. The offering taken at the close of the meeting amounted to almost $1400.00.

Announcements

1. All Christmas money should be in by Oct. 30th if possible, for the stations among the Indians, Oklahoma, Arizona, or Montana; the stations in China, and in India, and the Home Mission stations. Be sure to state what station you wish your gift, whether for personal gifts for the missionaries or for the stations. Send all money to the treasurer, Mrs. Regier.

2. During Conference the "Histories of the Sewing Societies" were on sale and should be found in every home. They were written by Sister Hillegonda of the Bethel Hospital and may be had at 5 cents a copy either in English or German.

Your prayers are solicited by Dr. and Mrs. H. E. Dester for two definite things: First that we may be able to obtain more land on which to enlarge the school and medical work. There seems to be some opposition which is instrumental in withholding this from us. Second, pray with us that money may be forthcoming with which to get an automobile. There is a large area in the Basna field yet to be opened up to the medical and evangelistic work. A car will be a great help in doing this. This car is necessary for medical work as well as personal use. By motorable road we are eighty-five miles from the nearest railroad station, and sixty-five miles by jungle road.

CORRESPONDENCE

Salem Menn. Ch., Ruff, Wash., Sept. 29, 1929.—Dear Readers: It was a great privilege to have the following missionaries with us this afternoon in our church: Rev. and Mrs. H. J. Brown and Rev. and Mrs. Ewert who are sailing with the Browns to China. All four missionaries had part in the meeting.

The Salem mission society met at the home of Mrs. P. C. Jantz Sept. 26 to pack the clothes for Busby, Montana. The ladies of this society deserve praise. Special effort must be put forth to attend the monthly meetings. The members live within a radius of forty miles from the church. The meetings are held in the different homes. To get to the meetings is not an easy task when roads are poor and drivers are scarce.

A great change was noticed in our C. E. attendance since schools started. A number of our young people are attending school or teaching school away from home.

The crops in this part of the state were very poor this year. The farmers have all their work done very early this fall and many are taking in the apple harvest. It is still very dry and if it does not rain within a few weeks it will be too late to sow fall wheat.

Sincerely yours,

Corr.

CHANGE OF ADDRESS

Rev. N. Harley King, Flagstaff, Arizona, has changed his address to Rev. N. Harley King, Quarryville, Pa.

The Germantown, Penna., church, Rev. Howard Landes, pastor, has greatly improved its Sunday School room by installing new chairs. A number of the Germantown people attended the anniversary of the Old Folk's Home and report having had a splendid time. A lecture having to do with Germantown and the Mennonite church is scheduled to be given in the church on the evening of Oct. 17 by Rev. S. M. Grubb. A Rally Day service is to be held by the S. S. on Oct. 13. On the same date the congregation celebrated its fall communion.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

There are ideals and ideals. Some people hitch their wagons to the stars, others prefer to have no wagon at all so that they may grovel in the dirt unhindered. We note that there are ideals of the ministry that are lofty and we also discover that there are other ideals of the ministry that are base. It would be doing an injustice to the multitude of consecrated men who give and bring honor to their ministry and the ministry of their fellows, to say that the ideals of the Christian ministry today have become degraded. As there was a Judas in the very elect circle that surrounded our Lord and as there was a Demas who loved this present world sufficiently to run away and let his friend and companion Paul face the great crisis of his ministry alone, so we must expect that in this materialistic age there will be some, even in the ministry, whose ideals concerning it are not an honor to it or consistent with the professions that the consecrated man of God will make. A case in point is the estimate of the Christian ministry written by Dr. James Gordon Gilkey, pastor of a Congregational church in Springfield, Mass., and printed in a large weekly of another denomination. Dr. Gilkey writes:

"Granted there may have been a time in the stilted Victorian era when it was considered poor form for a minister to play cards, go to the theater, or be seen at a dance; granted there are belated churches today which still try to enforce those old prohibitions: as far as the progressive churches of America are concerned, those traditions are now dead buried and forgotten. Consider the actual situation you find in these progressive churches. One after another they have included a stage and theatrical equipment in their new parish house. One after another they have realized that young people have always danced and always will dance, and that it is better to have them dance on the church's premises and under its supervision than in a public dance hall and with no supervision at all. One after another these churches have waked up to the fact that pool is quite as moral as a game of dominoes and that it is no more sinful to play bridge than to play checkers."

It is true that there are some churches and ministers whose attitude toward questionable amusements is liberal and who feel that it is not the purpose of a religious establishment to concern itself about amusements that are as dangerous as playing with fire in a powder mill. We know churches where there is considerable attention given to amateur dramatics, to the pool room in the social halls and to the dances that are almost nightly occurrences and where even a card party is not out of order. But, hitherto, Protestants generally have believed it their duty to witness against these things and warn concerning the dangers that lurk in them. To run theatricals in opposition to the commercialized drama is a very poor calling with the church and also a poor bait with which to win men and women into the church. A pool room in the basement of the church may not be surrounded with men and boys who bet on results but boys are learning the game there. If they become "pool sharks" as some of them who learn to play the game surely will they naturally abandon the respectable game room of the church building for the regular public hall where they can practice the profession they learned in Church without hindrance. The church pool room cannot offer counter attractions to the young men that will eventually lead to the abolishment of these water sheds of inquity that the pool rooms are, but it can train recruits for them and it frequently does. True, a game of bridge may be no more harmful than a game of checkers, but it is generally and today bridge parties are consuming a lot of valuable time without offering anything valuable or substantial in return. On the whole, if we take the elements that menace morality out of our questionable amusements we still find that they have in them nothing but a waste of time, means and energy that might be devoted to more valuable things. The waste involved in these things is in itself wicked and must be regarded as a grievous evil.

Dr. Gilkey may think that the strictness of the "stilted Victorian era" need not be applied as a standard for present day minister and churches, but most people still are of the opinion that the better Christian leadership calls for men who will have time for something more useful and less frivolous than a spirit of liberalism would force upon our people and churches.

WHAT RESPONSIBILITY RESTS UPON THE CHURCH

In the Present Status of Temperance?*

S. M. Grubb.

(Concluded)

In the matter of Temperance our church did not take a very conspicuous part until the time of the adoption of our present Constitution, committed us to it. The earliest notice I find of more than an individual sympathy with the temperance cause was a petition of the West Swamp, Pa., Church, to the Eastern District Conference that definite action be taken in the matter of temperance. This request suffered the fate of nearly all such measures that come before assembled bodies that are neither courageous enough to accept or reject them. It was laid on the table. This was in 1866. Then, there was the Temperance Society at Berne, Indiana, which supposed its work done with the adoption of the Prohibition Amendment. However limited as was the work of this society to a local community it has been an inspiration and encouragement to others in other communities at a time when the one who stood fearlessly for temperance was regarded either as a fool or a crank.

Another landmark in the progress of Temperance in our church is to be found in the records of the Eastern District Conference of the date of May 2, 1887. The resolution reads:

"Recognizing that the manufacture, sale and use of intoxicating liquors exert a baneful influence on body and soul we rejoice that steps are taken by the State Legislature to combat and finally prohibit the evil. We therefore declare it the duty of every Christian by word and act, to line up with the combating side and help to stem the manufacture, sale and use of intoxicants."

At the 81st Session, May 1889, two years later when Pennsylvania was preparing to vote on the matter of Prohibition another resolution appeared:

"On the 18th of next June the voters of this great State will be called to exercise the right of their citizenship in the interest of 5,000,000 people and vote to prohibit the manufacture and sale of intoxicating liquors."

The conclusion of this a rather lengthy resolution then followed:

"Resolved that we renew our vow to a resolution of May 2, 1887, and take our stand on the side of right and honor and vote affirmatively, and that we urge our people to do what they can to secure this prohibition as a part of the State law. We appeal to the voting people of our denomination with the earnest advice to unite with us and the Christian people of our State and remove the curse of our time by their vote."

Pennsylvania was as corrupt and as contented then as ever and the vote failed to make the State dry, but in our church in that part of the country it was the beginning of temperance consciousness that grew and nurtured into a strong temperance conviction.

Years ago the fathers of our church gathered in Conference in this State of Kansas to the historic Alexanderwohl church and wrote a temperance clause into the Constitution of our church.

Except for the little we have just mentioned constructive temperance had not gained a headway in the church. True, there were numerous individuals in various parts of the church who were uncompromisingly committed to the cause of temperance, but they were regarded as hardly more than visionary dreamers or silly fanatics. Even when the temperance clause was read into our Constitution there were many delegates present who were inclined to resist such an innovation. I have been informed by persons who were present at that time that in the heat of debate a brother told the Conference that he had a barrel of excellent wine in his cellar and that he would be glad to have the brethren sample it whenever they called on him. Such an announcement today would forever end the activity and usefulness of any one of our ministers, I believe. Indeed about that time a Minister of the Eastern District Conference did write a personal letter to a Judge of his county endorsing the application for a license to sell liquor made by a man who proposed to open a ho-

(Continued on page 6)

THEORY AND PRACTICE

Of the Ban and Avoidance during the First Century of Mennonite Church History

Address by Dr. Irwin Bauman before the Men's Brotherhood of the Eastern District Conference.

(Continued)

With the Reformation a reaction against the ban set in. Luther denied that the Pope had the power to excommunicate him, but in his anger he himself delivered the Pope and all his decretals to Satan. Although his theology was largely opposed to the ban, the Augsburg Confession, the official confession of the Lutheran church, gives bishops the power to condemn all teachings at variance to the Bible and to exclude from communion all those whose impiety is notorious. Calvin on the other hand held the ban to be absolutely necessary to prevent the dissolution of the church. He held that "As the saving doctrine of Christ is the soul of the Church, so discipline forms the ligaments which connect the members together and keeps each in its own place. Though he urged that the ban be used with tenderness, in Scotland where his ideals were most thoroughly put into practice, the dark history and terrible experiences of the Catholic Church were repeated, and his mercy was turned into fierce persecution. The Church of England also adopted rights and principles of the ban but with no better results.

It is therefore not strange that the Mennonites instituted the ban in their church. Just how early it was adopted, it is hard to say, but the earliest known confession of faith, namely that of Schleitheim, 1527, contains articles on the band and avoidance. It is customary to date the beginning of the Anabaptists from the year 1525 which shows that this form of church discipline was a part of their doctrine at a very early date. The general inheritance from the Catholic church was naturally transmitted to the Mennonites by their leaders. Menno Simons himself had been a priest and Dirk Philips and his brother were probably sons of priests. This training gave them a thorough knowledge of the theory and practice concerning the ban as it was applied in the Catholic Church. As we seek for the reasons for the application of the ban in our church at this early period we must therefore find the first cause in this heritage received from the Catholic Church. **The second reason for adopting the ban** was the reaction of the sincere Christians against the corruption and evil lives of both the clergy and the laity of this period. The Mennonite view of the Church as a congregation of believers who were quickened, holy and regenerated, and who lived a blameless life and in all things, walked and acted according to the Gospels, demanded some means to keep this church pure from the evils surrounding it on every side. This needed weapon they found ready at hand in the ban. In accordance with this need Menno Simons defended the ban and gave his reasons for defending it when he says that the ban ought to be enforced: "that we thereby rid the community from false doctrine, discord and offensiveness" and "that thereby the whole world may learn from us that the advice, doctrine, ordinance and command of God should be maintained and obeyed." This leads us to **the third reason for instituting the ban.** The Anabaptists and the Mennonites knew the Scriptures in a way that puts most of us to shame. As one reads the writings of this period one cannot help but wonder and gaze with amazement at the ease with which they quoted the Bible to support their arguments and at the great number of these quotations. Not only did they know the Bible from cover to cover but what is more they believed it and put forth every effort to live up to its commands. They believed in faith and had an abundance of it, but they also agreed with St. James that faith without works is dead. They found the use of the ban plainly commanded in the Scriptures and since for them the Word of God was the only touchstone and the only measuring rod by which all things should be proved it was not an easy matter for them to sidestep the issue. Both the Old and the New Testaments gave them abundant evidence that the ban and avoidance were both taught and practised in one or the other of their forms from the earliest times. Menno held that the use of the ban was not an optional matter but an express command of Christ and the apostles to be obeyed by the church without any further questions. He says: "Everything which Paul says in regard to separation he generally spoke in the imperative mode; that is in a commanding manner. Expurgo, that is, purge, I Cor. 5:7; profligo, that is, drive out; sejungere, that is, withdraw from, I Tim. 6:5. **The fourth ground** for the use of the ban was found in the responsibility of the church to call its members back from their evil ways and to guard them against the pitfalls of sin and of false doctrine. The church must warn them of their errors and if this fails, the extreme remedy of casting them out from its fellowship must be applied until they repent. This was in itself to be an act of love by which the disobedient was daily admonished to reflect, repent and to turn from his evil ways to a purer life. To permit them to stay in the church would merely have fortified the sinners in their self-deception, while this withdrawal from them was to cause a true distress, sorrow and a preying on the conscience which would lead them to see their error. **The fifth reason** was given by the danger to the church itself which might arise from the presence of sinners dwelling in its midst. Paul urged his people to avoid such pitfalls that might arise from associations with sinners and experience had shown repeatedly that the influence of the sinner might draw the faithful away from the church. Menno Simons speaks of the great number of such faithful members who were finally led astray by just such intercourse. Hence the shunning of evid doers became not merely a selfish protection but a supreme duty to the church. **Another reason for** the use of the ban by the Mennonites was due to the great number of harmful and revolutionary sects with which they were surrounded. Many of these were composed of the most selfish people, among whom many outlaws, social anarchists, and even robbers and murderers were to be found. It was through the influence of these sects for example the Münsterites, that the Anabaptists as a body and after them the Mennonites came to be so utterly despised and persecuted by the other churches as well as by the governments. In a circular letter to the churches of his time, Menno claims that without the ban, the church would have stood open to all errorists and to all abominations and perverse sects. but that by means of it the pure light of the Gospel had been preserved. In his declaration of the necessity of the ban to accomplish these ends, he probably was correct, and we can only guess what would have been the outcome for the church, if it had not had these means to defend itself. **Finally,** there was another special reason why the Mennonites needed the ban. Their well known desire to avoid all legal action against anyone made it necessary that some substitute for the civil courts should be found. This substitute they found in the ban, just as the early Christian church of the time of Paul used it to avoid the necessity of going into heathen courts to settle the difference between the members of the church. Thus the ban became the accepted means of punishing those guilty of lesser crimes who would have been under ordinary conditions tried in the courts of the state. It is quite evident that there was an advantage in this method of punishment as long as it was taken seriously, in that it aimed at securing repentance and redress of wrongs instead of accepting a period of loafing spent in prison as an adequate return for a crime as is more or less the custom today.

From the foregoing reasons it is quite evident that our forefathers had ample and good reasons for adopting the ban, and that it was not a mere adventure on their part or some new and superficially-adopted church policy. It is hard to see how they could have gotten along without the ban considering the conditions surrounding the church and the principles on which it was founded.

The next question is: Against whom could the ban be used and how was it applied? The answer is simple. The ban was to be applied without respect of persons. Everyone regardless of his position in the church or in civil life was liable to its penalties. It was not to be used to punish lapses due to human weaknesses, but against all who openly or willfully led shameful and wicked lives, and against those who were corrupted by heretical or unclean doctrine, and would not respond to the call of the Holy Spirit and upon admonition erpent. Theoretically the ban must be applied by the whole church which must consist of believing, sober, chaste, humble, upright, devout and peaceful individuals who were wholly dead unto sin. Excommunication for selfish purposes was thus in theory ruled out. But since no definite number or quorum had to be present at the trial of an individual before the church great injustices soon made themselves felt. Thus a certain Ebbe Pieters was tried at a meeting of the church where less than one-tenth of the members had appeared and was condemned. The others had felt the matter to be a joke and had not appeared, still the verdict of this minority was taken to be the verdict of the church as a whole.

It was such trials that did much to destroy the influence of the ban and to break up the church into factions.

Another question is: What did the Mennonites feel to be the implications of the ban? Or what did it mean to be banned? They believed the ban to have been ordained by the Holy Spirit unto repentance and not for corruption. It was to be administered in love for the benefit of the sinner and the church. It was considered rather as a means of regeneration than of punishment. It was, however, no light matter to be banned. The ban implied a sort of a curse which might be termed, "a handing over to Satan." Still the ban itself was not designed to deliver to Satan, but the sinner had already through his transgression brought about this condition and the ban merely made the fact known to him and brought it fearfully before his mind. Not only was the ban effective on earth but it was also effective in heaven, or in other words in eternity. We are told that the banned were considered as dead men as far as the church was concerned. No wonder that Menno Simons thought it such a fearful thing to be banned; "I tell the truth," said he, "and lie not, that I would sooner suffer myself to be cut into pieces, till the day of judgment, if it were possible, than to suffer myself to be excommunicated according to the Scriptures, by the servants of the Lord."

In general two or three admonitions were to be given the sinner before the ban was to be applied, in all secret or minor sins. But open sinners such as adulterers, fornicators, drunkards were to be excluded without any previous warning. Just as the sinner had been banned by the whole church so he had to be reinstated by that body. After the banned had shown evidences of true repentance, the sinner was called before the church and admonished. He had to promise to strive to do better in the future and to declare that he was truly repentant and would trust on the grace of God for the forgiveness of his sins. Then the minister declared unto him God's pardon and he was once more a member of the church.

(To be continued)

THE FUTURE OF THE GENERAL CONFERENCE

Last week Wednesday we had a meeting at our church to hear reports of the General Conference. To me was assigned the topic stated above. After the meeting I was requested to write out what I had said and have it published in the Mennonite that others too might share the benefit of my hopeful outlook for the future. I am complying with this request, and trust that it may be of help to such who, because of a few heated discussions at the last session, are discouraged and doubtful about the future.

The statements I made at that meeting were in part as follows:

We can only prognosticate the future by looking at the past. I am not a prophet nor the son of a prophet, but looking at the past history of the General Conference I feel perfectly safe in predicting certain things for the future of our Conference.

On Pentecost 68 years ago in Lee County, Iowa, two small churches held a union meeting. The following year they invited another church to participate in the meeting, and that was the beginning of the General Conference of the Mennonite Church of North America.

At the second meeting Home Mission was discussed, that is, they said that scattered settlements of Mennonites, many of them without a pastor, ought to be visited by an ordained minister, and thus the "Reisepredigt" work was taken up. They also spoke of doing Foreign Mission work among the heathen, but it was eighteen years later before this work was begun.

At that time about ten churches gave less than $1000.00 for Home Missions and a few $1000. for Foreign Mission. At Hutchinson this year we occupied the City Auditorium seating 3,500, and on several occasions between 5000 and 6000 were present. One hundred and thirty-seven churches were represented. The Foreign Mission Board reported contributions of over $400,000.00 for the past triennium and more than sixty missionaries with two hundred native helpers on the fields. The Home Mission Board had contributions of $140,000.00 for the same period, with twenty-five workers and some helpers The Relief Commission distributed hundred of thousands of dollars, and the Canadian Mennonites with the help of the Canadian Government brought 19,000 Mennonites out of Russia to Canada at a cost of $1,600,000.00, about one half of which has been paid.

At the beginning we had no schools. Now we have three colleges and a seminary. Bluffton College, Bethel College, Freeman Junior College, and Witmarsum Seminary. Bluffton College is accredited, having raised $21,000.00 more than the required endowment. Bethel College will be accredited by the time you read this, for the Chamber of Commerce of Newton has set aside two weeks for a campaign to raise the required $75,000.00. We hope they will raise $100,000.00. Freeman is accredited as a Junior college.

Then we had no hospital or deaconess home, nor a home for the aged. Now we have Bethel Deaconess Home and Hospital at Newton, Kansas, with an Old People's Home under the same management, of which an inmate said, "If heaven is like this, I'll be satisfied." There is a hospital and Old Peoples Home at Goessel, Kansas, a hospital and deaconess home at Beatrice, Nebraska, a hospital and deaconess home at Mountain Lake, Minn., and an Old Peoples Home in Pennsylvania. There may be others. Then we had no publication. Now we publish three papers, thousands of books and pamphlets each year.

In the last session of the Conference we came into a crisis because of two difficulties that were confronting us. The one was the lodge question. The drafting and accepting of the new constitution made the facing of this question inevitable. It seems that there were radicals and irreconcilables on each side of this question, and that being the case there was danger of a rupture, but this was avoided by placing mutual responsibility on the conference and the churches. Let us hope that in this way we can find a happy solution of this perplexing problem.

The second difficulty was the persistent effort of a few members to force the conference into the conflict between the fundamentalists and modernists. They had prepared an accusation of modernism against certain persons, but the conference, very wisely, instead of taking it up for discussion referred it to the Committee on Doctrine and Conduct for a report to the next session of the conference. I have confidence to believe that the report of the committee will end this matter.

Notwithstanding these two difficulties the future looks hopeful to me with the promise of greater things, and I have four reasons for this hope that is in me.

First, the language problem which was as annoying and perplexing a few years ago as the lodge question is today has been solved. No one stood up at the last session and pointing the finger of scorn at the brother who was speaking English, shouted "Sprich Deutsch". And even a Canadian brother who has been in America less than four years made a short speech in English.

Second, with three colleges and a seminary we have an educational program that will give us a wonderful leadership in the next generation. In our own schools, in our hospitals, in our home and foreign mission work, we are making increased room for these leaders. The pity is that we haven't places for all of them, but God will bless them wherever they work, and they will remain Mennonites at heart.

Third, two thousand of the Mennonites from Russia, now in Canada, have joined the conference. Including the children that means ten thousand souls, as one of the brethren from Canada told us. These people are poor having lost all in Russia, and need our help, but they are not paupers in intelligence and education, and being industrious and economic they will be a wonderful help and inspiration to us in a few years.

Fourth, there is an increasing desire for a closer fellowship and union among the different factions of the Mennonite Church in America. To unite the different divisions of the Mennonites into one co-operative organization was the primary purpose of the founding of the General Conference. At the last session a comity committee was elected with instructions to confer with any Mennonite Conference or organization which is inclined to co-operate with the General Conference.

Because of the four reasons given above, I think I am justified in predicting that the General Conference will have a greater field of usefulness and a more rapid growth in the future than it has had in the past. In fifty years from now an auditorium like the one in Hutchinson will not be large enough to accommodate the Conference. The sessions will have to be held in San Francisco, Kansas City, Chicago, or some other place where they have auditoriums seating 15,000 people. The Foreign Mission Board will report of mission work in every continent of the earth and of contributions amounting to millions of dollars. Best of all the united Mennonites standing firmly and faithfully by the Christian principles for which the founders of our denomination died, we'll have made a large contribution to a warless world which to the joy of all Christians will at that time have been realized. **H. J. Krehbiel.**

THE S. S. LESSON

October 27

The Christian View of Recreation. Mark 2:18-28.

Golden Text: I came that they might have life and might have it abundantly. John 10:10.

God intends that there shall be variety in life so that things about us will not be lost in gloom and monotonous uniformity. For that reason He has given us flowers of many hues, indeed, many flowers of many kinds of hues, and other things to make the world a bright one. The earth is one of varying expanse and so is the life of man. No two days or no two hours are exactly alike. The fact that there is variety all around us enables us to live longer and happier. Critics always find fault with things that are a little different. They did that with Jesus and they do that with every Christian. A case in point was the fault finding of the Pharisees. They forgot how they criticised John and now they criticise Jesus for not being like John. Insincere fault finders are seldom consistent. With them it is anything to gain a point, be it consistent or not.

The fact that the lives of Jesus and his followers did not fit into the preconceived notions of the age concerning what holy men should be or do was made a reason for fault finding. They did not fast, therefore they were not living the right kind of lives. Let us get an idea about the meaning of fasting. It represented on the part of those who fasted an expression of sorrow and regret. The one who fasted placed himself or herself under discipline in order to prove his or her deep contrition for the sins they had committed. An artificial arrangement of periods of fasting becomes mere form and so the outward form of fasting came to take the place of the inner sorrow that one should show for his sins. Jesus could never be a party to a sham and therefore could have no part in fasting just for the sake of appearing to fast. There were times in his life when he did fast. These times were times when he was so occupied with the things of God that it never occurred to him to eat.

The Pharisees wanted to impose gloom upon Jesus and his disciples as a condition they should court and cultivate. There is plenty in this world to cause gloom but Jesus came to remove the reason for the worst gloom even though it brought sorrow to his soul, anguish to his mind and pain to his body. It was to be a particularly happy occasion for the disciples to have Jesus with them. From him they were to receive the assurance of a joy higher than all the joys the world might know. The time was inopportune for gloom that critics would impose upon them. Jesus illustrated this in three ways. First, the friends of the groom being present to enjoy the festivities there is no reason why a wet blanket should be cast over the whole affair. The occasion for sorrow will come when he is no longer with them. Second, a new patch on an old garment is out of place, its shrinking will only add so much more to the ruin of the old garment. Third, the new wine which ferments and causes pressure would break old skins, but the new ones would be able to stand the strain. In these instances Jesus would teach the utter uselessness of doing inappropriate things at inopportune times. The Christian views of recreation should not lead one into being inappropriate. It would suggest that there is a time when mind and body need a relaxation from the sober and pressing things of life. God recognized this from the very beginning and therefore set aside the Sabbath as a period of man's relaxation. But it is to be recalled that relaxation does not mean the abandonment of restraint. Indeed there is nothing so needed as restraint when there is liberty or a relaxation from serious responsibilities. God wants us to be as happy as possible but not at the expense of some one else's happiness. The trouble is that many people in their seeking recreation and relaxation entirely forget that they may be doing the things that make it impossible for others to be comfortable as well as able to pursue their own recreation. God has filled this old world of ours with so many things that can give joy and happiness that we never need to indulge in things which dishonor him or make others miserable. We should enjoy all that he has bestowed in the way that he wants them enjoyed. Let us choose for our recreation the things that will not lead others astray or grieve our Christian brethren. Avoid the things that harm or shock as it becomes those who endeavor to lead the kind of life that our Lord can bless.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

WHAT RESPSONSIBILITY RESTS UPON THE CHURCH

(Continued from page 3)

tel near one of our churches. The reason he gave to the Judge was that accommodations were needed for teams of the worshippers who attend the service. However, the brethren of the church could not even at that time take a liberal view of the matter and the brother's ministerial usefulness came to an abrupt end. Some years before this even there was a church building alternately used by the Old and the New Mennonite factions. Both parties were quite willing that the neighboring hotel keeper should be custodian of the church key because his place was open all day Sunday and all they needed to do when the meeting house was needed for use was to go into the bar-room and get the key from the nail on which it hung and then return it after the meeting was over.

To be sure with the temperance clause in our Constitution things are not so likely to happen as of old. But can we do less than commit ourselves entirely to the cause of temperance when, on the one hand, decent, law-abiding Christian citizens of all classes are in favor of it, andon the other hand, everything that is for crime, indecency and ruin is against it?

It seems to me, after a recital of the above facts concerning the temperance situation that there are certain outstanding responsibilities imposed upon the church, and when we say church, we always mean our own church. We must accept them if we must accept them if we mean business at all.

1. The first of these is our responsibility as Christian citizens, or dare we say, Protestant Christians. Our franchise must be exercised in the interest of law, order and temperance. Our right as citizens to public assembly and to protest against public wrongs should be exercised in the interest of temperance as a moral, a patriotic, a protestant and a Christian duty. The silent indifference of those who can mould public opinion and influence public action is more dangerous to any reform than anything I know.

2. There is a responsibility for the ministry. None of our ministers, if he is worthy of being called a minister of the Gospel and of the Mennonite Church, should keep silence concerning the dangers, the arrogance and the lawlessness there is in the illegal sale, use and manufacture of strong drink and he should also keep clearly in mind that much of the illegal liquor against which he is duty-bound to protest is of home manufacture in the shape of wines and home brew and not the commodity dispended by the bootlegger.

The minister certainly should at all times be bigger than those in his congregation who do not want temperance preaching. It is a matter of common knowledge that some are always ready to threaten to leave the church if temperance preaching does not stop. My answer to any one who wants to leave the church because he or she cannot control things is "All right, your going will greatly expedite matters." To make the silence of the minister the price to keep his membership intact is entirely too high in its cost in honor and self-respect.

3. The congregation has a responsibility. Mennonites have not yet surrendered the ancient instrument of discipline. That discipline ought of right be applied impartially to those who, either by buying, selling, making or using alcoholic drink, bring dishonor upon the church, and brand themselves guilty of an unsocial sin, and participate in the treason against the state. Out with such! "For what fellowship has righteousness with unrighteousness and what communication has light with darkness."

4. The responsibility of our conference in this matter is grave. There are certain things to which it undertakes to commit itself. It says that a church that will not give visible support to the things it maintains as principles cannot remain in its fellowship. Out and out temperance is one of the items to which Conference has been committed since the meeting in the Alexanderwohl church when the present constitution was adopted. If the Conference tolerates a church that permits intemperance of any sort, or that does not keep itself free from intemperate members, or members who do in any way violate the law in this particular, and then on the other hand, the Conference actively engages in excluding members for other constitutional causes the Conference lays itself open to the charge of not being sincere in its acceptance of the Constitution and its profession to abide by it.

5. Mennonites, above all others, should keep themselves particularly free from even the slightest suspicion that they are not in sympathy with or obedient to the Constitution of the United States that commands the citizens of this country to abstain from the use or making of anything that intoxicates. It was Mennonites who asked special privileges during the war. While men of other faiths were being sent into the trenches, into the fury of no man's land, into the jaws of death and into the mouth of hell, it was the Mennonites who asked for conscience's sake that they be allowed to follow the safer vocations of peace. In the face of what thousands of poor fellows had to endure, this was asking much. Yet our young men were given decent and often sympathetic consideration in their request for freedom from military service. In gratitude for for this particular consideration on the part of our countrymen, who could not see things as we saw them, can any of us do less than give implicit obedience to the Constitution that is both theirs and ours? If we do not keep ourselves free from treason the assurances given by our committee who went to Washington during war time, that we are law abiding, that we respect our Constitution, and that we love our country dearly, amounted to nothing less than a shameless farce.

MARRIAGES

Meehan-Hayes—On September 28, by Rev. N. B. Grubb, Harry J. Meehan and Eva J. Hayes. Both of Philadelphia.

Braun-Myers—On October 5, by Rev. N. B. Grubb, Henry H. Braun and Anna Myers. Both of Philadelphia, Penna.

DEATH

Siemens, Mrs. J. F., daughter of Heinrich and Sara Franz was born in Steinfeld, South Russia. With her parents she came to America in 1873. On Aug. 24, 1880 she was baptized by the Rev. Dietrich Gaeddert in the Hoffnungsau, Kansas church. In 1881 she was united in marriage to John F. Siemens which relation was severed by the hand of death after 48 years. She died Sept. 16, 1929. She leaves to mourn her feeble hushand, two brothers seven sons and five daughters. Her age was 68 years and 9 months.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR SEPTEMBER, 1929

Bal. sale of Waterloo Sew. Soc, Articles, Gen'l. Conf., Home Missions, Gen'l. Treas., $3.12; do., Gen'l. Treas., Foreign Missions, $3.13; joint meeting, Alexanderwohl Ch., Goessel, Nord. and Ost Alex. Sew. Societies, do., $34.64; Brudertal Sew. Soc., Hillsboro, Kans., Bethel Home for the Aged, Goessel, Kans, Newton, Kans., $15; Swiss Sew. Circle, Whitewater, Kans., do., $10; Hoffnungsfeld Miss. Soc., Moundridge, Ks., immigrants, Canada, $29.26; "Serving Others" Circle, Upland, Calif., Biblewoman, China, $35; Tabor Sew. Soc., Goessel, Kans., Girls' Home, Canada, $10; do., Christmas money, $15; First Menn. Miss. Soc., Bluffton, O., do., $10; Christian Menn. Sew. Soc., Moundridge, Kans, do., $20; Menn. Sew. Soc., Hillsboro, Kansas, do., $10; total, $195.15.

Gratefully acknowledged.
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR SEPTEMBER, 1929

Canton Ch., Galva, Kans., $55.35; C. E. Soc., Avon, S. Dak., $40; H. C. Harder, Whitewater, Kan., $30; Tabor Ch, Goessel, Kans., (J. Schmidt ordination), $263.75; First Ch., Paso Robles, Calif., $31.20; Peter C. Andres, Elbing, Kans., $10; Ch. Halstead, Kan., $77.43; Grace Ch., Pandora, O., $54.98; Ch. Mt. Lake, Minn., $50.00; Ch., Buhler, Kans., $26.56; First Ch, Geary, Okla., $10.40; West Zion Ch., Moundridge, Kans., $48; First Ch., Upland, Calif., $26.48; Intermed. C. E. Soc., Bally, Pa., $5; Brudertal S. S., Hillsboro, Kans., $71.31; Garden Twp S. S., Moundridge, Kan., $30.27; Ch. and S. S., Pratum, Oreg., $33.20; J. B. Epp, Meno, Okla., $20; Bethany Ch., Kingman, Kans., $9.57; Alexanderwohl Ch., Goessel, Kan., $71 25; A. Buhr, Winnipeg, Man., $100; Hutterdorf Ch., Freeman, S. Dak., $60; Ch., Mennoville, Okla., $60; Ch., Pulaski, Ia., $19.70; Hoffnungsau Ch., Inman, Kans., $30.10; Bethlehem Ch., Bloomfield, Mont., $82.19; Gnadenberg Ch., Whitewater, Kans., $34.97; Mission School Friends, $200; Interest, $125; Bethesda Ch, Henderson, Nebr., $49.07; Ch., Hillsboro, Kans., $48.50; Ch., Deer Creek, Okla., $9.50; Ch., Inman, Kans., $28.52; Bethel Ch., Inman, Kans., $200; Bergtal Ch., Pawnee Rock, Kans., $24.46; Ch, Escondido, Calif., $22.35; Bethesda Ch., Marion, S. Dak.. $17; Ch., Hutchinson, Kans., $16.80; Mary A. Bechtel, E. Northfield, Mass., $40; Ladies Aid, Donnellson, Ia., $5; J. C. and Mrs. Holdeman, Ontario, Calif., $30; On-we-go Class, Mechanics Grove, Pa., $25; Anna Schmidt, Whitewater, Kans., $32; 1st Ch, Reedley, Calif., $218.18; C. E. Soc., Munich, N. Dak., $29.15; Rudolf Miller, Halstead, Kans., $15; First Ch., Philadelphia, Pa., $42.67; S. S. First Ch., Philadelphia, Pa., $9.69; Hebron Ch., Buhler, Kans., 14.79; A. M. Ch., Milford, Nebr., $22 58; H. C. Ewert, Avon, S. Dak., $150; H. A. Boese, Avon, S. Dak., $15; Friedensberg Ch., Avon, S. Dak., $100; First Ch.. Berne, Ind., $515.18; C. E. Soc., Goessel, Kans., $5; Eden Jr. C. E. Soc., Moundridge, Kans., $20; Garden Twp. Ch., Moundridge, Kans., $51.04, New Huttertal C. E. Soc., Bridgewater, S. Dak., $40; St. John S. S., Pandora, O., $100; Ch., Springfield, Pa., $20; Ex Com. of Mission Soc. (Receipted by Mrs. J. G. R.), $90; total, $3,683.19.

Bal. in bank on Sept. 1, 1929	$ 94.36
Gifts for General Fund	2827.14
Gifts for Orphans, Teachers, etc.	622.00
Gifts for India Station	81.25
Gifts for China Station	5.00
Gifts for Pension Fund	7.80
Gifts for Sundries	15.00
Interest	125.00
	$3683.19
Balance and Total Receipts	3777.55
Paid on orders during the month	2239.09
Paid on debt during the month	1000.00
	$3239.09
Bal. in bank on Oct. 1, 1929	$ 538.46

On Oct. 1, 1929, your Board has a debt of $12,000 and $5,000 in unpaid Orders.

Gratefully acknowledged,
J. G. Regier, Treasurer,
J. E. Regier, Ass t. Treas.,
Newton, Kansas.

CONTRIBUTIONS RECEIVED BY THE EMERGENCY RELIEF DURING THE MONTH OF SEPTEMBER, 1929

For Russia and Siberia: H. K. Janzen, Hydro, Okla., $25; Cornelia Voth, Buhler, Kans., $21; Bethel S. S., Inman, Kans. $23.34; Gerhard Wiens, Newton, Kan., $25.75; Mrs. John Wiebe, Whitewater, Kan., $31.10.

For General Fund: First Menn. Ch., Upland, Calif., $28.40; Bergtal Ch., Pawnee Rock, Kan., $12.16; Escondedo Menn. Ch., Calif., $5.95; Bethel College Menn. Ch., Newton, Kansas, $8; First Menn. Ch, and S. S., Philadelphia, Pa., $8.53; Buhler, Menn. Ch., Buhler, Kan., $30.07.

For Canada: B. W. Entz, Newton, Kan., (for Int. ret.) $4; the following from Newton, Kans.: E. H. Harder, $20; Helen Bartsch, $10; P. W. Bartsch, $10.00; Peter Janzen, $5; Maria Janzen, $50; P. C. Andres, $10; B W. Entz, $100; G. P. Regier, $10; Gus. H. Regier, $1; J. E. Wiebe, $50; G. F. Busenitz, $30; Mrs. K. Busenitz, $90; P. D. Claassen, $10; J. P. Regier, $2; B. C. Regier, $7; B. E. Regier, $5; E J. Claassen, $5; Gus. Entz, $50; Mrs. A. Suderman, $25; G. B. Entz, $100; B. G. Regier, $5; Jacob H. Regier, $25; K. A. Richert, $25; Margaret Suderman, $10; Bernh. Regier, $10; Chris. Baehr, $25; Mrs. G. Andres, $60; San Marcos, Menn. Ch, Paso Robles, Calif., $12.30; Eden Ch., Elyria, Kans., $246; the following are members from the Emmaus Ch., Whitewater, Kan.: Chris. Thierstein, $25; Herman Entz, $25; Mrs. Edw. Claassen, $3; John Harder, Jr., $25; Edw. Claassen, $40; Miss Anna Epp, $15; Rudolph Penner, $10; C. B. Thierstein, $15; Widow A. Esau, $10; Gustav A. Harder, $20; Rev. B. W. Harder, $50; John E. Regier, $10; Henry Thiessen, $10; J E. Thiessen, $10; Abr. H. Claassen, $25; Waldemar Wiens, $5; Herman Entz, $10; Herman Claassen, $20; Franz Busenitz, $60; Mrs. John Wiebe, $5; Gerh. Dyck, $5; Herm. Dyck, $5; Jacob Bergh, $20; Henry Fast, $3; John Dyck, $15; John A. Busenitz, $25; H. M. Wiebe, Jr., $5; Gerh. Wiebe, $50; J. S. Harder, $10; G. H. Regier, $25; Albert Claassen, $50; G. Regier, $10; Jacob H Wiebe, $50; Will B. Wiebe, $15; H. M Wiebe, $25; John G. Andres, $10; Emil H. Wiebe, $25; Ernest G. Claassen, $15; Jacob Harder, $60; Paul Claassen, $10; John J. Kopper, $10; Carl J. Claassen, $5; the Claassens, $15; H. A. Wiebe, $150; John Thiessen, $30; John Regier, $40; John Epp, $100; Johann Harder, Sen., $25; Jacob Toews, $19; Mrs. Gerh. Claassen, $5; Mrs. Bernh. Harder, $20; A. N. Claassen, $50; Zion Ch, Members, Elbing, Kan.; W. H. Entz, $100; Herman Janzen, $100; Jacob Dyck, $10; Louise Regier, $20; B. R. & G A. Regier, $100; B. P. Regier, $10; J. P. Andres, $5; First Menn. Ch., Mt. Lake, Minn., $21.12; Rev. J. E. Entz, Newton, Kan., $100; Arlington, Menn. Ch., Kans, $25.50; Sister Hillegonda, Newton, Kansas, $5; Mrs John Regier, Newton, Kan., $15; Brudertal Ch., Hillsboro, Kan., for Girls' Home in Winnipeg, $28.56; Ed. Reinich, $2.

For Russian Refugees, Harbin, China: Gerh. Joh. Klassen, Inman, Kan., $5; John T. Neufeld, Chicago, Ill., $15; A. P. Neufeld, Inman, Kan., $15; John P. Linscheid, Arlington, Kansas, $100; Emmanuel Menn. Ch., Noble, Iowa, $12.50; Gerhard J Nickel, Goessel, Kan., $25; Jacob Dyck, Newton, $5; P P. Schmidt, Newton, Kan., $5; J. M. Franz, Treas., Mt. Lake, Minn., $50; Gust. Fast, Mountain Lake, Minn., for loan, $120; H. J. Fast, Mountain Lake, Minn., for loan, $120; Alexanderwohl Ch., Goessel, Kan., $17.08; Anonymous, Donnellson, Iowa, $3; H. P. and Frau Unruh, Meno, Oklo, $10; N. F. Toews, Mt. Lake, Minn, $25; Louise Regier, Newton, $50; Rev. P. H. Unruh for Settlers Account, $50; Wadsworth Menn. Ch., Ohio, $31; Rudolph H. Ensz, Am. Falls, Ida., $5; Bethel Menn. Ch., Fortuna, Mo.. $21.40; Chr. Wirkler, wife and daughter, Los Angeles, Cal., $20; Alexanderwohl Ch., Goessel, Kansas, $98 66; Sister Hillego[illegible], Newton, Kan., $5; Adam Ecks, South Gate, Calif., $5; Brudertal Ch., Hillsboro, Kan, $53 15; West Zion Menn., Moundridge, Kan., $60; Andreas J. Schmidt, Whitewater, Kan., $20; Garden Twp. Ch., Halstead, Kan., $26.50; Tabor Ch., Goessel, Kan., $23; Friedenstal Ch., Tampa, Kan., $53.59; Wadsworth Menn. Ch., Wadsworth, O., $4; Mrs. John Regier, Newton, Kan., $10; Henry W. Jantz, Ringwood, Okla., $5; J B Becker, Helena, Okla., $10; Escondido Menn. Ch., Calif., $9.15; Sister Ida, Newton, Kan., $4; Katie A. Friesen, Newton, Kan., $10; Anonymous, Halstead, Kan., $10; Zion Menn. Ch., Souderton, Pa., $34.25; Peter Miller, Marion, So. Dak., $25; Bethel College, Menn. Ch., Newton, Kan., $11; members of Alexanderwohl Ch., Goessel, Kan., $5; Estate of Jacob Schrag, deceased, Moundridge, Kan, $55; First Menn. Ch., Paso Robles, Calif., $26.23; J. F. Schmutz, Sedgwick, Kan., $50; San Marcos Menn. Ch., Paso Robles, Calif., $175; Hebron Ch., Buhler, Kan., $45.43; D. S. Neufeld, Inman, Kan., $5; John H. Martens, Inman, Kan., $15; Burrton Menn. Ch., Burrton, Kan., $20.50; Benj L. Deckert, Marion, So. Dak., $10; Medford, Menn. Ch., Medford, Okla., $15.50; Hebron Ch., Buhler, Kan., $17.34; First Menn. Ch., Upland, Calif., $77.10; Salem Church, Freeman, So. Dak., $95.18; Herman Claassen, Paso Robles, Calif., for loan, $600.

Sept. 1, balance on hand	$ 157.86
Received for Russia & Siberia	126.19
Received for General Fund	93.11
Received for Canada	2849 48
Received for Harbin, China	2394.56
Total	$5621.20
Paid out during month	5585.56
Oct. 1, 1929, bal. on hand	$ 35.64

Gratefully acknowledged.
C. F. Claassen, Treas.

JOTTINGS

Rev. H. R. Voth of Newton, Kansas, recently left his home to visit Mennonites in Greensburg, Kismet and Montezuma.

Rev. P. R. Schroeder of Freeman College will accompany his sister-in-law, Miss Nickel, who is leaving for the missionary field in India, to New York. While East he is booked for several services.

Rev. Harley King of Flagstaff, Ariz., was expected to be in time in Bluffton, Ohio, last Sunday to preach in the Ebenezer church, Bluffton, Ohio, of which Rev. P. A. Kliewer is pastor.

Sunday, October 13, Rev. W. S. Gottshall of Freeman, S. D., expects to celebrate the forty-fifth anniversary of his ordination to the Gospel ministry. The exact date is Oct. 15, 1884. In the afternoon the neighboring ministers will take part in a platform meeting.

The Ladies' Choir of the Berne, Ind., church gave a sacred concert in a church in Chattanooga, Ohio, last week. Mrs. C. H. Suckau, wife of the pastor of the Berne church, was the guest at the Gleaner's Band in the neighboring Missionary church and gave an interesting address.

Dr. J. E. Hartzler of Witmarsum Seminary gave a series of lectures in the Topeka (Central Conf.) Church Sept. 8 to 15. He came at the invitation of the Ministerial Association and in the interest of the community. Both Sunday evenings the other churches of the community dismissed their services to give their people opportunity to hear the inspiring and helpful messages.

Arrangements have been made to hold the meeting of the Pacific District Conference in connection with the C. E. and S. S. convention to be held in Los Angeles some time during the spring of 1930.

The Mennonites of the city of Winnipeg, Man., who for a number of years have been alternately using the Zion church of the Reformed people have recently purchased the building and will continue their activities in the building. Rev. Benj. Ewert began services here with those of the Mennonites in the city whom he could gather. The congregation will be under the leadership of Elder Joh. P. Klassen.

The (Old) Mennonites maintain fourteen Home Mission stations. These are widely scattered although most of them are in the state of Pennsylvania. The places in which regular services are held, are Welsh Mountains, Penna., Lancaster, Penna., Columbia, Penna., Reading, Penna., Philadelphia, Penna., Logs Corner, Penna., Oak Shade, Penna., Cocalico, Penna., Marietta, Penna., Brentwood, Md., Fisherville, Penna., Tampa, Florida, Billmyer, Penna., and Rawlinsville, Penna.

More than 2000 people attended the dedication of the new building of Bethesda Hospital, Goessel, Kansas. Neighboring Mennonite ministers made addresses. The new building is one of the five Mennonite hospitals in the United States and is said to be one of the best equipped in the community in which it is located. Besides the numerous departments required to run a modern hospital there are 15 patient rooms. It cost $75,000.00.

The Minister's Conference of the Western District Conference will be held in the Herald Church, Cordell, Okla., Oct. 15. There will be several interesting topics under discussion but all will have a bearing on missions which will be the principal theme.

At the farewell service given in honor of Missionary and Mrs. Brown at the North Church, Freeman, S. D., there was a large gathering of people from the immediate neighborhood and from the states of Minnesota, North Dakota, Nebraska and Iowa. The address of Rev. and Mrs. Brown will be K'ai Chow, Chihli (Hopei) China. They sailed on the S. S. Empress of Asia from Vancouver, B C., October 3.

Many churches will observe Nov. 3 as Reformation Sunday. It is suggested that on this occasion attention to the significance of the day be called for Protestantism as a whole by a sermon or address, that special prayers be made remembering the churches of the Reformation in Europe and that a collection be taken in behalf of needy Protestant churches abroad. The reason this date is chosen is because on this date Martin Luther challenged the religious world of his day by nailing his ninety-five theses on the church portal at Wittenberg.

The S. S. City of Baroda which sails from New York for India, Oct. 17, will have twelve Mennonites on board going to their respective mission fields in India. These represent both the General Conference and the Old Mennonites.

The editor is grateful to Rev. P. J. Boehr of our mission in China for an interesting picture of the family consisting of Rev. and Mrs. Boehr and five children. Rev. Boehr writes that besides the routine mission work and relief service he is about to open, he will be in charge of the Layman's Bible School which is to be opened in November. Mission work, he says, goes through trying times and all needs a special Spirit baptism for the work ahead.

The men of the Mennonite church of Geary, Okla., surprised the ladies of their church by giving them a banquet. This banquet which was served in the basement of the church, to all the members of the church and S. S., was planned, cooked and served entirely by the men.

It was given in honor of the Ladies' Aid to show their appreciation of the substantial financial aid received from them in the building of their new church building.

Before the banquet the ladies were entertained in the main auditorium by the church orchestra and after the meal by the Male Quartette and talks by the heads of the different organizations and committees of the church.

Although this was all a complete surprise to the ladies it was nevertheless thoroughly enjoyed by them and they hope it will be repeated.

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

Twenty-five Years
with God
in
India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.
Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, OCTOBER 17, 1929 No. 41

TO THE CONFERENCE CHURCHES

Greetings!

It is almost certain that a large number of the Conference churches are entirely overlooking the General Conference Treasury in making out their year's budget.

How do I know?

Well, I asked the new Conference Treasurer, Brother Karl A. Richert, Newton, Kansas, to give me a list of those churches that have made one or more contributions to this treasury since January 1, 1928 (that is for the last year and 8 months).

And how many do you think there are?

Just 31! Thirty-one out of 137 that constitute the Conference.

And of these 31, seven have contributed two times or more in that time.

Does it seem quite fair to leave the whole burden rest on these 31?

They together gave $703.79.

If all of the other churches had given in the same proportion, we would easily have a surplus.

Very likely the 31 have a list for offerings to which they hold in order not to overlook any branch of the Conference work, and to have a share in it.

That is a very practical way of handling the matter.

But, someone asks, what is the money used for?

That is a fair question.

The Conference Constitution says: "The General Conference has a General Treasury to defray the expenses connected with sessions of the Conference and such other expenses as cannot properly be paid out of any of the other treasuries."

And what are some of these expenses?

1. The Conference voted to pay the Secretary, who is also Field Secretary and Statistician, for part of his time.
2. The Minutes and Reports are ordered printed and distributed.
3. The Peace Committee must look to this treasury for its traveling and other expenses.
4. Delegate certificates and lists; treasurers' reports; ballots; writing material and postage; Trustees' expenses; statistical blanks; Articles of Faith; Constitutions, etc., all cost money to prepare and distribute.

The Executive Committee requested the churches to contribute 10c per year per member on an average. That would easily take care of the matter.

There are bills to pay now and the treasury is empty.

Will not therefore those churches especially that have overlooked this treasury so long make a contribution to it now?

Kindly send it just as soon as you can to the new treasurer, Karl A. Richert, Newton, Kans.

Without your support this work of the Lord will suffer.

In his service, yours,

C. E. Krebiel,

Conference Secretary.

Newton, Kansas.

WHAT CAN CONFERENCE DELEGATES AND LEADERS DO FOR THE HOME MISSION CAUSE?

They can and should do the same thing for Home Missions as they can and should do for any other cause of the General Conference.

I suppose we all have our favorite causes. That is quite natural. It lies first of all in us. Our natures and experiences are different. It also lies in the cause itself. Some causes from their very nature are more alluring and attractive. It lies further in the presentation of a cause. Some causes are so favored as to the time and place in which they are presented as well as by the persons by whom they are presented that they are more attractive.

So we need to be on our guard in order that we may see things and causes in their right proportion and relations. This is necessary not only for the cause which for the moment may be neglected, but even the more favored causes will eventually suffer by the neglect of any other worthy cause. As a result of seeing the various causes in the right proportion and relationships at the Conference we also need to present them that way when we get back home to our churches so that they may have a properly balanced conception of our Conference work.

I think it is particularly necessary to observe this in reference to our Home Mission cause. With this cause in mind although of course it would apply in much the same way to any other cause we proceed.

The purpose of a conference like this is at least two fold:

1. To get better informed about the work and to get better acquainted with the workers.
2. To have an opportunity to make suggestions and recommendations, to give instruction and direction, to pass judgment and offer constructive criticism on the work.

The first is done by hearing the reports and papers on the work and seeing and hearing at least some of the workers.

The second is done by the open discussion in connection with the reports and papers and by making use of the voting privileges in connection with the resolutions and elections.

But more than this can be done even when Conference is in session. There can be personal conferences with the board or individual members of the Board as well as with the workers who are present at the Conference. I think that such conferences if held in the right spirit and with the proper motive are desirable, helpful, and welcome. In this there may be again both give and take.

To make the most of the opportunities which are offered during the Conference previous preparation is needed, or is, to say the least, quite an advantage. We are much more likely to ask questions and take part in the discussion and have personal conferences if we have previously interested and informed ourselves and we will do all this along with our listening and voting in a more intelligent and effective way.

But then what is the end and purpose of all this? A good many years ago I attended a Students' Conference at Columbus, Ohio as a representative of Bluffton College. It was an occasion which I shall never forget. I saw and heard there for the first time such men as John R. Mott, Robert E. Speer, Pres. King, Dean Bosworth, Bishop McDowell, Booker T. Washington, and Washington Gladden. We were thrilled, inspired, and uplifted by their great personalities and addresses. One of these, I don't remember which one, said in one of the closing addresses: "The end of the Convention is the beginning of the enterprise." That was wholesome advice. Enthusiasm and interest in such a convention must not be allowed to be lost or go to waste. Something would surely be gained under any circumstances. But how much more would be accomplished if this principle would be definitely taken to heart following a convention. So it is also in this Conference.

It is to be hoped that the Conference delegates and leaders will have been interested by its presentation at the Conference to the extent that they will continue to seek and get information on the Home Mission work through the reports and articles in the Church Papers and Mission Quarterlies. We are wondering sometimes just how much these are being read and how much they accomplish. It is to be hoped also that they will continue to get information and make suggestions by personal correspondence with the Board members and the workers.

Then they should present what they have received at Conference, and afterwards, to the churches and groups where they are leaders, so that these too in turn may become interested and informed. This may be done by encouraging them to read what is being published from time to time on Home Missions; by presenting in sermons and addresses some of the material which the leaders have themselves acquired; and by conducting Home Mission study courses especially with the young people. This will do the leaders good in enlarging their own conception of the Home Mission cause and will prove to be stimulating and strengthening to those taking the course. Still another way is by inviting Home Mission workers and members of the Home Mission Board to present the work or some phase of the work to the people of the various local churches. This has proven helpful and might be profitably enlarged.

What may be expected as a result of all this? For it is with results that we are concerned.

1. I believe that there will follow an awakening and increasing of interest in Home Missions on the part of the young people of our churches so that some of them, and some of the choicest at that, will feel called of God to prepare and give themselves to this field of Christian work and service. Conference delegates and leaders can do much to awaken and direct this interest.

2. Home Missions will be made a definite subject of prayer in private and public devotions. The workers and the work will be upon the minds and hearts of the people as they approach the throne of God in prayer and supplication.

3. There will be proportional, liberal, and regular giving to the Home Mission cause by individuals and churches. I am glad and grateful to state that this is being done by a number of our churches, but not by all. Where interest has been aroused, information has been obtained, and earnest prayers have been offered adequate support will follow under the proper direction and guidance of the leaders.

May God help us all to see the part that each one of us is to perform so that the work of Home Missions may be carried on in the way that it should be in accordance with His will and purpose.

J. E. Amstutz.

I AM WONDERING

No, I am not wandering, I am wondering. I will tell you shortly WHAT I am wondering about. Some four years ago, our India Missionaries felt that the churches needed power. Power to live Christlike. Power to preach Christ and him crucified. To realize a need is a healthy sign. With sufficiency, no effort. No effort spells stagnation. All of the workers had been and were faithful in teaching, preaching, admonishing, and yet the life, that "cup runneth over" life was absent in the church. The Holy Spirit led us to pass a resolution to the effect that at each station for a period of six weeks a Bible Course was to be conducted which all of the workers of the church should attend. The missionaries went one better than the resolution and had classes not only for the preachers, teachers and Bible women, but for lay members of the church as well. And at some, perhaps at all stations, classes for the workmen such as coolies, masons, carpenters, etc., etc., non-Christian as well as Christian, are conducted. At this "Retreat," nothing, absolutely nothing is studied but the Bible, the blessed Word of God. We felt that at least one way to strengthen the church was intensive Bible study. Years ago, we had a kind of a seminary, where the Life of Christ, Old Testament Characters, Church History, Homeletics, biblical geo-History, Homiletics, biblical geo-The results were good, but these did not meet the need. The longer I am in India, the more I become convinced that our Christians need nothing so much as an intimate acquaintance of God in and through Jesus Christ. This intimate acquaintance can come in one way at least through the study of God's Word. The ignorance on the part of supposedly good Christians of what we find in our precious Book is sometimes deplorable. How can a Christian grow if the Bible is neglected? How can I do the will of God, if I don't know it? What appalling ignorance even in so-called Christian countries, when it comes to the contents of the Bible! If there was ever a time in the history of the Church of Jesus Christ when a movement of "Back to the Bible" should be inaugurated, it is NOW. God pity this prodigal non-Bible reading world! I have always believed that no matter how pious a man may seem to be, no matter how spiritual he claims to be, if he does not know his Bible, his spirituality is shallow. In 1895, I think it was, I was sent as an Evangelist to a new settlement in one of our northern states. An experienced preacher was sent along. I suppose this was done so that I might take preaching lessons. Not such a bad idea. We spoke in the morning and evening of almost every day. During the day, visits with the settlers were made. These dear people were having a hard battle with poverty and pioneer experiences. One day we came into a home that did not only show extreme poverty, but also appalling family conditions. The mother of this home (?) was a slop and a slouch; the father a helpless filthy paralytic, the boys dirty, vile and the terror of the neighborhood. The house was as neglected a one as I have ever seen. Filth, dirt, neglect were everywhere manifest. It did not take much wisdom to see that the devil was the boss of this wretched household. My senior brother took the lead in speaking to the invalid father. I always gave him the pastoral work. I wasn't very good at it and perhaps too young. My partner spoke comforting words to him, telling him that God sometimes permitted illness and poverty to come as a means to bring us to himself. He told the sick man,—the wife was in the next room doing some house work,—that he should cling to God, continue in prayer, etc., etc. All very true. But everything that he said were sugar coated pills and soothing syrup. I felt that my brother,—all respect for him,—had not diagnosed this case correctly. I pride myself in knowing men, having acquired this in my father's business. The patient kept on saying in low German: "Emma beden, emma beden." (Always pray, always pray.) I listened some time. Then I could stand it no longer, my blood boiled at the manifest hyprocrisy of the man. I flared up by saying: "Yes, old man, in spite of your "emma beden" you are going straight to hell and you know it. You have no peace of heart. Be honest, are you ready to meet God in your present heart's condition?" My onslaught was sudden and unexpected, but he almost immediately said: "No, I am not ready." "Exactly, you don't know the way of salvation and you don't know it, because you don't read your Bible." Then I called for a, Bible, although I had my own with me. "Have you a Bible?" Oh yes, he had one,—"Mutta woa es de Bibel?" (Mother where is the Bible?). She replied in snappy low German which I will give in English: "How do I know where the Bible is?" But I did not give up and finally we dug it up in a box under the old man's bed. When I had this in my hands, I read to him first the lost condition of a sinner and then the message of salvation and the way to this bliss and added by saying that this was God's letter to a dying man like he was and that this letter, if read and obeyed, would show him the way to heaven. What the result of my, I fear somewhat fiery sermon was I do not know. But I do know that to neglect the Word of God is spiritual suicide.

Because we believe that God's Word is a prerequisite to spiritual growth, the resolution referred to above, was passed with marvelous results. The Bible is the only textbook that we use during the six weeks. This year all the stations studied I and II Samuel, I, II, III John, I, II Peter and Jude. In Champa we had five instructors, i. e. five different classes. In our study, we try first of all to get the setting of the document under consideration. By this we mean the writer, the time of writing, the people or church addressed, the message that is being conveyed, eventual enemies against whom the writers warn, etc., etc. Next, the theme of the document and perhaps the key word is ascertained. Then the division if possible or practicable. Number four, practical applications to the student and lastly, method of carrying this message to others. Every word is, as it were, put under the microscope in order to see its shades of meaning. It is glorious to find nuggets that were hidden until brought to light by our method of digging. After our classes have studied and studied hard for an hour and over they are surprised that the time is up for that lesson. Frequently, expressions like this were heard: "What wonderful truths in this verse! Never before did we see this, etc., etc." Exactly. We as instructors feel the same way. We have gained as much and perhaps more than the instructed. There is no mine of spiritual truth to be compared to the Bible. So, our "Retreat" was a wonderful time of refreshing. All stations report the same thing. Often, have I said to myself: If I had only received a fraction in Bethel College of what I am trying, by the help of God, to give our fellow workers, how much more efficient I could be. We studied everything about the Bible, but not THE BIBLE. The BIBLE was not a text book. And I am free to say that just as long as the Bible will not become a textbook to a greater extent in our schools in America just so long will Bible Institutes fill a distinct need. Now I am WONDERING whether efforts are being made to teach the Bible in our schools. If not, why not? *) I am not speaking of studying the Bible in the original languages. If the state requirements prevent addition to the already full curriculum, I am wondering whether some inter-Collegiate activities could not safely be sacrificed in order to give the Bible an opportunity. I am wondering. I don't know. Lest I am misunderstood, let me hasten to say that I am not advocating the Bible in place of, but

(Continued on page 5)

---

*) We have now classes in Bethel College that use the Bible as text book. Sec.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

Some humorist has pictured William Penn coming down from his perch on the top of Philadelphia's City Hall getting in the way of traffic and otherwise making himself a nuisance of himself in the great city of brotherly love until the policemen drove him back again to his lofty place. To be sure the Penn the artist pictured was only a statue and a symbol of the founder of the great city which he (Penn) hoped to make a splendid "green town" laid out regularly and offering comfortable habitation to the multitudes who would call it their home. It would be foolish even to try and speculate upon the feelings of the great William Penn should he be able to return and see the city he planned and successfully founded. Twenty miles long, eight miles wide and practically every inch of space occupied either by dwellings or places where the two million inhabitants make their living it is indeed a great city rightly deserving the title "The World's Work Shop." Though good old William Penn could not imagine the progress of the city he established there are plenty of persons living who have seen it pass, first into the three-quarter million, then into the million and afterward into the more than two million mark. The writer, sitting in what is about the geographical center of the city, though it is spoken of as North Philadelphia, is at this writing, thrilled with a number of circumstances that have thrust themselves upon his notice. There comes to his ears the noises of forty thousand throats belonging to the multitude who at this moment are watching one of the World Series being played at the baseball park a few squares away. With this noise is blended the hum of a mighty dirigible belonging to the government which has come from Lakewood, N. J. to circle over and over again above the crowd. From the writer's window one may see the spot where his ancestors met with Indians and bought lands from them. The very spot on which the house in which the editor's sanctum is located was once the site of proud old Sommerville where Washington Irving was a guest for a number of months and wrote one of his works. Not a hundred yards away is the spot where a notable skirmish occurred during the Revolutionary War. In another direction, about the same distance away was the swamp where Tom Payne the noted infidel found refuge while acting as a spy for the American forces, when the British held Philadelphia. Not far from there is an ancient Quaker burial place in which the markers are all alike and only a foot high. No difference there between rich and poor, yet, under one of those stones lies the body of a saintly woman who gave millions away for charity, education and hospital purposes. Under another stone sleeps Lucretia Mott, the noted abolitionist and Women's Rights Leader. Within sight of her grave in several places one may see on election days women exercise their right of suffrage about which she dreamed and for which she worked at a time when it seemed that the fulfillment of her hopes were centuries away.

Today everything in this wonderful community is a sea of houses and one can hardly make himself believe that things were different, at least not in a lifetime. It is a startling thing when friends are told that in the street where we live, right before our house, the editor once caught minnows in the fair sized stream that flowed there and that he knew men who shot ducks on its waters or snipe along its banks. However, we are not romancing. The stream still flows on, but thirty feet under ground carried away in a sewer large enough to permit an automobile to run through it. The swamp that sheltered Tom Payne is gone and hundreds of comfortable homes cover the spot. The burial place remains, the only green spot for blocks around, and the land ancestors bought for a few trinkets and crude iron axes has long ago passed into other hands. It is a changed world. But we cannot live in the past. We must realize at this moment as the radio is bringing play after play from the ball park into our very room there are millions of, others whose attention is directed to this locality and who are intent upon hearing what their favorite team is doing. To that crowd it does not matter in the least that the blood of patriots, the devotion of saints and the rural delights of youth have hallowed the ground upon which they are gathered. All is forgotten in the enjoyment of the supreme exhibition of the national sport. The amount of money involved in the sport, the money, the time spent by the thousands in looking on would be worth the money spent in transporting people to the grounds and even the money made by the neighbors who for a stiff sum rent space on their roofs to people who, disappointed in their attempt to buy tickets to enter the grounds, are willing to pay well for just the privilege of looking over the fence, all taken together, or even taking separate, would be an appalling sum. It is useless to try and estimate what so much money could do when devoted to something perhaps more useful or better than just seeing two sets of able bodied men play ball on an enclosed lot. The thing could not be done. Men will do much, go far and pay dearly for the sake of their sports. At best we may be thankful that it is not a brutal bull fight they witness. We may also be thankful that the sport is clean and that it fosters a love for out-of-doors that is so necessary for health to the crowded millions in our centers of population. Yet, with all the good that may be said of baseball, it is to be regretted that able bodied sensible men permit themselves to be carried away with the excitement of the sport to the sacrifice of many things including time, business and even the needed financial sppport of their families.

No one will deny that there is a great deal of money made out of the game. The players are among the best salaried men in the country and owners of the clubs are millionaries. The great profits in the game bring one to realize that the pleasures of the public as well as many other things, that should be as free as the sunshine, are exploited by a clever bunch of money makers. One wonders where commercializing will stop whenever the game that the boys play on the back lots is taken from them to make amazingly rich a little handful of men who would care no more for the sport of baseball than they do for a splinter from the north pole if it did not offer to them an opportunity for gathering in the sheckels.

THE WORK OF CHINA FAMINE RELIEF

The saving of starving human beings rather than academic consideration of some of the causes which have combined to bring about the famine has been the sole purpose of China Famine Relief, U. S. A., according to David A. Brown, chairman of its board of directors, in commenting upon the report of the American Red Cross investigating committee regarding the China Famine, which was made public Saturday, Sept. 28th.

Mr. Brown, who has been instrumental since the war in raising well over $100,000,000 for various humanitarian projects, many of them related to feeding the hungry in foreign countries, said.

"In press reports of the action taken by the Red Cross no mention is made of the lives that have been saved by the efforts of many thousands of charitably inclined people in this country, who have contributed through China Famine Relief, U. S. A.

"Because of this general attitude towards China on the part of the Red Cross, the directors of China Famine Relief as early as last March issued a statement to the public declaring that that organization was not primarily concerned with the causes of the frightful suffering in China but rather with practical means for saving as many lives as possible.

"In that particular," continued Mr. Brown, "we followed the example of the American Relief Administration in sending funds to the famine sufferers in Russia. No aid was withheld at that time because of the conditions of disorder which are ever a part of revolution in all countries. A similar analogy might be drawn from the aid given to the children in Germany and Austria even before peace was formally assured.

"Now, if the starving people in China are to be told that Americans, like spectators at the gladiatorial contests of ancient Rome, are to turn thumbs down in their hour of agony, and that unless their own government is wholly capable of helping them they must perish, then let us follow to a logical conclusion and maintain that all of our missions, schools, hospitals and other evidences of a desire for helpfulness be withdrawn from that country.

"The $750,000 sent to China by China Famine Relief has been responsible for saving the lives of half a million human beings, who without the outpouring from the

(Continued on page 7)

THE CHRISTIAN EXPONENT "CHAT"

GENERAL IMPRESSIONS OF THE GENERAL CONFERENCE

HUTCHINSON

Delegates to the General Conference found themselves the guests this year not of a church but of a city. Of course a vast amount of work was done by the Mennonite churches in and around the city of Hutchinson in preparation for the conference and in seeing after a multitude of details which such a gathering incurs. But we were the guests of the city. The meetings were held in the city auditorium and in the city churches. We lodged in the private homes and hotels of Hutchinson and dined in her restaurants and cafeterias. Everywhere there was the spirit of hospitality and friendliness and one frequently heard expressions of satisfaction with the plan adopted for the entertaining of the conference. The weather was warm and some of the delegates suffered from heat by day and night. But Kansans assume no personal responsibility for the weather and very few apologies were heard. The Convention Hall with its seating capacity of nearly five thousand, equipped with loud speakers and ventilating fans, proved a very acceptable meeting place.

OLD FRIENDS AND NEW

The main purpose of the conference is the conduct of necessary business but a valuable by-product is the opportunity it affords for meeting friends, old and new. This fellowship is almost sufficient justification in itself for a conference. It makes for friendship and understanding and good-will among the leaders and laymembers of the church. To catch sight of a friend whom one had not seen for years and then to elbow your way through the crowd and finally succeed in grasping his hand gives one a real thrill. Aside from the discussions from the floor our lives have been enriched by these social contacts.

HETEROGENEITY

Though having many things in common, one could not fail to notice variety in the hundreds of delegates that were present. They had come from many sections from the Atlantic to the Pacific, representing the churches in the United States and Canada and in various mission lands. Large and small churches were represented doing their work amidst a diversity of situations and economic circumstances. As was to be expected, there was divergence of views upon some conference problems due in part to the differences of experience and environment which was represented. Though heterogeneous in some respects, the delegate body represented a common history and a common faith and a common love for the work of the Kingdom.

BARRIERS

The president declared in the first session that English was to be the official language of the conference, although much of the discussion was conducted in the German and motions were almost invariably translated into the German before a vote was taken. This must have impressed visitors and delegates who were new in the conference as being strange. To hear the problems of the church discussed in a language other than English proved a real barrier to those whose knowledge of the German is very imperfect. It reminded one of the fact that many of our brethren in the faith are comparative new-comers in America and that hundreds of others have determinedly held to the language of the fathers in the old country. The transition from one language to another forms a difficult problem in the life of any church and needs to be solved with sympathy and patience. There are still some who attach a religious value to German and therefore find it difficult to believe that Mennonite faith and practice can be conserved except through the medium of the mother tongue. But it requires no prophet to foresee that within the next decade the transition will be practically complete in the older settled communities. The Russian immigrants in Canada, one gladly observes, are rapidly learning the language of their adopted country.

MOUNTAINTOPS

There were high spots in the conference where the air was clear, the goal ahead was discernible, and the conference moved along steadily and unitedly. The highest of these peaks was probably the subject of missions. One of the original purposes of the General Conference was the spread of the Gospel. It is pleasant to observe that this is still a dominant motive and that a lively interest is manifest in both home and foreign mission-work. The Boards and missionaries are of course facing many problems, some of which are extremely perplexing and difficult of solution. But there is a feeling among all concerned that the work of missions must go ahead. Contributions for this cause, as the treasurers' reports show, have steadily increased since the work of missions was first begun. The desire to share the good things of life is the genius of the Christian Gospel and the church that keeps that spirit alive finds itself with a powerful spring of action at the heart of its machinery.

MISTS

There are apparently some phases of the work and some problems in the conference which are enshrouded with mist, and occasionally with heavy clouds. The question of higher education is one of them. Brethren who agree on many other things do not see eye to eye on this matter. There is a fear among some that the present trend in our colleges will result in the loss of something that it vital and valuable in our common faith. Whether well founded or not, the fear no doubt is genuine. But people will do strange things when they are afraid. Our reactions to fear stimuli frequently result in irrationalities which are not different from those of the animals. A horse that is perfectly gentle and congenial upon ordinary occasions becomes foolish and unreasonable when scared. A bit of paper fluttering along the way may make him shy and kick and balk. A resolution was passed at the conference permitting the colleges and seminary to make a report of their work at future sessions of the conferences. These reports should serve to remove fear, and assure timid souls that our denominational institutions of higher learning are not intimical to our best interests. The denominations of any consequence have all learned that they have no future without schools. They are the means by which the ideals of the denomination are to a large extent perpetuated. Mennonite colleges are essential to the future of the Mennonite church. The quicker the midsts will be dissolved, and the leaders agree generally to move in the same direction with confidence and trust, the better it will be.

The problem of secret orders, too, is surrounded with mist. If anyone sees the solution clearly, it is certain that he has not been able to make the entire conference see it with him. Unfortunately, the secret orders are themselves not in a good position to give any light for they are pledged to secrecy, which in my opinion constitutes a serious weakness in their system. Those in the church who favor secret orders are in no advantageous position to defend them for in so doing they immediately lose their standing in the church. So we are left to grope along with a question upon which little light is volunteered, although an abundance of heat is generated regarding it. Like every other problem this problem will never be settled until it is settled right and it cannot be settled right until an impartial array of facts can be laid before the conference. Hitherto we have had to rely largely upon the reports of propagandist organs or orators, or upon the work of "investigating" committees whose conclusions were required and prescribed. Any person or committee of persons who will work on this problem with a scientific method and attitude of mind will do the conference a much needed service and will be able to speak as one having authority.

LATENT POSSIBILITIES

Latent power with possibilities which cannot now be foreseen resides in the young people of the conference. The appointment of a Young People's Secretary has been authorized to augment the work which the Young People's Committee has well begun. To enlist the loyalty and enthusiasm of youth for the cause of Christ and the Church is the task of those who are charged with responsibility for the young people of the conference.

Further possibilities reside in the work of publication. It is regrettable that the Conference does not publish any English Sunday school material, that it does not adequately support the official English church organ, and that it does not feel justified, in the light of present interest in the printed page, to launch a Young People's paper. The General Conference is numerically strong enough to support all of these and with the rapid transition from German to English it possibly will do so in the not distant future. The work of publication is important and deserves far greater support than it has hitherto received.

THE SPIRIT OF CHRIST

A comparatively small denomination scattered over a large geographical area can accomplish great things for Christ if they work in the spirit of Christ. Upon this depends the permanency of our work and the future of our denomination.

Lester Hostetler,
Sugarcreek, Ohio.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

WOMAN'S WORK

EXECUTIVE COMMITTEE OF MISSION SOCIETIES OF THE MENNONITE GENERAL CONFERENCE

Report of the Women's Missionary Societies of the General Conference Mennonites, Aug. 1926—Aug. 1929.

Dear Sisters:

It seems but a very short time ago since we brought you our tricnniel report and now we again have come to the close of a 3-year Conference term. The Lord has graciously blessed and upheld; He has stood by His promises where we in faith claimed them. We want to praise His name as the psalmist did: "Bless the Lord, oh my soul and all that is within me, bless His Holy name."

This year again we sent out questionaires to all societies as far as we had record of them. 161 questionaires were sent out; 100 of which were returned. From these we glean the following: 16 do not sew directly for the mission stations but collect money instead. 8 societies do not report their membership, the other societies report a total membership of 3,104. The smallest society has 5 members, the largest 505.

Since the last Conference the Executive Committee has published a little paper called "Missionary News and Notes". It was to serve as a connecting link between our mission fields, our societies and the Executive Committee. In these 3 years 29 numbers were published. These contained 38 letters or reports from our different fields, besides many calls for united prayer and other items of interest and information concerning the work of the societies through the Executive Committee. In answer to the question on the questionaire: "Does your society wish the 'Missionary News and Notes' continued?", 8 societies answered "no", one giving as their reason that it isn't interesting since the reports may all be found in our church papers. Another said, when they meet they are too busy to read it. The others gave no reason. 16 questionaires did not answer this question, 33 said "yes" and a few added, "yes, indeed", or some other word of appreciation. The paper was paid for by contributions for that purpose from the different societies as had been recommended at our last business meeting. The German copies were mimeographed at $1.00 per page, there being 74 pages, or $74.00. Besides 3 pages of the constitution, which makes a total of 77 pages, $77.00. This was partly paid for from the sale of metal buttons.

From Aug. 1926 to Aug. 1929, the following buttons were bought and sold by the committee:

On hand Aug., 1926.—19 gross small buttons; 4 gross 10 doz. large buttons.

Bought Feb., 1927—15 gross small buttons, 2 gross large buttons	$11.40
Bought March, 1927—24 gross small buttons; 4 gross large buttons	$19.20
Bought Jan., 1928—50 gross small buttons, 12 gross large buttons	$35.80
Total	$66.40

All of these were sold to the societies at 10c per doz., for the small size and 15c per dozen for the large size, postpaid.

Report of the Work of the Missionary Sewing Societies

	Children's Clothing	Girls' Clothing	Women's Clothing	Boys' Clothing	Men's Clothing	Leper Jackets	Bedding	Pencils, Tablets and Books	Toys	Dolls	Pounds of Dried Fruit and Jam	Miscellaneous Doz.
INDIA												
Champa	485	627	590	793	233	484	432	705	390	219	502	200
Janjgir	453	1348	783	430	154	348	136	659	559	752	82	37
Mauhadei	49	31	116	1753	130		98	605	1658	47	109	70
Korba	258	350	185	357	102	6	49	126	194	38		14
Basna	101	642	141	578	91	7	46	193	278	5	639	10
CHINA												
Kai Chow			8		7		13	24		7		3
Ta Ming Fu	13	26		91	82		27	225	25	30		115
MONTANA												
Lame Deer	305	409	325	271	518		184	651	580	126	528	66
Birney	156	187	98	101	110		67	192	116	28	10	25
450 lbs. Cloth.												
Busby	562	407	464	287	575		182	438	338	186	10	56
300 lbs. Cloth.												
Ashland	329	470	372	257	426		177	233	794	117	705	56
ARIZONA											375	
Moen Copi	44	13		4	23		10	24		2		1
Oraibi	45	15	6		22		6					2
CITY MISSIONS												
Altoona	146	9	2	13	2		4	43				7
Chicago	25	50	20	20			3					
Hutchinson				6			6					
Los Angeles											52	
OKLAHOMA							7	34	93	12		13
CANADA												
Girls Home	165	212	220	165	159		211				130	14
OTHER FIELDS 7 barrels clothing							4					
Foundling's Home							2		11			1
Goessel Hospital							$3438 worth					
Salem Hospital 24											25 qts.	
Bethesda Hospital 36												
Bluffton College											125 lbs.	
Detroit City Mission												47 doz. Cookies.

26,828 lbs., 15 sacks, 2½ barrels clothing were sent to Canada.

The following gifts to missionaries were reported: 16 towels, 12 dolls, 3 nightgowns, handkerchiefs, etc.

With greetings,
THE EXECUTIVE COMMITTEE,
Mrs. P. R. Schroeder, Sec.

Report of Missionary Literature Committee for 1927-28-29.

Jan. 1, 1927—On Hand	$ 80.65
Income for Leaflets and Prayer Cycles	195.29
	$275.94
Total Expenditures for Printing, Postage, Programs, Stationery	$186.84
Balance	$89.10

Sent out 4500 Leaflets and 3000 Prayer Cycles.

We want to thank all the Societies for the liberal donations for Prayer Cycles.

Mrs. J. S. Schultz, Sec.-Treas.

(With 3000 Prayer Cycles in the hands of the women and girls, and used daily in intercessory prayer, what a volume of power might be released from the limitless supply in the "store house on high!" Ed.)

I AM WONDERING

(Continued from page 2)

in addition to the regular studies. I have in my class a wide awake Indian who has had four years of Greek. He frequently tried to clinch some argument by his knowledge of the Greek language. Fortunately, I have been able to meet him on his own ground, though imperfectly. So let all readers please remember that I favor a well rounded preparation, yes the very best. For India this is barely good enough for the intellectually growing Church. The Bible in the original languages, history, sciences, mathematics, art, music ALL is of great value for the missionary, and preacher, but I still hold that if the Bible in translation were a text book, it would not only mean a richer, happier life for the student, but also make him a more efficient worker in church and foreign field. The Mohammedans can teach us Christians a wholesome lesson. In their University in Aligarh and for that matter in all of their schools, the Koran is a text book. NO student of Islam is ignorant of the contents of the Koran. Because the Koran has permeated the thoughts and lives of Islamic Intellegencia, their secular paper, even daily papers are seldom without some quotation from the Koran. Please subscribe to the New York Times or to any large popular paper and see how often you will find reference to or quotation from the Greatest Book that this world has ever seen. Here is what Dr. Zwemer said: "Read Moslem papers and notice the number of times the name of God is mentioned, and then think of how often you will find the name in newspapers in Christian countries." I dare say that there will not be many during the year. Why not? In all English or American schools in India for children of missionaries and other Europeans, the Bible in translation is a text book and examination must be passed in Bible as well as in geometry. If India can do it, why not America? When not born kickers, but well known secular papers speak in a derogatory manner of college life and college activities and when more than one educator believes that outside engagements usurp too much of the time that ought to be used for study, then the question does want to come up,—would conditions not improve if the crusade "Back to the Bible" would be born? I do not know, but I am wondering. Whether I am right or wrong in believing that perhaps the Bible in our schools would improve conditions generally and make for more efficient workers I don't know, but of one thing I am not wondering, but am absolutely and unequivocally positive and I think that I am entitled to an opinion after having spent half of my life in India. It is this. India needs nothing more than a positive message and since there is only one positive dependable message, the Bible, I advocate that this message be studied in order that messengers to this country or for that matter to any country may know how to wield this "sword of the Spirit." We have a wonderful book, because it reveals a wonderful Saviour that can change the sinner to a saint. Of this I am sure, I am not wondering. "Thy Word is a lamp unto my feet, And a light unto my path.", "Preach the Word."

P. A. Penner,

Champa, C. P., India
Aug. 29, 1929.

THE S. S. LESSON

November 3.

Respect for Rightful Authority. Mark 12:13-17; Rom. 13:17; I Pet. 2:13-16.

Golden Text—"Let every soul be in subjection to the higher powers." Rom. 13:1.

In the three accounts given for our lesson text the matter of the Christian's relation to law and legal authority is presented. In every case it is emphasized that no one is exempt from being an obedient citizen to the law of the land in which he lives. In the first example a note of insincerity entered. The matter of law observance was brought up to Jesus by the Herodians not with the purpose of having him clear up a difficult matter for them, but, with the idea that he might give expression to some sentiment that might afterwards be used to his injury and possibly his destruction. Jesus always had a way of placing his finger on human inconsistencies. It did not take him long therefore to make the Herodians condemn themselves. They professed hatred against anything that bore the mark of Rome and taught that Rome should be resisted as a usurper, however, they were ready enough to use Roman money when it suited their purpose and therefore they made themselves liable to respect that for which their coins stood, namely the whole Roman government. They who taught it unlawful to respect Ceasar were all the while respecting his authority by using his money. We note that the tricksters came to Jesus with flattery on their lips—always an exceedingly dangerous sign. Beware of the flatterer, he has behind the pleasant things he has to say something harmful. There never was a person who had a better reason for defying Caesar and his Roman power than Jesus, but he advised obedience. Why? Because he did not want to appeal to violence which he knew would defeat any effort for the building up of the kingdom of God. However, obedience to God is also to be considered in its relation to worldly power. The things that are God's must be rendered to Him and, remembering that God is greater and better than all earthly power, we must, when it comes to a conflict between the two, choose to render unto God the things that are God's.

In the second passage we have reference to the authority of the magistrate and to the payment of taxes. Both the magistrate and the money exist for government purposes and are intended to make the community a safe and happy one and everything is to be done so that the greatest good will accrue to the greatest number, while at the same time justice is done to all. Civil government is an institution of God. Were there no civil government whose life or property would be safe and whose virtue would be respected? As God is the God of order so he has provided for an orderly regulation of society. These regulations are suited to the conditions under which society finds itself. They may differ in detail but in the main all law is intended to so regulate the lives and conduct of those coming under it that the individual may attain to the highest degree of happiness. Because of the imperfections of human nature such a high ideal has sometimes failed, but, in the long run, it is always safe to submit to the ordinances that are put in force for the good of the community in which one finds oneself. The office holder then, being one called into being by God, must not only be rightly respected by those over whom he is given authority, but he must so rule that he proves himself worthy of the responsibility that God has given him.

The deplorable state of lawlessness of our time is the result of unfaithfulness both on the part of the citizen and the office holder. The one disobeys law and the other does not do the duty he should do under the law. For example, the one who sells liquor and the one who buys it are both guilty of disregarding law and upholding the moral standing of the community.

The third passage advises submission for the sake of a brother. If I am a law abiding citizen I set an excellent example to the community, I also surely am not then one of those who contribute to the evils of law breaking and law defiance. The underlying idea in this passage is that one owes it to his fellow man to stand for law and order. But if others are helped by the orderly life of the individual citizen this individual also is helped. He benefits with the community. The one who is the more considerate of his brother in his obedience to law is also one who reaps largely the great benefits that the law abiding community has to offer.

Rev. A. R. Keiser, of Dalton, Ohio, while visiting his parents in Milford Square, Pa., preached in the West Swamp church, located nearby, Oct. 13. Many of his friends and relatives were glad to meet him.

THEORY AND PRACTICE

Of the Ban and Avoidance during the First Century of Mennonite Church History

Address by Dr. Irwin Bauman before the Men's Brotherhood of the Eastern District Conference.

(Continued)

Before leaving this part of our subject, we must briefly consider the problem of shunning or avoidance as it related to the family. In general the theory was that no dealings with the excommunicated persons were permitted on the part of the faithful except for the purpose of urging repentance and admonishing. Eating, drinking, commercial relations and even conversation with them were strictly prohibited. However, help was to be given the banned in case of urgent need, and respect was to be shown to them as long as the individual himself was not contaminated by such acts. This absolute rule of shunning applied just as strictly to the members of the the family as to the other members of the church. Husband and wife, parents and children had to separate, when one or the other fell under the ban, until such a one repented and was readmitted into the church. The grounds for this radical stand were found 1. in the fact that allegiance to the commands of Christ ought to precede the allegiance to members of the family, 2. that spiritual harm was even more likely to come to members of the family when a banned person dwelt in their midst, than to the other members of the church; and 3. that there is only one excommunication commanded in the Scriptures and this must apply to all without respect of person. Therefore the members of the family are obligated to shun anyone of their number who may fall under the ban no less than the other church members are bound to do.

If you have been able to follow my presentation thus far, you will have noticed that the theory of the ban and avoidance was based on quite firm and unobjectionable grounds. One thing that seemed entirely lacking at first, but which only too frequently goes hand in hand with such doctrines and practices, was a spirit of self-seeking at the expense of others. Their aims, desires and longings in the application of the ban were entirely objective, and all was to be done in the service of God. We shall now briefly see how well these high ideals worked out in practice.

As the cornerstone of their church the Anabaptists and the Mennonites had taken the principle of individualism. Dirk Philips, Menno Simons, chief coworker, had urged the people to test the truth only by the teachings of Holy Scripture; he insisted that they keep watch over their ministers and teachers and prove the Spirit that was in them. This principle threw the burden of decision in all cases of dispute on the individual conscience. With such a variable standard of judgment it was inevitable that conflicts of opinions and clashes between the leaders and the people should arise. The possibilities for trouble were doubled by the fact that this individualism also extended to the congregations. In theory each individual church or congregation had absolute liberty and independence and could read out of the Kingdom of God any part of its membership or any other church or group of churches which were in any way connected with it when it deemed them to have fallen by the way either morally or spiritually.

This combination of this form of church government and the ban with its requirements of shunning and avoidance was fertile soil for the seeds of schism, and the history of the Mennonite Church for the first century is largely a record of such divisions and the events arising from them. The ban led to divisions and the divisions to the undoing of the ban. In spite of the fiercest persecutions from their enemies, the church was like a house divided against itself. Speaking of the conditions then existing the "Successio Anabaptistica," one of the early documents of this period tells us that they formed an army against the Catholics like the Midianites against Gideon; yet when they planned to fight the enemy, they fell out among themselves and each man instead of uniting with his neighbor, opposed him. It goes on and says that with biting and banning, scolding and quarreling, they so destroyed each other that they could scarcely fill from the village church a little loft of their own sect. Allowing for some possible exaggeration on the part of this writer, the whole evidence at hand verifies the fact that conditions became very serious at times.

For the first ten years after Menno Simons took up his leadership among the Anabaptists, in 1536, matters ran rather smoothly. But by 1547 so much misunderstanding had arisen between the various churches that it became necessary to hold a conference in the city of Emoden to endeavor to reach some agreement on the questions in dispute. Here were discussed among other questions the Trinity, the divinity of Christ and the ban. Since the parties could not then agree a second meeting was held at Goch in Cleve in the same year. By this time one of the leaders, Adam Pastor, had fully denied the doctrine of the Trinity and was banned by Menno. Thus arose the first separate sect named after its leader, the Pastorites, a direct result of the application of the ban to settle a doctrinal dispute. This group continued for almost a hundred years, and was the asylum for many of those cast out by the stricter disciplinarians.

It may be well to remark here that those groups which were less strict in their application of the ban always served as refuges for those who found it impossible to get along with the stricter groups and thus the effect of the ban was nullified. Even within a certain group itself it happened that one might be banned in the morning and again accepted in the afternoon of the following day. Changing from one sect or group to the other became so common at times, and some changed so often, that the baptism which was usually required whenever such a change was made became nothing more than a mere superficial ceremony of washing and sprinkling. Discipline became the all-important object which often completely overshadowed the most important spiritual elements in the church of Christ. For others who were more seriously minded these conditions were the source of the greatest anguish and the deepest despair. The Mennonites claimed to be the only true church, outside of which there was no salvation. But when the different sections of the Mennonite Church once began to claim each one for itself the right to be called the only true church, and to reject all the rest, it is easy to see into what state of mind the individual member who was sincerely concerned about his salvation was cast when he had no means of being sure whether or not his own group really could claim to be the true church in which salvation could be found.

Between 1547-54 differences of opinion about the ban kept the church in continual turmoil. During this period several more valuable leaders were lost to the main body of our church led by Menno Simons because of the ban. In 1554 it was found necessary to call a meeting of the leaders at Wismar where another attempt was made to smooth out the increasing differences of opinion concerning the application of the ban. Here were formulated nine rules of discipline. These forbade marriage outside of the church and required that fellowship be suspended in case of such marriage until the life of the party so marrying had been tested anew; they forbade intercourse with the banned beyond what was absolutely necessary, and required marital avoidance in case one of the parties led an evil life. In case of separation because of religion, the party remaining in the church could not marry again unless the one who had been banned married again.

Already in the following year these rules created more trouble. Because a certain woman named Swaen Rutgers of the Emden church refused to separate from her husband who had been banned, two parties resulted, one supporting the woman and the other demanding that she also be banned. The first party led by a certain man named Joris Reins was banned and separated from the other led by Leonard Bouwens and Dirk Philips forming a new sect called the Waterlanders or Franekers, also nicknamed by the enemies the "Garbage Cart" or "Dreckwagon" because they accepted into their church all those who were banned by the opposing party. This group became a very large and strong Mennonite body in later years.

After three more fruitless conferences held at Strassburg in the years 1555-57, another schism became inevitable in the year 1559, this time between the Germans and the Dutch. Two German pastors named Zylis and Lemmekes wanted to enforce only the moral provisions of the Wismar articles of 1554 and held that the separation of husband and wife should be made a matter of the individual conscience. They wanted to be permitted to decide upon the merits of each individual case rather than to apply a general and invariable rule. They further demanded admonition or warning before applying the ban. Though Menno had at one time held these very views until other leaders compelled him to change, Zylis and Lemmekes were condemned and banned. With them went the German churches which all supported them and a schism lasting over thirty years was the result. Thus by Menno's death in 1561 already three great divisions had been caused by the ban, making four separate bodies of Mennonites then in existence.

In 1566 differences between the Mennonite leaders, Leonard Bouwens and Dirk Philips led to a fifth serious schism between the Embden Church and the Frisians into the details of which we cannot here go. Suffice it to say that a perfect ban-storm broke out and both parties, the Flemish and the Frisians vied with each other in casting each other out of the Kingdom of God.

Just one example to show to what extremes the lack of central authority linked with the powers of the ban might lead. A certain Jan van Ophoorn, pastor of a Flemish church at Embden tried to make peace between the quarreling Frisians and Flemish. His unsuccessful experiences made him dissatisfied with both parties so he banned them all and finding no followers, he established a church in his own house with himself and his wife as the only members. This he did on the principle that where two or three are gathered together in His name, there Christ has promised to be in their midst. This may seem to have been a ridiculous presumption on the part of this man, but with the absence of any central authority, anyone had the same right to separate himself from the church, establish a church of his own claim for it the supreme place among all churches of being the only true Christian community, provided only he was a minister. It is difficult to imagine a more loosely constructed organization than this in which no one was master and everyone claimed the same right to ban his brethren, not excepting even the original founders of the church.

(To be continued)

THE WORK OF CHINA FAMINE RELIEF

(Continued on page 3)

hearts of the charitable people of the United States, would now be dead.

"The China International Famine Relief Commission states that $1.20, Chinese currency, or about 60c, American money, will feed a famine victim for a month. Few Americans would withhold 60 cents, if it would keep a person alive for that period, regardless of taxation or any other causes that might have contributed to his plight.

"The Levite passed by on the other side, but the Good Samaritan picked up the man who had fallen among the thieves and carried him to the inn. He did not ask the victim if others might not also be subject to attacks by thieves. He did not delay to consider the causes of the victim's condition. Here was a man who needed help badly. That was all that was necessary.

"An earthquake in China last year killed 35,000 people. Later in the summer Moslems massacred 20,000 in a single province. There was scarce a ripple of sympathy from this country. But China Famine Relief and those who contributed through it have not been concerned in "teaching the government of China a lesson." They have showed how lives can be saved through soup kitchens, the sale of grain at cost, the giving of seed grain and practical work of relief. Through the construction of an irrigation project and the sinking of numerous wells it has established schools that, in a practical way teach lessons of lasting effect. In this work China Famine Relief, U. S. A. takes what it believes to be justifiable pride, and feels that it represents the inner feeling of much of the manhood and womanhood of the United States.

JOTTINGS

Rev. and Mrs. Albert Claassen of Los Angeles visited friends and relatives in and about Beatrice, Neb., their old home, before and after the meeting of the General Conference. Rev. Claassen preached both in the country church and in the Second Church and Mrs. Claassen very acceptably addressed the Sunday School and the C. E. Society of the Second church.

Rev. P. R. Aeschliman of Washington stopped off at Beatrice one Sunday after conference and preached in the country church in the morning and in the Second church in the evening.

Sept. 11 the Ladies' Mission societies of the Beatrice churches had a joint meeting in the local park. Rev. and Mrs. Thiessen, our India missionaries, were present and delivered addresses.

The Intermediate Christian Endeavor Society of the Hereford Mennonite church, Bally, Pa., held its first anniversary program Sunday, Sept. 29. An interesting musical program was given by members of the society and Dr. Johnson, the pastor gave an address.

The Hereford church celebrated Harvest Home, Sept. 29. Preparatory services were held Oct. 4 and communion celebrated the next day. Thirteen new members were received into church membership at the Preparatory Service by confession of faith.

October 13 was the day when Rally Day was observe dwith a special program. Addresses were given by the pastor and Mr. Oscar Schultz, superintendent of the Palm Schwenkfelder Sunday School.

JOTTINGS

Rev. S. D. Yoder, of Roaring Spring was with the Richfield Mennonite church Saturday and Sunday Oct. 12 and 13 when preparatory service was held and communion celebrated.

Deacon Edgar Schaffer was with the Barrville, Pa., church and conducted service on Sunday, Oct. 13. Next Sunday Rev. S. D. Yoder will preach in the Napier, Pa., church.

Students and members of the faculty of Freeman College joined with the townspeople of Freeman, S. D., in the celebration of the fiftieth year of the founding of the town, Sept. 15. The Hon. William Bulow, governor of the state of South Dakota, was the speaker on the occasion.

The forty-fifth anniversary of the ordination of Rev. William S. Gottshall of Freeman was an all day celebration. The guest speaker was Rev. P. H. Unruh of the Alexanderwohl church, Goessel, Kan. At the morning service Rev. Gottshall gave an address in which he covered the forty-five period of his ministry. Neighboring pastors participated in the afternoon service.

Lehman Park, just outside of Berne, was the scene of a large Mennonite Homecoming, Oct. 6, when the numerous visitors who came to attend the ordination services of Miss Helen Nickel gathered in an informal way. Among the many present were Rev. and Mrs. P. R. Schroeder, Dr. J. W. Kliewer, Rev. John Esau, Dr. S. K. Mosiman, and Missionary John Thiessen. The ordination service was held in the church. Miss Nickel, Rev. Schroeder and Dr. Kliewer gave addresses.

The Berne, Ind., church is preparing to entertain the Adams County C. E. Union. It is expected that C. A. Lehman, of Chicago, will conduct the song service on that occasion.

The Mennonite Men's Choir of the Berne church appeared at the Detroit City Mission, Detroit, Mich., last Sunday. Rev. D. C. Stucky is superintendent of the Mission. Mel. Trotter, the noted evangelist and Homer Rodeheaver, the famous evangelistic singer, were at the mission the same day.

According to a statement of the Wahrheitsfreund there are in Germany sixty Mennonite congregations scattered throughout the country. The smallest of these is Leer with twenty members, the largest Danzig with fourteen hundred members. The total Mennonite membership in Germany is thirty thousand.

The Roaring Spring, Pa., church celebrated its fall communion on Oct. 6 with 100 of membership communing. The Rally Day, celebrated by the Sunday School brought out a banner attendance. A choir has been organized under the leadership of Clyde Chapplin. During the summer a number of needed improvements have been added to the church plant. A platform has been erected suitable for the choir, hand rails have been erected in much needed places, a room has been provided in the basement for the use of the primary department and a kitchen has been installed for the convenience of the Ladies' Aid Society. The Roaring Spring congregation and affiliated churches will hold a Bible and Deeper Life Conference during the last week of November. Last Sunday the church heard the final reading of the new constitution it is to adopt.

Rev. P. R. Schroeder of Freeman College, Freeman, S. D., is conducting a series of meetings in the Eden church, Schwenksville, Pa. His first meeting was Sunday Oct. 13. In the evening he addressed the Christian Endeavor Rally held in the Eden church. Rev. Freeman Schwartz is the pastor of the Eden church. A week ago the Sunday School of the Eden church gave a very interesting program at the Old Folk's Home at Frederick. In the evening a Union Song Service was held in the church. Rev. Henry Johnson of the Lower Skippack Mennonite church and Rev. Joseph Cassell of the Skippack Brethren church assisted the pastor in the devotional service. Eleven choirs and speakers representing eleven churches and chapels responded to the call of their names. Each either led in a hymn or gave a few interesting remarks. Those participating were Rev. Henry Johnson, Lower Skippack Mennonite church; Rev. Joseph Cassell, Skippack Brethren; Joseph Detweiler, Skippack Reformed S. S.; Alvin Nyce and Horace Alderfer, Salford Mennonite; Abraham Reiff, Worcester Schwenkfelder; Robert Nyce and Mr. Krehbiel of the Townamencin Schwenkfelder church; George Hartranft, Reformed church, Schwenksville; Daniel Slonaker of the Lutheran church, Schwenksville and Frank Armstrong, Ledrach Chapel.

In view of the visit of J. Ramsay MacDonald, the Prime Minister of Great Britain, to this country, his glowing tribute to the work of the missionaries in Africa has a special timeliness. Speaking at the Congo Jubilee Exhibition, he said:

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

WORDS TO YOUNG CHRISTIANS
By Cornelius H. Wedel
Late President of Bethel College
Translated by Dr. Theodore O. Wedel
Cloth, 40 cents; per dozen, $4.25

The Coming
of the
RUSSIAN MENNONITES
By
DR. C. HENRY SMITH
An Episode in the Settling of the Last Frontier
An Exceedingly Interesting Story Written in the
Fascinating Style of the Author

TABLE OF CONTENTS
1. The Ancestral Home in Prussia
2. A Century in the Land of the Czars
3. Spying out the Promised Land
4. A Petition that Miscarried
5. Beginning the Great Trek
6. Lending a Helping Hand
7. Establishing Frontier Homes—Kansas
8. Establishing Frontier Homes—Dakota
9. Establishing Frontier Homes—Manitoba
10. Transplanting a Bit of Russia.
11. The Little Red School House
12. The Organized Church
13. Keeping the Faith

The volume contains 296 pages with many illustrations, bound in fine cloth binding, Size 6 x 8¼. Price Postpaid $2.25.

Twenty-five Years
with God
in
India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.
Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, OCTOBER 24, 1929 No. 42

INVITATION

The Lord willing, Rev. J. E. Amstutz will ordain Brother Sylvan Lehman in Berne, Ind., for service in the Home Mission on Sunday, November 3, 1929. All friends of mission are kindly asked to remember this day in their prayers. The neighboring congregations are also cordially invited to attend.

C. H. Suckau.

NOTICE

The Sunday school of the First Mennonite church of Newton, Kans., will commemorate the sixty years continuous Sunday school services of Sister Hillegonda van der Smissen on Sunday afternoon of Oct. 27. Guests are invited to join in the services.

P. W. Bartsch, Supt.

NOTICE!

The following important letter from Bro. C. F. Claassen, treasurer of the Emergency Relief Board is important and its suggestions should be heeded in order that whatever is done for the relief of the sufferers whom we have undertaken to help may be rightly done:

Newton, Kansas, Oct. 18, 1929.
Dear Brother Grubb:

Please take notice that a C. F. Klassen has moved to Newton and letters addressed to me with a K have several times passed through his hands. Kindly have this notice in The Mennonite that letters intended for me ought to be written with a C instead of a K. Clothing has also been sent to me and I think it would be well to have you say that the same should be sent in as follows: For Harbin, China, Refugees to the Herald Publishing Co. For Canada either to the Goerz Milling Co. or to the office of J. G. Regier at Newton, Kansas. Thanking you in advance for giving this your usual prompt attention, I am,

Sincerely yours,
C. F. Claassen.

NOTES AND COMMENTS

A report from Pottsville, Pa., the heart of the Anthracite region, brings the startling information of the finding of a human skull under the coal beds which it is claimed would show that man lived hundreds of millions of years ago before the great fern forests were buried and converted into coal. The head is said to be in excellent state of preservation and resembles some of the ancient skulls that are so much used in endeavors to establish just what primitive man looked like and was. Moreover, these ancient skulls are by some believed to be links in the chain that carries the origin of man back to the ape and all that is needed now is the finding of the final link to make the chain complete. Even though a human skull has been found in a peculiar situation there is no present reason for concluding ing that another link has been added to the one chaining us to the monkey. We are not so keen about establishing relationship with this rather intelligent creature, if we were, we should take an occasional trip to the zoo and observe how nearly he resembles the rest of our relationship. In the end, we predict, this discovery will go the way of the million dollar tooth which finally turned out to be, not the remains of a human being who lived when the earth was young, but the tooth of a very ordinary pig who lived and died the way pigs live and die in our very modern age. When startling finds such as the one in the Pennsylvania coal regions are made we are reminded of the finding of some human bones in the bed of a river which at first were claimed must have been older than Adam, but with continued digging, five feet under the bones of the main, it developed that there were imbedded in the soil portions of a steam boat. The man came to his untimely end long after the steam boat of an age of less than a hundred years was wrecked.

When officials take seriously to their jobs one can always look for sensations, especially when enforcement officials turn their attention in the direction of doing their duty by prohibition. The latest sensation was the raiding of a rum ring that extended its activities along the entire Atlantic coast and reached into foreign countries, owning a fleet of vessels, a private radio, and maintaining an armed fort in a New Jersey location. Banks have been found financing the venture and $30,000.00 a week was paid out in graft and bribes to officials. The profits of the concern are said to have run into several millions during the time they were operating. In the raid some thirty prisoners were taken. It has also been noted that several high powered lawyers have sold their talents to this concern. These no doubt will in every possible way do their best to keep the offenders out of jail. We wonder what courts and juries are going to do when the trials come up but we are inclined to believe that in communities where the sentiment is not favorable to the dry situation it is quite possible that some, if not all of this crew will escape even though they have been caught with the goods. After all the efforts of officials to do their duty the fact remains that force is not going to change human nature and that the only effective way of keeping the country dry in accord with its constitution is for the individual citizen to set an example in law observance and keep himself bone dry. Where there are those who will patronize the bootlegger there will be bootleggers both large and small.

Nothing was more significant in the recent addresses of Prime Minister MacDonald in Washington and New York than his repeated appeal for the support of public opinion. Both he and the Honorable Elihu Root, who presided at the dinner given to the premier by the Council of Foreign Relations in New York, dwelt on the fact that the only possible way to prevent war is to prevent the coming of a war state-of-mind. This can be done only by developing a peace state-of-mind. And this is what the peace pact seeks to create. It aims to develop a general sense of security and to compel statesmen to "trust to the security of justice, to the security of fair play, to the security of rightness of position, to the security of arbitration."

Three overtures from the General Assembly of the Presbyterian Church in the U. S. A., raising the question of the status of women in the church, are now before the various presbyteries for their vote. The three overtures are as follows:

Overture A, which would make women eligible for ordination as ministers and elders.

Overture B, which would make women eligible for ordination as elders.

Overture C, which would make women eligible to licensure as "local evangelists."

If any of these overtures is passed by a majority of the presbyteries, it thereby becomes a part of the constitution of the Presbyterian Church in the U. S. A.

Lying behind the submission of these overtures has been an extensive discussion of the place of women in the Presbyterian Church. By action of the General Council of the denomination, a special committee gave much attention to the matter last spring and reported that to the large majority the objection to the admission of women to the eldership and to the ministry on the grounds of its being out of harmony with the Scripture had seemed to be satisfactorily answered.

The Committee on Friendly Relations Among Foreign Students reports the following countries having one hundred or more students resident in the United States during the 1928-29 academic year: Canada, 1,173; China, 1,109; Japan, 814; Philippines, 804; Russia, 594; England, 369; Germany, 360; Mexico, 271; Porto Rico, 250; India, 208; Italy, 203; Hawaii, 144; Korea, 131; France, 122; Greece, 120; Poland, 117; Cuba, 111; Switzerland, 101. Each student is a potential ambassador of international understanding and goodwill. A survey of the attitudes of American students toward foreign friends on the campus was proposed to the Southern California Conference of Cosmopolitan Clubs. It was favorably received by the Conference, and it was decided to seek nation-wide cooperation, not only from cosmopolitan clubs, but also from Christian associations international relations clubs, and so forth. The purpose of the survey is mainly to collect material for use in arousing American students to the benefits inherent in friendships with foreign students. This survey was proposed by the International Education Division of the National Student Federation of America.

Very recently a card came to the office of the American Friends Board of Missions announcing the commencement exercises of the first class of women graduates from the West China Union University, Woman's College. While co-education is as yet only in the experimental stage in China, at Chengtu it is proving phenomenally successful; during the last year, the women ranked first in scholarship in every department to which they were admitted.

ARMISTICE DAY—AN OPPORTUNITY

Armistice Day, 1929 coming as it does between the issuing of the invitation to the leading World Powers to attend the Arms Limitation Conference, and the date set for said Conference to convene, offers a unique opportunity for those who believe that a definite reduction of armaments will reduce the likelihood of war and bloodshed. This opportunity the church, and in a particular way, the Mennonite church, ought to utilize to familiarize ourselves with this world problem, and to further crystalize the consciousness of all our people of the deep and inherent wrong that follows and attends armed hostilities. With some war is a social evil, with others an economic waste, but the Christian needs to regard war as a moral and religious transgression. We need to look at war from the teaching of the New Testament. There are those who feel that wars cannot be done away with until all men are followers of the Prince of Peace, and therefore they view such efforts as more or less futile and inconsequental. When we view the hatred, greed, envy, misery, suffering and want that attends war, one can hardly understand how anyone, who wants to be a loyal follower of Christ—should hesitate to support any proper endeavor which has such a direct bearing on war as an Arms Limitation Conference.

In whatever way we can support those in authority who are endeavoring to remove the possibility of future wars, let us do it with all our might. Let us use Armistice Day—1929 because it is a great opportunity.

A. J. Neuenschwander.

WOMAN'S WORK

REPORT OF THE TREASURER OF THE EXECUTIVE COMMITTEE OF MISSION SOCIETIES

From July 31, 1926—July 31, 1929, to the Business Meeting of the Mission Societies Held During the Time of the General Conference at Hutchinson, Kansas

Dear Sisters:

What a privilege it is for us to gather together here today as representatives of our mission societies, to hear through our reports of the work that has been done during the past three years, and to discuss ways for carrying it on in the future.

In looking back over the past three years, and thinking of the many blessings which our kind Heavenly Father has bestowed upon us, we are constrained to say with Jacob of old: "I am not worthy of the least of all the mercies and of all the truth which Thou hast shown unto Thy servant."

Through the grace of our Heavenly Father we as societies have again been privileged to help along in the upbuilding of His kingdom here on earth. The work we do may often seem small and insignificant to us. But when we compare the figures of the receipts during the last twelve years (four Conference periods), we are glad to note a steady growth. Our figures show the sum of $9,406.77 for the period 1917-1920 and $33,276.81 for this last period, 1926-1929. So we see that many small items finally make a large sum. We do not wish to glorify ourselves by these figures, but let us give all honor and glory to Him to whom all honor and glory is due and who has given us these opportunities to help in His vineyard.

The demands for help are many and seem to be steadily growing. May the Lord fill us all with joy and strength to meet these demands and to put forth even greater efforts during the next three years, in gratitude that we have the privilege to show, even if only in a small way, our love to our Heavenly Father for all the mercies which He bestows on us daily. We wish to thank all the societies for their help and co-operation during the past three years. May the Lord bless and reward all!

Upon request, we are again presenting a second report, a report of the moneys which the societies spent locally and did not send through our treasury. 76 societies responded to the request for these reports. Quite a few did not itemize their expenses, but sent in only the total sum. We have designated this item as "Total Sum of Expenditures." Here also we see an increase from $18,559.41 for 1923-1926 to $22,542.20 for 1926-1929.

Total Receipts

For General Treasury Foreign Mission	$ 8,421.56
For India	10,189.83
For China	5,987.50
For Oklahoma	1,214.86
For Montana	760.56
For Arizona	281.60
For Home Mission	4,623.56
For Relief Work	1,117.72
For Postage	508.12
For Miscellaneous	171.50
Total	$33,276.81
Remittance for a protested check which has been credited previously	13.00
Checks refunded	10.00
Total bank deposits	$33,299.81

Of the above total receipts $33,276.81, $604.18 was contributed by individuals, $439.91 by Sunday School classes, and $27.75 by C. E. societies.

Disbursements

For General Treasury Foreign Mission	$ 8,499.65
For India	10,189.83
For China	5,987.50
For Oylahoma	1,214.86
For Montana	760.56
For Arizona	281.60
For Home Mission	4,623.56
For Relief Work	1,117.72
For Postage and Printing	395.39
For Miscellaneous	171.50
	$33,242.17
For Protest Check	13.00
For Checks Refunded	10.00
Total	$33.265.17
Bal. on hand, Aug. 1, 1926	$ 13.50
Total receipts	33,299.81
Grand total	$33,313.31
Total disbursements	33,265.17
Balance in treasury, July 31, 1929,	$ 48.14

REMARK: It will be noted that the Foreign Mission Receipts show a total of $8,421.56, while the Disbursements show a total of $8,499.65. This is an over-payment of $78.09 to the Foreign Mission Treasury by error. and is to be retained out of the next Remittance. This $78.09 over-payment plus the Bank Balance of $48.14 equals $126.23, the amount of the Postage Account.

Total Amount of Postage Received	$ 508.12
Balance on hand, Aug. 1, 1926	13.50
Total	$ 521.62
Disbursements	395.39
Balance on hand (Postage Account)	$ 126.23

Receipts from—

1917 to 1920	$ 9,406.77
1920 to 1923	21,087.29
1923 to 1926	25,560.44
1926 to 1929	33,276.81

Report of the Money Not Sent to the Executive Committee Treasury

For Material for Garments	$ 7,925.58
For total sum of Expenditures (not itemized)	4,410.68
For Gifts to Home Churches	2,511.33
For Freight, Express and Postage	1,133.99
For Local Charity	1,199.69
For Miscellaneous	904.84
For Presents to Missionaries	881.29
For Hospitals and Homes	688.23
For Schools and Colleges	679.30
For Relief Work	678.65
For Home Missions	614.41
For Foreign Missions	382.48
For Native Workers	250.00
For Pamphlets and Literature	204.93
For Girls Homes, Canada	156.80
Total	$22,542.20
Total Receipts sent to Executive Com.	33,276.81
Grand total	$55,819.01

Respectfully submitted,

Mrs. J. G. Regier, Treasurer.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

THE EQUIPMENT OF A CHRISTIAN

S. M. Grubb.

That the man of God may be perfect, thoroughly furnished unto good works. II Tim. 3:17. Or, as another version has it, **"That the man of God may be equipped, fitted out unto every good act."**

Equipment is a consideration in every undertaking that is expected to bring the highest measure of success. Poor equipment accounts for failure in many of the walks of life. Two young people start out in the business world with practically the same beginning. One has been trained for business. He knows the value of system. He has acquired the knack of learning and taking advantage of opportunity through the training he has received. He has been trained to direct his efforts to the places where they count for most and, because of these advantages and others that have been bred into him, he forges ahead. The youth who has been deficient, who has had insufficient, or, indifferent training, finds himself left behind and discovers that he belongs to the class who are the hewers of wood and drawers of water while the other one steps into leadership and reaps a rich reward for the ability he was able to throw into his work.

Did you ever consider how much care is exercised in the equipment of an army? Every possible exigency is anticipated, not only for the battlefield, but for the camp, for the kitchen and the hospital. Efficiency all along the line is only possible in proportion to the perfection of the equipment. This being so with worldly armies, designed to take life and make the earth run red with blood, it is also necessary with regard to the Army of the Living God under the Great Captain of our Salvation, whose aim is not to destroy and cause misery, but to save for eternity and bring the greatest joy earth may know—the peace of God that passeth understanding.

With some the matter of equipment is not in their own hands. They are born and grow up under conditions that are an unfortunate handicap. The church yards are filled with what the poet described as "Poor inglorious Miltons" who might have shook the earth had opportunity come their way, but, on the other hand, men and women who go down to utter failure usually do so because they set out insufficiently equipped. In the competition of life some may be possessed of sufficient character and native ability to advance ahead, but they are unusual, The old horse and buggy cannot hope to get one to his destination in satisfactory time when there is the speedy auto with which to compete. Old Dobbin has not the equipment to challenge the speed of the wind.

The Christian needs equipment for his work. He is to deal with the immortal souls of men. He must know how to deal with them. He is to be a witness for righteousness against sin. He must not only recognize iniquity, but he must use his intelligence in order to discover the most effective way of combatting it. Only a fool would think of going up in the air with an insufficient supply of gas in his tank. To go up without power is suicide. God has revealed a great source of power for his worker. It comes through prayer. Prayer makes strong: it gives confidence: it supplies wisdom: it revitalizes: it quickens faith and it is safe retreat from trial and trouble. No one can hope to count for anything in the great plan of God, in which he is to have a part, unless he is equipped with that power that comes from God through prayer.

So, too, a knowledge of the Book goes with the necessary equipment that spells success in the kingdom of God and glorifies him. No more can any one pass through the troubled sea of life and fulfill his destiny in the great plan of God than could the pilot bring his ship safely over the stormy sea without chart or compass. As the captain must know how to use both his chart and compass, if he is to end his journey successfully, so the Christian needs to know how to use his Bible. I can go to the public library and call for a mariner's chart. It will be all Greek to me because I do not know how to use it. We can go into any home, into any library, into any hotel, into any court house and find Bibles everywhere but they remain only printed books until one knows how to use them properly and effectively.

So far we have been speaking of equipment generally. But Paul is writing to Timothy and he has particular reference to the equipment Timothy needed and to that that any other "man of God" needs.

I am greatly impressed with the endearing and honorable terms Paul uses in writing to his friend and disciple Timothy. Sometimes he calls him his son, and here he calls him "man of God." His relation to him was paternal. He regarded himself the father of this young man whom he had to teach way back in the mountains of Asia Minor among the fierce and unreliable inhabitants of that district. A son and a man of God combined in the same person. Can any parent on earth wish for a greater blessing coming into that home? There are many sons, and daughters too, whom, alas, no one can call men or women of God. They have nothing in common with God. They do not even care to know him better. There may be many ideals of a home. Some may want it to be one of wealth, others one of culture and refinement, others one of continued festivities, but the home where the boys and girls grow up to be men and women of God is the home supreme, the home that has in it the greatest possibilities of happiness and is a foretaste of heaven.

It is an honor to be known as a man of God. Other persons in the Bible are so called, there was Elisha. There were families who looked out for the coming and going to this man of God. We have record of one family that provided a little room for him, knowing that he would bring blessings to them. And he did. The restoration of their little son from the hand of death was one of the blessings they enjoyed. I can see even a greater blessing in the presence of a man of God than ever this Shunemite family enjoyed. He is, in the hands of his heavenly Father, the bringer of immortal life.

None can be spoken of as the man of God unless God has endowed him with something like himself. A missionary in China was describing Jesus Christ to a crowd in a market place. He told of his goodness, his lovely character, his ever willingness to serve and his great sacrifice that others might benefit by his suffering. A man in the crowd on hearing this description exclaimed: I know that man. He lived in our village. Is it necessary for me to tell you that he had reference to a Christian whose life merited the honor of being regarded a man of God? When Judson, the Apostle to Burma, had labored many years without seeing any visible results of his labor the natives nevertheless came to call him Jesus Christ's man. There are many other things for which men may be justly honored, but, as for myself, I would willingly forego the honor that might be thrust upon me, merit it though I might, to have my neighbors and my fellow-citizens call me Jesus Christ's man. There are many honorable careers open to the youths of today. Foolish indeed is the lad or the lassy who selects one that is unworthy, but the career that reflects Jesus Christ in word, thought and act is the noblest of all because it honors the greatest being men may know and because it is an eternal and happy career that blesses both the one who makes it his own and the one with whom he comes into contact.

Let us further consider the character of the man of God we should strive to be. Who is the man of God?

The man of God is one who speaks for God.

Turn to your Bibles and study the men of God portrayed there: Moses, David, the prophets and the Apostles. What were the outstanding features of their careers? They were men to whom God gave a message. He said: "Go and speak unto this people, speak the words which I give unto thee." Go and say: "Thus saith the Lord." Have any others since Bible times been given a message? I am sure that they have. Every sermon, every missionary, every religious book and paper, every word spoken with the purpose of leading sinners to God or to bring peace, cheer and love into this wicked old world of ours is a message from God for the eternal happiness of his people and the one who, under God, is the instrument of God for bringing the message, is a man of God. That is a man sent from God.

Yes you say, God of old did choose special messengers whom we have come to regard as prophets, apostles, saints and messengers, they surely were men of God. Well, God's work has not ceased. As long as there are souls to be saved and as long as this world is full of inquity and suffering there must be some one to bring the message of Hope and

(Continued on Page 4)

THE CHRISTIAN EXPONENT "CHAT"

HOW TO WORSHIP

I doubt whether many people know the meaning of worship. Worship is a spiritual exercise. It deals with the unseen. And our age is a practical one in which the chief emphasis is placed upon the material things. We have experts in electricity, in gas engines, in road building, and in aviation. But there are few, if any, experts in the art of worship. The statement is commonplace, but nevertheless true, that our progress in material development has far outdistanced our progress in spiritual matters. The press, the radio, and to a large extent the school system, combine to emphasize the importance of inventions and big business, commerce, transportation, aviation and the like. It is only very occasionally that men are brought face to face with the spiritual values of life. In this respect the church has itself failed to some extent. For too many times when people go to church they did not find God. Their minds instead are focussed upon some doctrinal controversy, of some description or another. Doubtless one reason why many men, especially in the cities, have quit going to church is because they do not find God there.

I do not propose in this article to instruct anyone how to worship. My intention is rather to pass along a few suggestions for worship which have come to me through the readings of a stimulating book. These suggestions have been of some help to me and it may be that they will help others. In "Methods of Private Religious Living," Henry Nelson Wieman (Macmillan Co., 1929) discusses in a stimulating way an important theme.

There are three pre-conditions for worship. The first is that one take life seriously. One who has no serious purpose in life cannot worship for he scarcely feels the need of God. It is only when we undertake tasks that demand more strength than we of ourselves possess that we avail ourselves of divine help. It was the sense of heavy responsibility that led some of our great generals as well as Presidents of the United States to get upon their knees to pray and do it regularly. This does not mean that we must be engaged in the doing of something spectacular. But it does mean that parents take seriously the business of being parents, conscientiously discharging the duties of parenthood. It means that the teacher takes his teaching seriously, seeking the best and highest for those in his charge. It means that the business man who comes into contact with employees seeks earnestly to establish right relations between himself and those who work for him. For the minister it means that he take seriously the charge to lead the flock. The parasite in society cannot possibly be a true worshipper. People who have no more serious business in life than the taking care of their wardrobe, taking pleasure drives and eating big dinners are in a poor mood for the cultivation of communion with God.

The second pre-condition for worship is sincerity. The trouble with the worship of the Pharisees was that it lacked genuineness. They prayed to be seen of men. They imagined that they would be heard for their much speaking. Long prayers, specially in public, have done much damage to the cultivation of the devotional life. When we worship we are in the presence of God who seeth in secret. We should then make no petitions which are not really meant to be answered and we should indulge in no trite and meaningless phrases. We should say nothing that we do not believe. We should not even pray unless we believe in prayer and we should not address God unless we believe in God. If worship would be of any help to the worshipper there must be absolute sincerity.

The third pre-condition pertains to time and place. It is of course possible to worship any time and at any place. But there can be no doubt that for most people the best results are attained when there is a regular time for worship and when one has a regular place, up on a mountain, out in the woods, or in a quiet room. The purpose of worship is to turn the mind from the trivial and the lesser things in life to those things which are fundamental and of first importance. Any place which will help to shut out these lesser things from the mind is suitable for private worship.

So much for the pre-conditions of worship.

As to the act of worship itself, Dr. Wieman suggests that there are at least five steps. It is understood that they need not come in the order given, that they cannot be sharply defined and that they may vary greatly with individuals.

The first step is to become aware of God. The Lord's Prayer expresses this step in the phrases: "Our Father who art in heaven, hallowed be Thy name." One need not be thinking about anything in particular during this first step. Perhaps reminding ourselves of life itself, of the elements that sustain life, of our utter dependence for existence, we become conscious of God.

The second step is to call to mind the limitless power for good that there is in God. Things within and without are not as they would be if God reigned supremely. "Thy Kingdom come." Here is a phrase that gives purpose to life. It is a ready answer for those who ask "What is life for anyway?" Life is for the purpose of bringing about the Kingdom of God. And the contemplation of this kingdom is a step in worship.

The third step consists in facing one's chief problem. If we take life seriously we are always facing some problem. There are tasks to accomplish, difficulties to overcome, hardships to face. There is need for facing the problem in its entirety and in its relations. Frequently there comes the sense of failure and the inadequacy of our own powers. After we come aware of God and of the limitless possibilities for good which there are in God, then we are ready to face our chief problem. We are then in position to see life steadily and wholly. In the presence of God our problems take on new proportions. What seemed important before may appear to be very unimportant when viewed in the consciousness of the presence of the Eternal. To see one's chief problem in the light of God constitutes an important phase of worship.

In the fourth step we analyze ourselves in order to discover what changes we must make in our mental attitudes or in our habits. No worship is sincere unless the one engaging in it is prepared to make some personal re-adjustments. It is in this way that problems of any kind are solved. The person who loses his fortune over night is likely to be crushed unless he can re-adjust himself to his new situation. The person who now and then flys into a rage of uncontrolled temper may discover in the course of true worship the need for a change in mental habit. The role of worship is to put ourselves in such a relationship with God so that we can be used for the maximum good.

The fifth step in worship is to formulate as clearly as possible and as comprehensively as possible a statement of the changes in our mental attitudes or habits that are necessary if we are to live life at its best. This statement of purpose should be repeated over and over again until it becomes deeply rooted in our consciousness.

Worship as described here becomes something very practical. It is related to God and it is concerned with the business of living. It is a method whereby we avail ourselves of the infinite power of God in meeting the problems of life.

Lester Hostetler.

THE EQUIPMENT OF A CHRISTIAN

(Continued from page 3)

Life. God calls, as he did of old: "Whom shall we send, who will go for us?" He does so with the expectation that there will be among his children on earth those who will respond. Wherever there is the pure spirit of consecration there will be those who recognize the call as a personal one and, will with all the honesty and earnestness of their hearts, unreservedly reply: "Send me." He has been sending his saints. He has armed them with a message of conviction and power and many of those who have responded are now among those who have turned many to righteousness and shine as the stars for ever and ever.

It is not unusual to speak of the minister who preaches the Word of God and assumes leadership in the church as the man of God. True, he has to do with holy things. He leads in the service of God's people. He represents the church in administering the sacraments. His life, if he is to be true to his calling, must, above all things, be consistent in conduct and spirit. His voice must be heard in protest against unrighteousness and in favor of righteousness. His personal life must be one of piety and prayer. He must serve and not seek his own advantages. It is the most serious thing on earth for any man to enter the sacred calling of the ministry. Yet, having said all this about the ministry, let me call attention to your own ministry, you who sit in the pews. Read the Bible and I challenge any one to find one duty that is imposed upon the minister that is not also a responsibility of the individual Christian. We are all ministers in the sense that we must serve and we must have a passion for souls. No sacrifice and no other Christian obligation that is imposed upon the minister is excused in the layman and the lay woman. Religion is a personal matter and the exercise of religion is a ministry—and that ministry is yours.

We have noted that the man of God testifies for God. He comes with the authority "Thus saith the Lord" behind him. Jesus reminds us that those who will not testify concerning him before men will not meet with his approval before his father in heaven. If the world is to know Jesus it will be through the testimony of his followers. I only know the worth of any good thing which I have never tried through what those who have tried it tell me. If God is good, if Jesus is the Saviour, if there is peace in Him and if there is no happier way to walk than in the Jesus Way the sinner will never learn about it until those who have had the experience testify earnestly and persistently concerning it.

The trouble with the church today is not so much that there are those in the pulpit who are not sound in the faith, although there are plenty of them. Neither is it that the church is not respected, "There are more church members today than ever." Neither is it that there is no spirit of love, even though brazen selfishness does crop out sometimes. The trouble is that professing Christians are such poor witnesses. They don't tell enough of the love of God to their friends, to their shop mates, their business and social associates. I knew a man who was a successful pickle salesman. He was one of the best in his line, if not the best in the line. You could not be in his company five minutes before discovering that he sold pickles, that the pickles he sold were the best on the market and that the house he represented sold nothing but the best pickles on the market and that the people to whom he sold pickles were the best satisfied customers in the country. If we could get the enthusiasm of the pickle salesman into our Christianity we would be telling people that we represented the noblest cause in the world, that those who accepted Christianity received the best of all things for themselves for time and eternity and that those who are Christians have a peace of God that passeth all understanding. We would be saying these things so often and so persistently that people would want to try and see whether these things be true. Our reward would be the seeing of souls born into the kingdom.

If you turn to the 33d chapter of Ezekiel you will read about the Watchman on the wall whose duty it is to guard the lives of the people of the city upon the peril of his life. His business was to warn when danger appeared and if he was faithful in this he was free from all responsibility for those who came to hurt because they had not listened to his warning. The man of God is a watchman. He sees danger that the world does not note. He realized that the danger that is approaching will bring calamity, if measures are not taken to avoid it. Surely we have a warning trumpet to sound in this generation. It is a generation that is dancing the waltz of death. We seek foolish and reckless amusements. There are multitudes who are seeking sensuous indulgences that are nothing but the cup of death. We live as though there were no tomorrow and no death and no judgment. There is a vain trust in the god Mammon, more cruel and more unable to satisfy the longings of the soul than the Molech of old upon whose out-stretched arms the heathens cast their helpless little babes to be roasted alive in the vain hope of getting peace for their souls. Men and women are surely going to their death with no hope in this world or the next. If any one wonders why there is need of a watchman on the walls of Zion he surely must be without sight, hearing or sense.

The trouble with us is that we have become so accustomed to evils all around us that we take them as a matter of course—as things that don't amount to much anyway. In this way, when the family altar has disappeared, when the Sabbath is desecrated, when there is corruption in high places and in low, when crime is defiant and law ineffectual there is enough to make the very angels of heaven to weep and tremble. If the dangers were outside the circle of the saints things would be bad enough and there would be the greatest necessity for warning. But listen! We must warn in our own house—the very house of God. When the schools instituted by our fathers to perpetuate the Christian faith become hot beds of infidelity, when the very pulpits over which the truth should be proclaimed are ringing with voices that unsettle faith and reflect dishonor upon our Christ, making him a bastard and an impostor, when the Bible is mutilated and scoffed at by those who should be its defender, when such things appear in the very holy of holies of our faith then it is time for warning. Then too it is time to warn the watchmen that the blood of those who perish because of their neglect or deception is upon their heads. It is always the duty of the saint to warn in thunder tones those in danger or near it to flee from the wrath to come ere it is too late.

We are told that in the last days there will be a great falling away from the faith. We see it all around us. Some fall into unbelief, others into false doctrine and others into the hands of deceivers who make shipwreck of their faith. Not only do we need watchmen who are alert but we need watchmen who are fearless, agressive and ready to give their all, even their lives to save those who are falling away and are trusting their eternal destinies to a rope of sand. It is mighty fine to speak in general terms of the Love of God. Thank God for his love. But we too need to sound in clarion tones the warning which was given in our Lord's first message: "Repent and believe the Gospel."

Again the man of God must be one who sets a good example. All men are good imitators. They imitate the worst things rather than the good. The child may hear excellent speech at home and in the school but as soon as that child is away from these good influences his speech betrays him. We use more slang than any people on the face of the earth though we do not learn it in the home, the school or in good society. All of which only shows how easy the unlovely is acquired and the lovely forgotten. Let one profane or careless of speech come into association with persons of correct speech he is apt to corrupt the language of them all and not in the least to be influenced himself by their language. What is true of speech is true of other actions. Discourtesy, dishonesty, distrust, unbelief, immorality and a host of other evils are more contagious than the measles. We must avoid them, then, we must, by every effort we can command, counteract them. It should never be said of any one who professes to be a Christian that his evil or his indiscretions were the cause of leading others into them.

Now the business of the Christian is to be a living epistle known and read of all men. He is the only Bible the world will read and he should keep this continually in mind and govern his conduct accordingly. We are the lights of the world. Our business is to shine and give light.

As consistent Christians we honor him. As inconsistent Christians we become a great menace to the church. We are then like the one who scuttles the ship which is the only hope of all aboard. We then become traitors who sell our own souls and doom the souls of others. Indeed, the inconsistent Christian is no Christian at all. He no more belongs to Christ than Judas did to the Apostles. He deserves as much scorn as did Benedict Arnold. He is as Milton described him, the one "Who stole the livery of the court of heaven to serve the devil in."

I might say the inconsistent Christian is the false light. One hundred years ago on the coast of New Jersey not 100 miles from my home, they were those who rode the mule. Let me tell you what riding the mule meant. On dark and cloudy nights one of these crowds of criminals would mount a mule and ride along the coast with a lantern so maneuvered as to make it appear to be a ship's light. This was done to lure ships to destruction. When the wreck was over and the bodies of the crew and passengers were scattered along the sands these fiends would then, in the darkness of the night, go from corpse to corpse robbing it of any valuables that might be found. False lights! False lights! How many are there about us in the guise of those who profess Christ? You find them in your city, in your home and in your churches. God pity the man or woman who looks upon their example to guide them safely through the difficult paths of life!

A healthy example is an inspiration. It makes the weak strong. The horse can run faster when another, speedier than he, leads. A man can work harder and better when he is mute to a stronger and more skillful one than he. A Christian can fight the devil better when he has the encouragement of a hard fighting fellow Christian near him. Moses Dissinger, a noted evangelist in Eastern Penna. some fifty years ago described a dependable Christian and when he had finished the description exclaimed: "If I had a man like that on either side of me I would go a hundred yards into hell and challenge the devil to a fight and I know I would win."

Now that we have noted some of the qualifications of a man of God let us be impressed with the facts that faith, knowledge and enthusiasm for whatever is God's cause are essential. "Without faith ye can do nothing." Yet, it is possible by faith to remove mountains. It has been done. Mountains of doubt and difficulty are nothing when faith contends for the victory. The world will do everything to discourage faith but "faith is the victory that overcometh the world." As we grow it will be in knowledge. Every day's experience adds to our accumulating store. Knowledge, they say, is power. Surely the man who knows cannot be shaken from his position. He who really knows God will not let such little things that the world throws in his way hinder him. Like Paul he will be able to say "I know in whom I have believed and I am persuaded that he is able to keep me against that day."

GEARY MENNONITE MEN HOLD BANQUET FOR LADIES

Monday, Sept. 23, 1929, 7:30 p. m.

The fact that some men can keep a secret was amply demonstrated by the men of the Mennonite church of Geary, Oklahoma. The ladies of the church were taken completely by surprise, last Sunday morning when their pastor issued a general invitation to the members of the church and Sunday school to a banquet to be given on Monday evening in honor of the Ladies' Aid. This was to show their appreciation of the substantial financial aid received from them in the building of the new church.

The following menu was served: cream of tomato soup, roast beef, brown gravy, mashed potatoes, cream peas, cream corn, celery, combination salad, ice cream, wafers, coffee, milk. This was planned, cooked and served entirely by the men. They also finished the job by washing the dishes and cleaning up the basement.

The cooks were O. P. Ruth, Ralf Colby and Orlando Ringelman. H. Ringelman had full charge of the arrangements and E. R. Lehman had charge of the program. The young men donned caps and aprons and acted as waiters.

Before the banquet the ladies were entertained in the main auditorium by E. J. Lehman's church orchestra.

After the meal E. R. Lehman acting as toastmaster, called on the following speakers: F. Ringelman, who represented the deacons; Harry Coil, who represented the S. S.; H. Ringelman, the building committee; Mrs. E. J. Lehman the Aid; Mrs. Aaron Warkentin, the C. E. and Reverend Penner, the congregation. The male quartette also gave several numbers.

All the speakers voiced their appreciation of our new building and all the men speakers loudly sang the praise of the work of the Ladies' Aid.

Although this was the first time anything of the kind was attempted by the men, it was so thoroughly enjoyed by the ladies that we hope they will decide to spring a surprise again.—The Ladies' Aid.

THEORY AND PRACTICE

Of the Ban and Avoidance during the First Century of Mennonite Church History

Address by Dr. Irwin Bauman before the Men's Brotherhood of the Eastern District Conference.

(Concluded)

Before the end of the century many more divisions occurred, as each sect began, amoeba like, once more to divide itself into other groups, but time will permit to mention only a few. The Frisians divided again into two parties, the "Young" or "Soft" and the "Old" or "Hard" Frisians, so called because of their varying views on the enforcement of the ban. Among the Flemish a dispute over the buying of a house led to a schism between the "House-buyers" and the "Anti-house-buyers." Doctrinal disputes led to the formation of a group called the "Concerned Ones" and a dispute over a man who became bankrupt, led to a division resulting in the "Bankrupt-Party." By the end of the 16th century the folly of such divisions became self-evident and the various groups began again to assemble themselves under more common leadership, but many divisions continued far into the next century and others well into our present age. Researches have shown that it was during the periods when the schisms were at their height that the largest number of the members of the Mennonite churches were driven back into the state churches of Europe. Thus the chief effect of the ban upon the church was to shatter it and separate it into contending parties. Concerning the spirit that prevailed between the Frisian and the Flemish churches during the years that followed the great schism, the "Successio Anabaptistica" reports that "They quarrel, they separate and they destroy one another as best they may." Job Jans, a member of the church and implicated in the strifes of the period, exclaimed: "O God, give me grace that I may be delivered from this wicked fury and that I may live for half a year in a quite and peaceful place; then shall I gladly offer up my body for the faith." The confusion that caused such a prayer must indeed have been great. Menno himself had constantly to write to various churches urging them to employ love and forbearance, but it seems even he could accomplish little in creating peace.

One more question remains to be touched at this point. How did the ban affect the life of the individual member of the church? The effects of the ban on the moral life of the members of the church was on the whole unquestionably good. Many Anabaptists and Mennonites had led good lives before they joined the church, but many in their company as Erasmus stated already in 1530, had been converted from the most wicked to the best of lives. The Martyrs Mirror known to most of you is full of evidence of the love that existed among the brethren and even to their enemies. Love for the brethren led the faithful under the greatest persecution and in the face of death itself to refuse to reveal any secrets which might bring harm to a brother of the church. Thus Menno Simons' life was saved many a time when those shielding him suffered the penalty of the law for their faithfulness. The strict requirements of the church and the powers of the ban prevented many an insincere corrupt individual from taking his place in the ranks of the church and thereby corrupting it. The result was that the Mennonites bear an enviable record for moral purity and even their enemies did not find material or dare to attack them on the ground of immorality. In 1772, about 250 years after the rise of the Anabaptists and Mennonites, a man who had been chief of police in Amsterdam for a period of fifty years reported that in all that time he had not found a single major accusation, on the criminal register of the city, against a member of the brotherhood. Says Newman, in his "History of anti-pedobaptism": "They became noted for their honesty and uprightness, and though they refused to take judicial oaths, their word was considered a sufficient guarantee for their faithful performance of all obligation." One must conclude that though the ban and avoidance did not eliminate immorality, on the whole its effects on the individual were in these respects wholesome.

But all this was not attained without considerable mental torture even to those who never fell under the ban. To be banned meant to be handed over to Satan, and as a consequence to be shunned by all the brethren. Since the slightest matter was often sufficient cause to expel one from the fellowship of the church, an almost frantic fear hovered over many of the faithful. Though Menno and Dirk Philips had both urged the churches to admonish the sinner in all except extreme cases before resorting to the ban, this practice soon disappeared. The bolt often struck from a clear sky and where it was least expected, so no one knew when and whom it would strike next. Matters of clothing and furniture, eating and drinking, conscious or unconscious social or business contacts with anyone under the sentence of the ban, and many other trifling matters might cause one to be the next victim. If one confidently confessed a fault to a friend, it became that friend's duty to report it to the church and thereby to endanger the confessor. If the friend neglected or refused to report, he himself was compelled to share in the excommunication if he was unfortunate enough to be discovered. Men were afraid even to question the decisions of the church leaders, however, unjust they might appear to be for fear that they too might be implicated in the matter. Menno himself adopted a more stringent view of the ban and marital avoidance because he feared the ban that Dirk Philips and especially Leonard Bouwens threatened to pronounce against him. It is said that before he died he regretted the fact that he had allowed himself to be thus swayed in his thought by these men. Sometimes very trifling matters became the subjects of great discussions. There were questions as to whether one might sit beside a banned person while riding on a stage coach, or at the same table when invited to a banquet. It was even debated whether it was lawful to walk beside him in a funeral procession. For a time it was required that no help be given such a one in case of danger from fire, water or death itself. This was however, soon modified to permit acts of mercy.

The greatest hardships of course came through the requirements of separation of man and wife in case of the ban. Marriage outside of the church was not considered a true union, and often the offender was punished by the ban, until the other party either died or was accepted as a member of the church. Even engaged couples had to promise before their marriage and before the ceremony was performed that they would agree to separate in

case one or the other should fall under the ban. As one looked into the future at the possibilities that might result from such a promise, even the wedding day was clouded with fear and misgivings. Whenever a member of the family was banned the others could neither eat, sleep, work or converse with him. Regardless of how sorry the sinner might be, he could not stay in the same house with his family because all repentance was required to occur both outside of the church and outside of a brother or sister's house. Thus the husband had to leave the wife and the wife the husband until the church saw fit to again accept the banned one into its fellowship. One author relates that he knew children who refused to do even as much as untie a bag for the father who had been banned. In case of sickness the children could not nurse the parents, but strangers had to be called in. It is further related that sometimes the wife and children were forcibly and secretly taken away by night from the husband and in spite of his pleadings he could not learn their whereabouts until he showed evidence of repentance. It is not to be supposed that all bodies of Mennonites went to these extremes in forcing the ban, but these examples show who far the blind ardour for the church could lead even well-meaning Christians.

In conclusion we may say that there is no doubt that the leaders who adopted the ban and avoidance did it as a matter of the highest religious duty, and with the most pure and sincere intentions. In this spirit writes Menno: "This we teach according to our limited talents, with all earnestness, as much as in us is, not out of contempt, as the Lord knows, not yet out of obstinacy, caprice, or party stubbornness as the world ascribes us. But we preach out of the true fear of the Lord and the great distress and burden of our conscience, God's pressing word, and love for your souls urge us, as may through the grace of God be seen with more clearness hereafter. That the ban was more or less a failure and that brotherly love, forbearance and personal regard for the sinner disappeared practically from a great part of the church had above all its roots in our human nature. Our own selfishness makes us only too prone to see only the faults of others and to see these frequently from the worst side. Perhaps Christ's command, "Judge not, that ye be not judged" has its grounds deeper in our natural condition than we frequently recognize. The combined experience of the Christian churches from the time of the apostles to our present day may well be a warning at least not to be too hasty in condemning and to guard well that spring of love for our fellowman which alone has its roots in and is fostered by our Lord and Savior Jesus Christ. So much at least one can learn from the experience of our early forefathers in their efforts to do God's service.

Dr. Irvin Bauman.

FISH HOOKS AS EAR RINGS

One of the most picturesque figures at the Evangelical Congress held in Havana in June was Kenneth W. Grubb, a cousin of Grenfell, and pioneer missionary among the Indians of the Upper Amazon. He is Chairman of the Commission on the Indigenous Races. He has flown by airplane in thirteen hours across the Andes from the Pacific to the plains of the Amazon and has tramped it in six weeks, which is another story. He has written the grammars for twenty-three Indian dialects and spoken them all. He stopped a deliberate butchery of fifty Indians by a frontier settler after seventeen had been shot. But the others were kept shut up till they starved to death. The Indians are not unfriendly until they recognize that the settlers are adopting a policy of complete extermination.

Mr. Grubb tells of teaching one tribe the beginnings of literary by writing the word "axe" on a piece of birch bark and sending it to his companion at their camp. The Indians were greatly excited when they were given the axe, shouting to one another, "We have lived in this forest five hundred years but never before has anyone been able to make the trees talk". After one tribe had killed a number of settlers, Mr. Grubb and a German scientist undertook the task of pacifying the Indians. They went to the region with a large canoe, loaded with sheet iron and their ordinary camp supplies. With the aid of their canoe men, they built a double walled sheet iron house, moved in their supplies and sent away their helpers to safety. Soon the Indians arrived and attacked the house with a shower of arrows. They were too superstitious about this mysterious new thing to rush the building, and their weapons made no impression on the double iron walls. Finally they brought wood in large quantities to burn the building and the two inside had a pretty severe test of endurance. But when the Indians saw that the building would not burn they finally communicated with Mr. Grubb and his friend, clapping their hands to indicate that they carried no weapons, begging to be shown that peculiar kind of bark which could not be made to burn. After considerable parleying they agreed to make peace, if they were shown where to find this new incombustible bark. Mr. Grubb had a big reserve of corrugated iron sheets, and he gave one to each of the men and fishhooks, which they had never seen before, to the women. The next day the women were wearing the fish hooks as earrings and the men were wearing the corrugated iron sheets as garments and head dress.

Mr. Grubb is for the present acting as special research director of Indian surveys for the magazine, "World Dominion" of London.

A very valuable report on the Indigenous Races of the Latin American countries represented in the Evangelical Congress was presented by Mr. Grubb and a committee of thirteen others only two of whom were Americans. Two prominent members on the Commission were Dr. Orts Gonzalez and the president of the Congress, Dr. Baez Camargo.

A BAD CONSCIENCE HAS A GOOD MEMORY

Aaron Saylor and Robert Kinyon were neighboring farmers forty years ago in Indiana. Saylor, now a prosperous merchant at Lompoc, Calif., received a letter from Chicago a few days ago in which he found a check for $200 and the following note:

You bought a horse of me forty years ago which I knew showed signs of going lame. At that time I did not care, but since then I have become converted and see that trickery and sharp dealing is wrong. I am not at the point of death, but in good health, but I want a clear conscience to all men and would make my house clean—for how else can we become acceptable in his sight? The inclosure is a refund of what you paid for that horse, the balance is interest."

The note from Kinyon Saylor had bought the horse for $147.50 and remembered it went lame, but the transaction had almost faded from his memory. No one can remember like a conscience. —Publisher Unknown.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR AUGUST AND SEPTEMBER

General Fund

Bethesda Ch., Henderson, Neb., $126.78; A friend, Whitewater, Kansas, $25.00; A friend, Beatrice, Neb., $25.00; Ex. Com. of Mission Societies, $520.85; First Menn. Ch., Monroe, Wash., $14.87; Sale of Wheat, Goessel, Kans., Farm, $481.23; Pulaski, Ia., Ch., $25.64; First Menn. Ch., Upland, Calif., $52.37; Ebenezer S. S., Bluffton, O., $200.00; Deer Creek, Okla., Ch., $14.50; Herald Ch., Bessie, Okla., $11.21; Offerings from H. R. Voth meetings in Canada, $125.00; First Menn. Ch. and S. S., Phila., Pa., $27.84; Bethany Ch., Quakertown, Pa., $26.68; Dundurn, Sask., Ch., $7.50; Herbert, Sask., Ch., $36.00; First Menn. Ch., Reedley, Calif., $156.89; Bergtal Ch., Pawnee Rock, Kans., $31.48; Johannestal S. S., Hillsboro, Kans., $182.81; Calvary Ch., Quarryville, Pa., $29.12; Grace Ch., Pandora, O., $31.10; F. Luella Krehbiel, Clarence Center, N. Y., $10.00; St. John Ch., Pandora, O., $75.00; Pratum Ore., Ch., & S. S., $40.60; First Menn. Ch. & S. S., Chicago, Ill., $44.89; Eva C. Bartel, Lehigh, Kans, $10.00; Refund of Money advanced for Winnipeg Ch., $993.42; First Menn. Ch., Berne, Ind., $170.08; Hebron Ch., Buhler, Kansas, $15.19; Buhler, Kansas, Ch., $17.75; West Zion Ch., Moundridge, Kans., $49.00; Geary, Okla., Ch., $13.65 Arlington, Kans., Ch., $12.25; North Star Ch., Drake, Sask., $150.00; Christian Ch., Moundridge, Kans., $42.85; M. D. Conf., Women's Missionary Meeting, Wayland, Ia., $27.14; Immigrant group, Milden, Sask., $10.00; Bethany Ch., Kingman, Kans., $20.64; Bethlehem Ch., Bloomfield, Mont., $53.06; Tabor Ch., Goessel, Kans., $100.00; First Menn. Ch., Paso Robles, Calif., $40.33; Alexanderwohl Ch., Goessel, Kans., 101.29; San Marcos Ch., Paso Robles, Calif., $50.00; John P. Eck bequest, Hesston, Kans., $133.33.

Special Gifts

Ex. Com. of Mission Societies, (Winnipeg Girls' Home) $70.00; Mrs. K. G. Wiebe's S. S. Class, Newton, Kans., (Winnipeg Girls' Home) $10.00; Hereford S. S., Bally, Pa., (Saskatoon Girls' Home) $25.22; E. D. S. S. Conference, (Saskatoon Girls' Home) $31.25.

Total Rec. for 2 months	$4478.81
Total Expenditures for 2 mos.	4510.99
Bank balance, August 1,	2201.61
Bank Balance, October 1,	2169.43
Total Indebtedness, Oct. 1,	9000.00

Gratefully acknowledged,
J. E. Amstutz, Treas.,
Trenton, Ohio.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1931 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

The Ladies Aid Society of the Salem church, Freeman, S. D., offered a program worked up by the junior members of the society on the afternoon of Oct. 6. Everybody was invited to attend.

The Harvest Festival celebrated by Bethel church, Mountain Lake, Minn., was a noteworthy occasion. Revs. J. J. Balzer and P. J. Friesen preached appropriate sermons. At noon a dinner was served to all in the church. In the evening a musical program was offered.

Gift Day at Bethel Hospital, Mountain Lake, proved to be both a profitable one for those attending and for the hospital. Many farmers and villagers came during the day bringing offerings and donations which included bushels of carrots, potatoes, beets, turnips, etc., as well as fruits and preserves. Some of the visitors made their donations in cash. Refreshments were served to all who attended.

A Junior C. E. has been organized in the Wadsworth, Ohio, church under the leadership of Miss Cleora Yochim. The pastor, Rev. Shelly, Rev. Keiser, of the Dalton church and the pastors of two neigboring churches motor regularly each Monday to Oberlin College to take advantage of a Monday course offered to active ministers. Rev. Lester Hostetler is expected to give a week's service in the Wadsworth church Nov. 10 to Dec. 17. The pastor is preaching a series of sermons on The Christian Life. The special subjects will be: My Bible Reading Life; My Prayer Life; My Church Worship Life; My Christian Life; My Future Life.

Rev. Howard Landis of the Germantown, Penna., church preached in the Bethany church, Quakertown, Pa., last Sunday evening. In the morning he administered communion at the Flatland church.

Beginning October 20 and closing October 25, Rev. M. M. Horsch, pastor of the Second church, Beatrice, Neb., conducts a series of meetings in the Garden Township, Kansas, church. He will conduct some services in the German language and others in the English language.

At the time of this writing there are Mennonite missionaries on both the Atlantic and the Pacific oceans returning to their respective fields in India and China. Those for India sail via the Atlantic and those for China via the Pacific. In the party headed for India there were both General Conference and Old Mennonites.

The C. E. Society of the East Swamp, Pa., church conducted services at the Mennonite Home for the Aged, Frederick, Pa., Oct. 6. The Ladies' Aid Society held a successful social at the home of Mrs. Brey on Saturday, the 12th, when the Rainy Day Bags of the Society and friends were received. Where this method of collecting money has been used it has been found quite profitable. Bags are distributed to interested parties who place a penny in them for every day it rains. At the end of the year they are returned and their contents counted and turned into the treasury of the society or devoted to such uses as have been determined upon.

The new pastor of the Ebenezer church, Bluffton, Ohio, and his wife, Rev. and Mrs. P. A. Kliewer, entertained the young people of the congregation at their home last week. There were over one hundred persons present.

President P. R. Schroeder of Freeman Junior College, Freeman, S. D., is reported having conducted a very interesting and successful series of meetings in the Eden church, Schwenksville, Pa. The talks were simple and practical, the blackboard being used to emphasize and clarify the messages.

Mr. William Mohr of Allentown was the speaker at the Sunday School Rally held in the East Swamp, Pa., church. Two guest preachers brought the message last Sunday, Rev. William Revelle and Rev. Reed Landis. The Ladies Society of the East Swamp church are collecting clothing for the Russian Mennonite refugees.

The Ladies' Chorus of the Berne, Ind., church furnished several musical numbers at the Homecoming of the Christian church in the neighboring town of Linn Grove. The Men's Chorus had a strenuous but pleasant week end on a trip to Detroit, Mich., in order to sing at the Detroit City Rescue Mission.

The address of Rev. A. J. Neuenschwander after Nov. 1 will be: 518 Eighth Ave., Upland, Calif.

Plans are being made for the annual Homecoming of Bluffton College on November 2. Invitations have been sent and a large number are expected to return for the affair. Two of the college professors are instructing classes in extension work outside of the regular college curriculum. Dean Byers is giving a course in pyschology and Dr. E. G. Kaufman is giving a course in educational sociology. Workmen are laying brick at the Musselman Memorial Library and the construction walls are well under way.

Dr. William O. Thompson, president emeritus of Ohio State University, former moderator of the Presbyterian General Assembly, former president of the International Council of Religious Education and of the Ohio Council of Churches, will preside as general chairman of the "Centennial Pentecostal Celebration," which is being arranged by the Ohio Council of Churches as a great popular Christian unity demonstration for the week of January 19. The program includes the Council's Eleventh Annual Ohio Pastors' Convention, together with parallel gatherings of laymen, women and young people. Interdenominational conferences on organic unity and group discussions of local church consolidation and cooperation will be conducted. A pageant on Christian unity is being written for the occasion by Miss Helen Wilcox of Pasadena, California.

Christmas Services for Sunday School

The Babe Divine
The Gift of Love (L)
Worship at the Manger
Follow the Star
Star-led Pilgrims
The Starlit Way
The King has Come (L)
Come to the Manger
The Start of Bethlehem
Glory in the Highest (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 37—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc.	25c
Christmas Treasury No. 39—Recitations, Exercies, Pantomimes, Dialogues,	25c
Christmas Treasury No. 40—Recitations, Exercises, Pantomimes, Dialogues,	25c

Christmas Recitations

No. 4.—Recitations, exercises and dialogues	75c
No. 8.—31 Recitations and dialogues for Christmas	75c
No. 13.—30 Recitations and dialogues	75c
No. 14.—30 Recitations, exercises and dialogues	75c
No. 15—30 Recitations, exercises and dialogues	75c
No. 16—30 Recitations, exercises and dialogues	75c

DAILY TALKS WITH GOD

1930
Daily Talks
Wednesday
1
January
(New Year's Day)
PRINTED IN U. S. A.

This most popular, unique and beautiful tear-off calendar contains Daily Scripture Passage, Devotional Reading and Prayer.

Indispensable for the Home Altar

Most Beautiful Ornament for
Every Christian Home

60c, postage prepaid; dozen, $5.40, postage extra.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV **BERNE, INDIANA, OCTOBER 31, 1929** **No. 43**

NOTES AND COMMENTS

Despite the excellent accomplishment of many cities and industries—the toll of accidents has steadily increased. At the Safety Congress, held in Chicago a few days ago, it was revealed that 97,000 persons were killed by accident in the United States during the last year—the greatest total of such casualties in the history of the country. At the same time the record of the New York State Department of of Labor show that during the first seven months of this year in the metropolitan district alone 10,000 more accidents were reported than during the corresponding period of last year. This is characteristic of the situation in industry and in public life throughout the country. It is the belief of close students of this problem that the major cause of the present situation is the lack of leaders in the professions of Safety Directors. New York University has therefore decided this year to make its course for the training of public and industrial safety directors available to any interested man or woman showing qualities of leadership irrespective of previous academic education.

Reformation Day, that is the day upon which Martin Luther challenged the religious world of his day by nailing his ninety-five theses on the church portals at Wittemberg comes on Oct. 31. It is generally celebrated on the Sunday nearest that date which this year comes on November 3. Of peculiar signifiance for Lutherans, the inauguration of the Reformation on the continent of Europe is fraught with meaning for the whole Protestant world.

As the first step in mobilizing the Christian forces of the Empire for the Million Souls Movement a prospectus has been prepared setting forth the plans and purposes of the campaign. Ten thousand copies of this prospectus will be broadcasted among the Japanese churches and Christians, and three thousand copies of an English translation will be available for missionaries and friends whom they may wish to interest in the movement.

It is hoped that missionaries will make large use of both the Japanese and English copies of this prospectus. The next step in this movement, so pregnant with possibilities, is to get into mind and heart, the prayers and purposes of every pastor and every Christian in the land.

Here are some challenging paragraphs culled from this prospectus:

"The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christlike Japanese a Christlike Japan must be brought to the birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians into a round million. Numerals are void of power but there is strength in numbers. The mustard seed becomes a tree. And unless it becomes a tree it cannot shelter the birds of the air.

"We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the church a really Christianized Japan. Every Christian a soul winner, winning one soul a year and thus in three years quadrupling the number of Christians, this is the program of the Million Souls Campaign.

"1930, the year in which it is prosposed to begin this campaign, commemorates the twentieth century period since Christ began his public ministry. We believe that it is most fitting for us Christians to follow in the footsteps of our Lord, and for three years give ourselves as he did for a similar period to aggressive evangelism.

Armistice week has come to be by common consent the principal time during the year when the problems of war and peace are given special consideration. This year the principal emphasis is naturally being laid on the Peace Pact of Paris.

The four-page, two-color folder just issued by the Commission on International Justice and Goodwill is particularly timely. It is entitled, "Making the Peace Pact Effective." This brief document not only offers ten concrete suggestions regarding the observance of Armistice Sunday and Armistice week but discusses in a highly illuminating way the obligations incurred by the nations which have accepted the Pact. It deals with the duties of the United States in the light of the Pact in regard to American membership in the World Court of Justice, to ratification of the Pan-American Arbitration Treaty, and to the forthcoming Naval Conference in London on reduction of Naval Armaments.

This document might well be made the basis of study by adult classes and young people's organizations in every church in the United States. Nowhere, known to us, are these various issues presented so briefly and yet so adequately.

The four lesson study course on these same topics, just issued by the Commission, provides in sixty pages valuable fact material for those who wish to study the questions more thoroughly and to become familiar with the factual background.

The suggestions for a children's Lantern Peace Parade and for Peace Plays and Pageants, and the announcement of the Friendship Treasure Chest Project for the Philippine children, and of the World Peace Prize Essay contest with prizes amounting to $1500, will furnish help to those who desire concrete ideas for children and young people.

The Commission on International Justice and Goodwill has seldom, if ever, provided for the churches so valuable and practical a document for their Armistice week activities as this one on "Making the Peace Pact Effective."

A VISION OF GOD—THE SOURCE OF A LIFE PURPOSE

Paper read at the Young People's Conference, Bessie, Okla., Oct. 16, 1929, by David C. Wedel, Goessel, Kan., R. 1.

The source of a life purpose can well be determined by the question of the jailer of Philippi, "What must I do to be saved?" and the answer by Paul, "Believe on the Lord Jesus Christ and thou shalt be saved", because of all vital questions that confront a person, the question of salvation is the most important one.

To believe in God and Jesus Christ we must become acquainted with God, learn to understand him and catch a vision of him. Knowledge concerning God may be obtained in various ways. Reading His holy Word is one way to get a vision of God. What does the holy Writ tell us of God? That he is the creator and ruler of the universe. He is the origin of all life. In Genesis 1st and 2nd chapters we find this fascinating story of the creation written in plain language. If we but read this story with childlike simplicity and faith we will see how wise and powerful God is. He is the ruler of the universe. This futhermore implies power. No ruler can retain his throne when he loses his powers, no matter how small his kingdom may be. God is the ruler, not of a state, not of a nation, not of a kingdom, but of the universe.

We find by study and experimentation that there are laws governing nature and that there is a governor back of them.

Let us but for a moment think what would happen if by violating some law of nature the earth should get off its course, or that it should stop its revolutions. We can easily see that the result would be vast ruin of life upon the earth. That such a thing has never happened in the thousands of years that the earth has existed is ample proof that there is a God governing nature. Let us look to nature once more and learn concerning God. We will take a simple flower. We see how beautiful it is. It is so delicate and frail that it is but a simple matter to destroy it. And yet we see many of them standing erect as witnesses of God's care and power, sending out sweet prefume to the praise of their Maker.

If we go into greater detail in the study of a plant we find that one of the leaves is made up of

JOTTINGS

The Ladies Aid Society of the Salem church, Freeman, S. D., offered a program worked up by the junior members of the society on the afternoon of Oct. 6. Everybody was invited to attend.

The Harvest Festival celebrated by Bethel church, Mountain Lake, Minn., was a noteworthy occasion. Revs. J. J. Balzer and P. J. Friesen preached appropriate sermons. At noon a dinner was served to all in the church. In the evening a musical program was offered.

Gift Day at Bethel Hospital, Mountain Lake, proved to be both a profitable one for those attending and for the hospital. Many farmers and villagers came during the day bringing offerings and donations which included bushels of carrots, potatoes, beets, turnips, etc., as well as fruits and preserves. Some of the visitors made their donations in cash. Refreshments were served to all who attended.

A Junior C. E. has been organized in the Wadsworth, Ohio, church under the leadership of Miss Cleora Yochim. The pastor, Rev. Shelly, Rev. Keiser, of the Dalton church and the pastors of two neigboring churches motor regularly each Monday to Oberlin College to take advantage of a Monday course offered to active ministers. Rev. Lester Hostetler is expected to give a week's service in the Wadsworth church Nov. 10 to Dec. 17. The pastor is preaching a series of sermons on The Christian Life. The special subjects will be: My Bible Reading Life; My Prayer Life; My Church Worship Life; My Christian Life; My Future Life.

Rev. Howard Landis of the Germantown, Penna., church preached in the Bethany church, Quakertown, Pa., last Sunday evening. In the morning he administered communion at the Flatland church.

Beginning October 20 and closing October 25, Rev. M. M. Horsch, pastor of the Second church, Beatrice, Neb., conducts a series of meetings in the Garden Township, Kansas, church. He will conduct some services in the German language and others in the English language.

At the time of this writing there are Mennonite missionaries on both the Atlantic and the Pacific oceans returning to their respective fields in India and China. Those for India sail via the Atlantic and those for China via the Pacific. In the party headed for India there were both General Conference and Old Mennonites.

The C. E. Society of the East Swamp, Pa., church conducted services at the Mennonite Home for the Aged, Frederick, Pa., Oct. 6. The Ladies' Aid Society held a successful social at the home of Mrs. Brey on Saturday, the 12th, when the Rainy Day Bags of the Society and friends were received. Where this method of collecting money has been used it has been found quite profitable. Bags are distributed to interested parties who place a penny in them for every day it rains. At the end of the year they are returned and their contents counted and turned into the treasury of the society or devoted to such uses as have been determined upon.

The new pastor of the Ebenezer church, Bluffton, Ohio, and his wife, Rev. and Mrs. P. A. Kliewer, entertained the young people of the congregation at their home last week. There were over one hundred persons present.

President P. R. Schroeder of Freeman Junior College, Freeman, S. D., is reported having conducted a very interesting and successful series of meetings in the Eden church, Schwenksville, Pa. The talks were simple and practical, the blackboard being used to emphasize and clarify the messages.

Mr. William Mohr of Allentown was the speaker at the Sunday School Rally held in the East Swamp, Pa., church. Two guest preachers brought the message last Sunday, Rev. William Revelle and Rev. Reed Landis. The Ladies Society of the East Swamp church are collecting clothing for the Russian Mennonite refugees.

The Ladies' Chorus of the Berne, Ind., church furnished several musical numbers at the Homecoming of the Christian church in the neighboring town of Linn Grove. The Men's Chorus had a strenuous but pleasant week end on a trip to Detroit, Mich., in order to sing at the Detroit City Rescue Mission.

The address of Rev. A. J. Neuenschwander after Nov. 1 will be: 518 Eighth Ave., Upland, Calif.

Plans are being made for the annual Homecoming of Bluffton College on November 2. Invitations have been sent and a large number are expected to return for the affair. Two of the college professors are instructing classes in extension work outside of the regular college curriculum. Dean Byers is giving a course in pyschology and Dr. E. G. Kaufman is giving a course in educational sociology. Workmen are laying brick at the Musselman Memorial Library and the construction walls are well under way.

Dr. William O. Thompson, president emeritus of Ohio State University, former moderator of the Presbyterian General Assembly, former president of the International Council of Religious Education and of the Ohio Council of Churches, will preside as general chairman of the "Centennial Pentecostal Celebration," which is being arranged by the Ohio Council of Churches as a great popular Christian unity demonstration for the week of January 19. The program includes the Council's Eleventh Annual Ohio Pastors' Convention, together with parallel gatherings of laymen, women and young people. Interdenominational conferences on organic unity and group discussions of local church consolidation and cooperation will be conducted. A pageant on Christian unity is being written for the occasion by Miss Helen Wilcox of Pasadena, California.

Christmas Services for Sunday School

The Babe Divine
The Gift of Love (L)
Worship at the Manger
Follow the Star
Star-led Pilgrims
The Starlit Way
The King has Come (L)
Come to the Manger
The Start of Bethlehem
Glory in the Highest (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

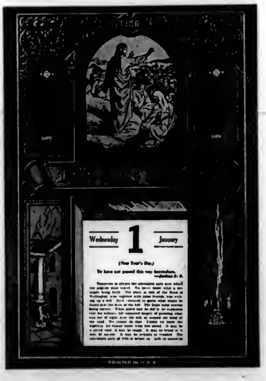
Sunday School Recitations for Christmas

Christmas Day Treasury No. 37—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc.	25c
Christmas Treasury No. 39—Recitations, Exercies, Pantomimes, Dialogues,	25c
Christmas Treasury No. 40—Recitations, Exercises, Pantomimes, Dialogues,	25c

Christmas Recitations

No. 4.—Recitations, exercises and dialogues	75c
No. 8.—31 Recitations and dialogues for Christmas	75c
No. 13.—30 Recitations and dialogues	75c
No. 14.—30 Recitations, exercises and dialogues	75c
No. 15—30 Recitations, exercises and dialogues	75c
No. 16—30 Recitations, exercises and dialogues	75c

DAILY TALKS WITH GOD



This most popular, unique and beautiful tear-off calendar contains Daily Scripture Passage, Devotional Reading and Prayer.

Indispensable for the Home Altar

Most Beautiful Ornament for
Every Christian Home

60c, postage prepaid; dozen, $5.40, postage extra.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, OCTOBER 31, 1929 No. 43

NOTES AND COMMENTS

Despite the excellent accomplishment of many cities and industries—the toll of accidents has steadily increased. At the Safety Congress, held in Chicago a few days ago, it was revealed that 97,000 persons were killed by accident in the United States during the last year—the greatest total of such casualties in the history of the country. At the same time the record of the New York State Department of of Labor show that during the first seven months of this year in the metropolitan district alone 10,000 more accidents were reported than during the corresponding period of last year. This is characteristic of the situation in industry and in public life throughout the country. It is the belief of close students of this problem that the major cause of the present situation is the lack of leaders in the professions of Safety Directors. New York University has therefore decided this year to make its course for the training of public and industrial safety directors available to any interested man or woman showing qualities of leadership irrespective of previous academic education.

Reformation Day, that is the day upon which Martin Luther challenged the religious world of his day by nailing his ninety-five theses on the church portals at Wittemberg comes on Oct. 31. It is generally celebrated on the Sunday nearest that date which this year comes on November 3. Of peculiar signifiance for Lutherans, the inauguration of the Reformation on the continent of Europe is fraught with meaning for the whole Protestant world.

As the first step in mobilizing the Christian forces of the Empire for the Million Souls Movement a prospectus has been prepared setting forth the plans and purposes of the campaign. Ten thousand copies of this prospectus will be broadcasted among the Japanese churches and Christians, and three thousand copies of an English translation will be available for missionaries and friends whom they may wish to interest in the movement.

It is hoped that missionaries will make large use of both the Japanese and English copies of this prospectus. The next step in this movement, so pregnant with possibilities, is to get into mind and heart, the prayers and purposes of every pastor and every Christian in the land.

Here are some challenging paragraphs culled from this prospectus:

"The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christlike Japanese a Christlike Japan must be brought to the birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians into a round million. Numerals are void of power but there is strength in numbers. The mustard seed becomes a tree. And unless it becomes a tree it cannot shelter the birds of the air.

"We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the church a really Christianized Japan. Every Christian a soul winner, winning one soul a year and thus in three years quadrupling the number of Christians, this is the program of the Million Souls Campaign.

"1930, the year in which it is prosposed to begin this campaign, commemorates the twentieth century period since Christ began his public ministry. We believe that it is most fitting for us Christians to follow in the footsteps of our Lord, and for three years give ourselves as he did for a similar period to aggressive evangelism.

Armistice week has come to be by common consent the principal time during the year when the problems of war and peace are given special consideration. This year the principal emphasis is naturally being laid on the Peace Pact of Paris.

The four-page, two-color folder just issued by the Commission on International Justice and Goodwill is particularly timely. It is entitled, "Making the Peace Pact Effective." This brief document not only offers ten concrete suggestions regarding the observance of Armistice Sunday and Armistice week but discusses in a highly illuminating way the obligations incurred by the nations which have accepted the Pact. It deals with the duties of the United States in the light of the Pact in regard to American membership in the World Court of Justice, to ratification of the Pan-American Arbitration Treaty, and to the forthcoming Naval Conference in London on reduction of Naval Armaments.

This document might well be made the basis of study by adult classes and young people's organizations in every church in the United States. Nowhere, known to us, are these various issues presented so briefly and yet so adequately.

The four lesson study course on these same topics, just issued by the Commission, provides in sixty pages valuable fact material for those who wish to study the questions more thoroughly and to become familiar with the factual background.

The suggestions for a children's Lantern Peace Parade and for Peace Plays and Pageants, and the announcement of the Friendship Treasure Chest Project for the Philippine children, and of the World Peace Prize Essay contest with prizes amounting to $1500, will furnish help to those who desire concrete ideas for children and young people.

The Commission on International Justice and Goodwill has seldom, if ever, provided for the churches so valuable and practical a document for their Armistice week activities as this one on "Making the Peace Pact Effective."

A VISION OF GOD—THE SOURCE OF A LIFE PURPOSE

Paper read at the Young People's Conference, Bessie, Okla., Oct. 16, 1929, by David C. Wedel, Goessel, Kan., R. 1.

The source of a life purpose can well be determined by the question of the jailer of Philippi, "What must I do to be saved?" and the answer by Paul, "Believe on the Lord Jesus Christ and thou shalt be saved", because of all vital questions that confront a person, the question of salvation is the most important one.

To believe in God and Jesus Christ we must become acquainted with God, learn to understand him and catch a vision of him. Knowledge concerning God may be obtained in various ways. Reading His holy Word is one way to get a vision of God. What does the holy Writ tell us of God? That he is the creator and ruler of the universe. He is the origin of all life. In Genesis 1st and 2nd chapters we find this fascinating story of the creation written in plain language. If we but read this story with childlike simplicity and faith we will see how wise and powerful God is. He is the ruler of the universe. This futhermore implies power. No ruler can retain his throne when he loses his powers, no matter how small his kingdom may be. God is the ruler, not of a state, not of a nation, not of a kingdom, but of the universe.

We find by study and experimentation that there are laws governing nature and that there is a governor back of them.

Let us but for a moment think what would happen if by violating some law of nature the earth should get off its course, or that it should stop its revolutions. We can easily see that the result would be vast ruin of life upon the earth. That such a thing has never happened in the thousands of years that the earth has existed is ample proof that there is a God governing nature. Let us look to nature once more and learn concerning God. We will take a simple flower. We see how beautiful it is. It is so delicate and frail that it is but a simple matter to destroy it. And yet we see many of them standing erect as witnesses of God's care and power, sending out sweet prefume to the praise of their Maker.

If we go into greater detail in the study of a plant we find that one of the leaves is made up of thousands of cells each performing a definite function.

When a few of these cells stop working the leak suffers and dies. When the leaves die the plant cannot obtain food and consequently also dies. No matter then, whether we think of the course that the earth takes or whether we examine a little plant upon the earth we are forced to see a divine ruler of the universe.

Another vision of God is revealed to us in the great Act of sending his Son for the redemption of men as it is so beautifully related in John 3, 16, "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."

The purpose of men's life is to meet this great act of love with an absolute surrender to him and in helping to build up his kingdom.

The secret of living life at its best and in its largest usefulness lies in discovering what God is trying to do in, for and through man and then living up with him wholeheartedly in helping him achieve that goal.

In this way St. Paul surrendered before the gates of Damascus. He heard the call of Christ and he met all the requirements.

The call of Christ comes to you and me, are we meeting the demands of His call? With Paul it was a complete surrender, Saul the old persecutar was gone and Paul the servant of Christ was ready for action. "I conferred not with flesh and blood" he wrote in one of his letters. It was a call to service for Paul. What wilt thou have me to do?—this was Paul's first question.

There are many kinds and types of service that can be rendered in the upbuilding of God's kingdom. If we hesitate to take up some work because we are not certain whether or not we should do this work, does God meet the earnest search to know his will? Certainly he does. He did so in Gideon's case where he was twice asked to give a certain sign. He did so in Eliesar's case when he asked for the bride of his lord Isaac. He did so in Paul's case when Paul asked, Lord, what wilt thou have me to do?

Whenever God revealed himself to men, when he gave them a vision how did men experience the presence of God? How did it give life purpose? Out in the wilderness where Moses was tending the sheep of Jethro, the priest of Midian, we find God calling Moses from a burning bush. God told Moses directly what to do, Moses was told very plainly what his life purpose should be. Although hesitating at times, this vision of God made Moses the great leader of the people of Israel.

God may not tell us what our life purpose shall be in such a direct way as he told Moses. When Peter saw his vision of God when he went on the housetop to pray we find that God did not tell him what the vision meant, for while he was yet doubting in his own mind what this vision which he had seen should mean, the men who had been sent by Cornelius were at the gate. Although the Spirit told Peter that three men were seeking him he probably did not understand this vision fully until he saw that the gift of the Holy Ghost had been poured out upon Gentiles as well as Jews. We see that from this vision Peter changed his life purpose in so much that he preached to those who believed on the Lord Jesus Christ and not to the Jews only. For he says in Acts 11:17, For as much as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ who was I that I could withstand God?

When Jonah was called to go to Nineveh to preach repentance he tried to flee from the Lord. When he was thrown into the sea and swallowed by the fish he caught a vision of God which caused him to go to Nineveh to fulfill the commandment of the Lord. Does God then give us a vision of himself as he did to those men? How can I get a vision of God in order to determine or change my life purpose? God is calling you, that is why your soul is sometimes restless. He calls through discontent. Sometimes you'll hear his voice in the deep agonizing of the night. Sometimes he calls in the rush and roar of the city street. Sometimes he calls in the quiet of the field with a still small voice. He may be calling you through some illumined soul or some great thought that is singing through your brain.

He may be calling you through some experience in which his hand was plainly evident.

When you sat and studied your Bible have you never heard God's call? Has there never been a flash of new understanding? A sentence full of the warmth of God's love and yet so earnest that it challenged you to devote your best efforts to a worthwhile cause? If so, God has been calling you.

Having seen a vision of God then will that be the source of a life purpose? We must go back again to Paul who gives us the answer in his question. What wilt thou have me to do? A vision of God with this attitude of Paul toward him can and will be the source of a life purpose.

BLUFFTON COLLEGE NOTES

On Friday evening, October 18, Dean W. J. Shepard of Ohio State University addressed the faculties of Ohio Northern University, Findlay College and Bluffton in the college chapel at Bluffton on the subject, "The Function of the Liberal Arts College". This was the first of a series of lectures to be given at the above named institutions by a group of well-known educators. The object of the plan which was worked out by Dean Byers of Bluffton is to provide more opportunities to faculties of these colleges to prepare for more efficient service to the students. This plan is a new thing in this part of the state and has been highly commended upon by a number of leading educators. Bluffton has hereby once more showed that it has the interests of the students especially at heart. Among other things Dean Shepard emphasized the continued need for a liberal arts education which only the college of liberal arts can supply. He arrives at this conclusion because he feels that education must be something more than a means of making a living. An education must be a way of life, that is, a full and well-rounded life.

Other speakers who will follow are Prof. Ervin E. Lewis, Ohio State; Pres. Rees E. Tullos, Wittenberg; Pres. Ernest H. Wilkins, Oberlin; Pres. Frederick A. Zook, Akron; and Prof. W. W. Charters, Ohio State.

Another forward step was taken by Dean Byers when he recently organized a college extentension course in Lima. The superintendents of that city have given their hearty cooperation.

The work on the Musselman Library is progressing rapidly and plans are being made to dedicate the new building sometime early in February. It is hoped that this may be done during the week of the Bible Lectures which will be held this year from February 2 to 7, 1930.

A Home Coming is planned at Bluffton for November 2. The alumni, former students and friends of the college are invited to come and enjoy the day on the beautiful campus. A fine athletic program and various other events with a banquet in the evening are among the few attractions. But above all the renewal of old acquaintances as well as the making of many new ones will have an irresistible appeal to those who will find it possible to return to the college on that day.

There are good prospects that Bluffton will have an exceptionally good men's glee club this season. Professor Lantz who has just completed the selection of the personnel is very optimistic about the club. He feels that the voices composing the club are better balanced this year than ever. With fifteen men from last year's club as a nucleus for the organization it would seem that we shall not be disappointed.

At the first meeting the following officers were elected: president, Walton Alderfer; business manager, Willis Beidler; treasurer, Wilbert Mosiman; secretary, Roy Wenger; reporter, Orden Smucker; custodian, Homer Clemens.

Personnel

First Tenors—Roy Mohr, Louis Teague, Walter Krehbiel, Arthur Krehbiel, and Vic Gerber. **Second Tenors**—Orlo Sprunger, Allen Stauffer, John Wittenbrook, Harry Yoder, Herbert Rozhart, Honor Hartzler, Homer Clemens. **Baritones**—Reno Hilty, Willis Beidler, Walton Alderfer, Wilford Geiger, Jake Thielman, Harold Hilty, Stan Weldy, Orden Smucker, Paul Stauffer. **Basses**—Wilbert Mosiman, Roy Wenger, Morris Musser, Delvin Kirchhofer, Carl Naffziger, Pete Vos, Alfred Hirschler, and Raymond Sutter.

As in previous years Walton Alderfer is the baritone soloist. John Hartzler is the pianist.

The College Vesper Choir composed of mixed voices chosen from the best singers on the campus has already revealed at several vesper services that it will make a most valuable contribution to the life of the college. It will in the future devote itself almost exclusively to programs of sacred music which it expects to render a capella. The Choir will be available for concerts at various religious meetings and for church services. The Choral Society is preparing the "Messiah" which it renders annually during the Christmas season.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

RUSSIA

Perhaps no body of Christians in America are so much concerned about Russia as are the Mennonites. Our brethren in that unfortunate country have suffered terribly and are still suffering with no prospect of their troubles easing up. Some of those who ten years ago were among the most comfortable rural peoples in the world are either scattered to the four corners of the earth, or (that is those who are still alive) reduced to most miserable poverty with no prospects whatever of bettering their conditions. After ten years of control of education Russia is rearing a generation of infidels. This systematic endeavor to wipe all religion has been as severe on Mennonite communities as on other communities in Russia. It will be only a matter of a few years more and the control of the country will be more thoroughly in the hands of atheistic bred men and women who will control the situation entirely. We cannot hope that Mennonites, with no right to teach their faith to their children, will live long as a communion in Russia. The future of Mennoniteism lies in the new world and, if what is left in Russia can be salvaged we will all be glad, but there is no bright outlook. Having been tolerated as a privileged class for many decades it is but natural that the common Russian people should all the more want to see efforts concentrated on the utter wiping out of the Mennonite church in Russia.

We are inclined to regard the Russian people as outlawed. Our country has refused to recognize Russia as a member of the respectable family of nations and there is in the hearts of the Russian people a bitter memory of the time when American soldiers fought them in order to save great stores of British ammunition stored up at Archangel. School children have it drilled into them every day that the Allies including the U. S. A. are responsible for Russia's miseries and the armies of the neighboring nations they believe are only waiting for the order to get at their throats. Having gone through several unsucessful wars and having suffered so with her civil wars that she has even almost forgotten her sufferings in the World War she is terribly scared. Well, it may be that the Russian people in mass are the victims of exploitation of their leaders, some of whom have been corrupt and others stark crazy, but the fact remains that they keenly feel the ring the other nations have drawn around them.

We wonder whether anything is to be gained by refusing to recognize Russia. In the practical working out of the situation we are really recognizing that country. Goods of various kinds are bought and sold from one country to the other. American business men make contracts with Russia and many Americans have been hired to do various kinds of special work for the Russian government. Why not legalize a condition that already exists and thus avoid the sham of non-recognition that is now being enacted? Such a move would be followed by other nations for trade reasons if nothing else. Russia being recognized, her suspicions concerning other nations would gradually fade. It certainly would be a good thing for Mennonites in the United States and Russia if recognition were a fact. In that event there is great likelihood that it will be much easier for our brethren to get out of the country and certainly it will become easier for our people to bring assistance to those who need the help we can bring. On another column of this issue mention is made of the prospect of another famine in localities where our people are located. Should such an unfortunate thing occur we certainly would feel it a great boon to be able to send bread to those in need of it. In the meanwhile let us not be forgetting both the needy Russian Mennonites in Canada and the Russian Mennonites in Harbin, Manchuria, for whom the way is open to enter the United States if the necessary money is at hand.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

COLLEGE AND RELIGIOUS FAITH

Carl J. Landes

The following is a brief article containing the substance of a talk given by the author, a senior at Bluffton, at the meeting of the Y. M. C. A. on Thursday evening Oct. 17.—Ed.

Glancing through the Bethel College Monthly the other day, I saw this statement made to the freshmen by Dr. Kliewer: "The old type ~~of hypocrisy~~ was to act more religious than one was; the new is to act less religious than one really is." As college students in this particular time of religious uncertainty, it behooves us to heed words coming from men of experience. Looking at it through the eyes of the college student, I should like to mention a few of the factors in college life which strengthen one's religious faith.

As I have had most of my college work at Bluffton, I naturally write from Bluffton's viewpoint. I think that the outstanding factor which has helped strengthen my faith at Bluffton, is the sincerity of the class room, in matters religious. This holds for the Seminary as well as the college. This is true of classes in science, as well as in the classes of Philosophy or Bible; it is true of all I have had the privilege of attending. The professors are Christian, and they are not ashamed to admit it. To study under Christian leaders and Christian instructors in our Christian colleges, is an opportunity which many are denied in some other schools. After spending four years in the classroom of men and women who have dedicated their lives to the Kingdom of God, one's faith cannot be the same—it must grow. Religious faith is a growth; it cannot stand still.

Another helpful factor in college life is the fine spirit of Christian friendships and fellowships, which will last through life and through Eternity. The type of student, and the atmosphere they produce on the campus, is also a vital factor in strengthening one's faith—and Bluffton is no exception. I don't mean that conditions are ideal; one always finds what one seeks. But I do mean that the atmosphere of our campus is a help to anyone truly seeking an aid to Christian living, and Christian character.

Here we as upper-classmen have a definite responsibility to the freshmen coming each year. Many of them have never been away from home overnight; and they are going to look for someone to follow as an example. If the freshmen act less "religious than they really are," then it is because they have seen the upperclassmen acting the same. We are very fortunate in that respect here at Bluffton. With the usual few exceptions, the student body is of a Christian character, and its members live in harmony with it.

Again, the third helpful factor I should like to mention is that the leaders on the football gridiron, the basket ball court, and the baseball diamond, are also among the leaders of the religious organizations. Almost any day of the school week one can go and see the boys "fighting" with all their might, physically; then on Thursday evenings, and at times of other religious activities on the campus, one can see those same fellows among the leaders in matters religious. The fact that the leaders in athletics also recognize the value of the spiritual, is a help to anyone's faith. That a strong spiritual life must live in a strong and healthy body, is too frequently overlooked. But to see the two blended harmoniously into one, on a Christian campus, is a factor which leads to a richer and fuller life, spiritually. Our bodies are temples in which God would live, and we must keep them fit.

Finally, there is the factor of steady growth. College is to one's life what spring is to nature. We see the April showers awaken the flowers, the trees, and the grasses. And as spring passes on toward summer, nature blossoms out in full bloom—announcing the possibilities of the fruits to be borne. So it is with college life. Young men and women come to college, drink in the truths of God's universe, learn of His plan for their lives, and blossom forth with wonderful possibilities for service in God's Kingdom. It is helpful, indeed, to see that life produced on the campuses of our Christian colleges. There is a definite relationship between College Life and Religious Faith

This by no means exhausts the "helps" of a college education. These are merely some of the factors, in addition to the courses offered in a Christian spirit, which make college worth while. They are merely appreciations of one who has been privileged to spend several years at one of our own Mennonite Christian colleges; and one who has appreciated those years above any others.

The Christian Exponent "Chat"

MY BIBLE-READING LIFE

A Sermon by Wilmer S. Shelly,
Pastor of the First Mennonite
Church, Wadsworth, Ohio.

II. Timothy 3:15, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

This is the first of a series of five sermons I hope to preach to you on the general theme of Studies in the Christian's Life. The series will include the following five sermons: I. My Bible-Reading Life, II. My Prayer Life, III. My Church-Worship Life, IV. My Christian Life, V. My Future Life. These sermons are to be preached on five successive Sunday mornings, previous to a week's services by Bro. Lester Hostettler. It is our hope and prayer that this might be a fitting and devotional preparation for his coming and his services for and with us.

This is really a great statement that Paul wrote to Timothy, his son in the faith. It would be a blessed comment for any person to hear, that from his youth he had known that the holy scriptures are able to make wise unto salvation through faith which is in Christ Jesus. Happy Timothy, from a child he had been trained to know the Scriptures and what they can do for him! Paul knew Lois the grandmother, and Eunice the mother of Timothy. We read in II Timothy 1:5 of "the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice." Paul knew that Timothy was following in his adult life the home training and example he received when a child. He was still a reader and student of holy Scripture.

Reading the Bible is of course an absolute necessity for every Christian. I hope that statement doesn't need much if any, argument. Bible reading is not necessary for any one who does not wish to be a Christian and be wise unto salvation. Of course it can and will do anyone much good, but I am making that statement to emphasize the other—Bible reading is an absolute necessity for every Christian.

It should not be necessary to make an extended orgument for the Bible itself, or to defend it. The Bible itself needs no defender, it is its own best defense, for "heaven and earth shall pass away but my word shall not pass away." It is being taken for granted that we all believe the Bible to be the inspired and revealed Word of God. Our membership in the church of Jesus Christ precludes your acceptance of the Bible as God's own book.

However, we do believe that the average church member, and church goer, does need to be encouraged to read the Bible. Bible reading is one of those important things that people neglect. It is generally true (I do not mean to make a sweeping condemnation) but I believe it is generally true that when members of the church have the Cleveland Plain Dealer, or the American Magazine, or Better Homes and Garden, and the Bible lying on the reading table, one or all of the first three will get the first call and to make matters worse by the time one or all of the first three is read there is no time left for the reading of the Bible. About that time something else needs our immediate attention. It may be time to go to work, some one rings the door bell, or the potatoes are burning. I want to make a plea, therefore, for more and regular and faithful Bible reading, and that it should receive more consideration than to give it second, third, last place, or even no place, in preference to the morning paper or the current edition of our favorite magazine, or any other type of literature.

There are many reasons why we should know the holy Scriptures, and why Bible reading should be a regular daily part of our life's routine. The best reason I or anyone else can give is included in our text, "It is able to make wise unto salvation." Any and all other reasons that people might give could be grouped under this great and final reason. That is the reason for making a plea for Bible reading in your and my life,—it makes wise unto salvation. There is much wisdom in this world, and there are many wise men, but no other wisdom and no wise man, nor any sum total of all taken together is able to make wise unto salvation—the Bible alone gives me a saving knowledge of Jesus Christ. If we want to know how to have sin pardoned and gain the blessedness of heaven and its crown of righteousness, search the Scriptures for in them ye have eternal life. But we say again there is a great amount of wisdom in the world, wisdom that commands the admiration of all. Witness the airplane and the radio. There, are, however, certain types of wisdom that interfere with our faith in holy Scriptures making us wise unto salvation. Let us look at two of these. First, there is a certain religious faith based on the intelligence, or at least mental attitude of the individual. I refer to Christian Science. While I do not believe in it and its claims, for it is neither Christians nor scientific, for the sake of argument let us grant that physical healing can be effected. Let us grant that pain and physical ailments are merely an attitude of mind. (The writer saw but a week ago a faithful follower of Christian Science use a cane to walk.) But where in this faith do we find anything that makes us wise unto salvation. After reading the descriptions on the interior walls of Christian Science temples and labeled, Mrs. Eddy, we find nothing that makes us wise unto salvation. Let us not apply the test of healing, let us apply this other test of making wise unto salvation; if it fails in that we can grant the former. Surely our mental attitude will not make us wise unto salvation, therefore why follow such so-called wisdom. The Bible and the religion of Jesus Christ makes no unreasonable claim that there is no pain where there is pain, but read it, believe it, follow it, for it is able to make wise unto salvation.

Or, in the second place take the example of infidelity which claims that wisdom permits of no faith or anything that is based on faith. The infidel's argument is that he will not be fooled with anything that is so intangible as a faith in God. An infidel once arose to laud Thomas Paine, Voltaire and Robert Ingersoll. He was asked at the end of his remarks whether he had a wife and children. He replied he had both. Then he was asked which he would recommend to his life companion who was dear to him and to the children whom he loved, infidelity or Christianity. He replied, "I never heard that kind of argument before." It simply means that when the heart strings of a man are touched that it is realized that such wisdom as infidelity will not satisfy and comfort and give security. Under trying circumstances men turn away from Christian Science literature and the writings of an Ingersoll, to holy Scripture which says, "Come unto me, all ye who labor and are heavy laden, and I will give you rest," or "Greater love hath no man than this, that a man lay down his life for his friends." When we want hope, comfort, security, when we want to know how to be saved rather that cured we turn to the Bible.

Paul used a very important and truthful condition in this text in the word "able." One could read the Bible through every year of his life and not be wise unto salvation. Holy Scripture is only able to make us wise unto salvation in-so-far as we have faith in Christ Jesus, and this is the necessary condition of all Bible reading. Because the Bible can make wise unto salvation, it does not follow that every reader is made wise unto salvation. It depends therefore for what purpose and in what manner we read our Bibles. When our purpose is the same as Timothy's through faith in Christ Jesus, then the Word of God is abundantly able to make us wise unto salvation. When other reading matter is always preferred first, thus placing holy Scripture in competition with it, we will soon find that the Bible is no longer on our reading table, it is altogether removed to be brought from its hiding place on special occasions only, as for instance in case of sickness, or even death.

Have we advanced beyond the days of the family Bible? Or, have we advanced beyond the days of a simple faith? Are we seeking some other wisdom than that which makes us wise unto salvation? If we are guilty of any of these then we need to exercise the will power that God has given us and again re-establish the family Bible to its place of importance on our reading tables, and read it daily to find the beautiful, wonderful words of life that are able to make us wise unto salvation.

MY NEED OF BEING SYMPATHETIC

John 11:35. "Jesus wept".

By J. M. Regier
Pastor of the First Mennonite
Church, Reedley, Calif.

Why did Jesus weep? Why does anybody weep? Is weeping always caused by the same emotion? A little reflection concerning our own personal experience will teach us that different emotions bring forth tears: anger, pain, loss, disappointment, discouragement, grief, joy, sympathy, lonesomeness, homesickness. But what made Jesus weep? Twice we find it recorded of him that he wept. Once as he stood before Jerusalem, looking at the beautiful city, he wept tears of grief

and disappointment. In the story from which our text is taken, he was overcome with sympathy for a family to whom he had become very much attached. Death had entered the home of Mary and Martha and had robbed them of their brother Lazarus.

Did you ever attend a funeral where none of your own near relatives were buried, and yet you wept? Have you ever attended such a funeral when you did not weep? Why the difference? Wasn't sympathy the difference? Were you ever near some one in great suffering or in dire need and you remained unmoved? How could you? Somehow, it didn't grip you.

Jesus was always touched when he saw someone in need. Our story gives us an evidence of his sympathy. Sympathy is feeling as another feels. "Weep with those that weep and rejoice with those that rejoice." Why is this necessary? Certainly, the world needs sympathy, but what does it do me to be sympathetic?

This question is not raised from a selfish viewpoint. Observation and experience teaches us that the world has little of it. Several years ago we took a child to a doctor to have its tonsils removed. He charged me half a month's salary for 30 minutes' work. In his conversation with another doctor I learned that he had plenty of money, while we were hard pressed. Another doctor once told me frankly if he couldn't make at least $7,000 in a town like ——— he wouldn't look at the place. I knew personally people in poverty who helped to contribute toward these $7,000. Here is a wealthy man holding the mortgage to a needy man's property. He is just waiting for the days to pass when he will be able to close down on this man's property and add it to his possessions. A wealthy American merchant running a long chain of stores announced his millions of profit in one year several years ago, while it was common knowledge that the girls working in those stores, received barely enough to make a living. But don't all these people have a right to such profits? Legally they do, but can you picture Jesus standing in the place of any of them? Why not? For the simple reason that He was sympathetic.

Why, then, should I be sympathetic? I might say because Jesus was. But why was He? He simply couldn't help it. There was an inner urge that made him so. His heart was filled with love and compassion toward such that were in need. And you and I are living the closest to God if his spirit motivates our lives. Your happiness will be linked up with others; there is an unseen union. This gives your life a certain richness. It makes life worth living.

How will sympathy find expression? It must be expressed. It will be or it isn't sympathy. It will make folks courteous. The stranger will feel this. Have you ever been a stranger? In our every day dealings with people we will be courteous. To be coarse and rude in our dealings with people usually betrays lack of sympathy. Even the agent who comes to your door may feel that he has a mission to perform, either through his wares that he wishes to leave at your house, or through his income that shall take him through school or support his family. A spirit of sympathy will prevent us from becoming rough even if we don't wish to buy his wares.

Sympathy will make us helpful. A sympathetic friend, how helpful he can be! Sympathy will change service from duty to privilege.

It will make us considerate of others. Those of widely different ages have such widely different desires, likes and dislikes. Misunderstandings arise because one age doesn't know how the other feels. There is lack of sympathy. Parents and children so often don't fare together better, because the former have forgotten how children think, and the latter have never tried to find out how old people think. Those of one occupation often look upon people who are engaged in another with lack of interest and even condescension. Sympathy will make them quite considerate of each other. Those of different religious beliefs will be considerate of each other, if the spirit of sympathy is in their hearts. Such Protestants and Catholics will treat each other in a spirit of love. Members of various denominations and sects within the denomination will not speak, nor even think evil of each other. Conservatives and liberals will both make allowance for sincerity if sympathy fills their hearts

But how shall a person become sympathetic if he has not been so? One must be willing and desirous of studying the situation from the other person's viewpoint. But far more important still, our hearts must be opened that the spirit of Christ can come. Because "he that hath not the spirit of Christ is none of His."

Jesus put forth no effort when He wept tears of sympathy. And a person in whom that same Spirit lives will unconsciously give expression to his feeling of love when folks are in need. The world needs such expressions and the peace of God will fill the heart of him who has this spirit of Christ.

PRAYER AS FAITH

John S. Cornett, Ph. D.

Again, prayer is faith venturing itself on God and claiming His resources. In all true living there must be something of heroic venture. We never get the scale of what we can do till we try to do something hard. Faith ventures greatly for God. And prayer is faith laying hold upon God. All great living implies faith and joy in venture. During the winter of 1922-23 one of a party of Englishmen who were engaged in making surveys of the peaks of Himalayas, Leigh Mallory by name, talked to a group of Americans in Boston about the venture of the ascent of Mt. Everest. "The first question which you will ask and which I must try to answer is this, 'What is the use of climbing Mr. Everest?' And my answer at once must be, 'It is no use.' There is not the slightest prospect of any gain whatsoever. Oh, we may learn a little about the behavior of the human body at high altitudes, where there is only a third of an atmosphere, and possibly medical men may turn our observations to account for the purposes of aviation. But otherwise nothing will come of it. We shall not bring back a single bit of gold or silver, not a gem, nor any coal or iron. So, if you cannot understand that there is something in man which responds to the challenge of this mountain and goes out to meet it, that the struggle is the struggle of life itself upward and forever upward, then you won't see why we go. What we get from this adventure is just sheer joy. And joy is after all the end of life. We do not live to eat and make money. We eat and make money to be able to enjoy life. That is what life means and what life is for."

One day in the late spring of 1924 an observer on the glacier at the foot of Everest, staring up at the summit of the mountain through a telescope, saw the morning mists part around the summit and saw there two black figures climbing steadily upwards. One of them was an Oxford undergraduate, the other was Mallory. They were at that moment at a height of 28,400 feet, higher than any man had ever climbed before and only 600 feet below the top. Then the clouds closed in again. That is all we know about them. They lost their lives just under the summit, either from a mountaineering accident or from failure of oxygen. And no man knows their sepulchre to this day.

The psychologist of religion gives us his description of the visible phenomena of the religious life but when it comes to the problems of ultimate Reality he conveniently passes it on up to the metaphysician; the metaphysician juggles with the problem after his manner and passes it on to the religionist. And the religionist makes the venture of faith, lays claim on the power of God in prayer, and finds joy in the experience of trust and fellowship. It sends him out to climb the Everests of life and to find joy in the ascent. If he does not reach the top, what is that to the climber whose zest is in the climb? Not in reaching the top, but in the climb! Prayer is the climbing of our Hill Difficulties in companionship with God.

"More things are wrought by prayer than this world dreams of" is as true today as when Alfred Tennyson penned the lines. One cannot honestly pray for the well-being of another person or another social group without being thereby disposed to feel with them, without being moved to go out to meet them in their need. Thus there is set up a network of casual connections which operate to bring spiritual blessing into the life of those for whom he prays. As we grow in Christian experience we will not pray merely to have our own burdens lightened or some fond wish gratified; but rather for the possession of the grace of God in seeking to be bearers of one another's burdens. Nor can one honestly keep on praying thus unselfishly without being a hastener-in of the Eternal Kingdom of brotherly love among men.

"He prayeth best who loveth best."—The Expositor.

ON GUARD

**My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.**

**Ne'er think the vict'ry won,
Nor once at ease sit down;
Thy arduous work will not be done
Till thou obtain thy crown.**

**Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee at thy parting breath
Up to His blest abode.**

S. S. LESSON

Nov. 10

World Peace Through Mutual Understanding. Isa. 2:2-4; Acts 17:22-28; John 4:20-21. Other passages: Isa. 11:6-10; 19:23-25; Eph. 4:4-6; 13-19.

Golden Text: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah as the waters cover the sea. Isa. 11:9

Devotional Reading: Psa. 98: 1-9.

When Isaiah speaks of "the last days" in our first passage we take it to mean the times of the Messiah—the last dispensation of things in the world. "The Lord's house" is the church. A type of the gospel beginning at Jerusalem. It is to be "exalted". It is immovable and stands above all other things earth may know. "Nations shall flow" God's church is a universal one in which provision is made for "whosoever" This is an application as wide as language shall make it. "Shall flow" there shall be a natural attraction just as water is attracted by a force below its level. The Mount of the Lord's house is the great spiritual attraction.

Just now we are living in a time when, in many quarters, many are not saying: "Let us go into the mountain of the Lord's house." The fact of the matter is that the way God's house is neglected is a scandal in the eyes of the world and a discouragement to the faithful. However we are happy in this as in other things associated with our faith to look forward to better things ahead. We need not think that the indifference of men can defeat the purposes of God. We have the assurance that many shall again be attracted to the things of God, that he will teach, that he will judge and that he will rebuke. The reaction to this will be that men shall walk in his way, that they shall beat their swords into ploughshares and spears into pruning-hooks and shall no more learn to war. Are we near to this age of peace and goodwill among nations? There are evidences that our drift is in that direction. Never before have men realized the utter uselessness of war for settling their disputes. Never before have there been such influential leaders of nations seeking a way by which war need never again be resorted to. And never before has there been such a general and sincere effort on the part of leaders and individuals to discover and foster the will to peace. All this is encouraging. We hope that it will result in something that is really and truly worth-while, but, we must recall what goes with this dream of universal peace. It means that the Messiah shall be honored supremely, that the worship of God shall become universal and that there shall be a general walking in the paths He directs. It means that his house, that its worship, shall be the chief concern of the people. If we hope for an entire reign of peace we must show our earnestness by entering into all for which the Christ, the Church and the Kingdom of God stand. In other words, if we are to have the kind of peace that honors our Christ we must live the kind of lives that honor Him.

The second passage of our lesson is a part of Paul's address to the philosophers on Mar's Hill. He was making great statements to men who would not prove themselves to be greatly impressed, nevertheless what he said has outlived all the philosophy of these proud old Greeks. The emphasis in this lesson is on the statement that God has "made of one blood all nations of men" that it is the opportunity as well as the duty of all men to seek after God because "we also are His offspring". Where the brotherhood of man is realized and with it the Fatherhood of God our reasons for wars are removed. Brethren, and especially the children of God, cannot go at one another's throats for any reason whatever. As American citizens we have a conspicuous part in bringing the rest of the world to be "peace minded". Our nation is the outstanding one of the present day and therefore is in a position to set an excellent example in the matter of peace. It remains for us to assume not only the commercial leadership of the world but also the moral and spiritual leadership of the world but also the moral and spiritual leadership. No nation is superior to the citizens that compose it. How much have and are we doing toward establishing relations of friendship?

The third passage is from that incident in the life of our Lord when He not only was in Samaria but found time to talk to a Samaritan woman of questionable character concerning the deep things of God. It was here revealed that race and national distinctions are nothing with God and should also be nothing with those who profess to be God's people.

Last Sunday morning Rev. Simeon Landis of Elizabethtown, Pa., preached at the Bethany church, Quakertown, Pa. In the afternoon he preached in the West Swamp church.

REV. W. S. GOTTSHALL'S FORTY-FIFTH ANNIVERSARY

A rare celebration took place at the Salem Mennonite Church, Freeman, S. D., on Sunday when the 45th anniversary of Rev. W. S. Gottshall's ministry was fittingly observed.

The festival started about 5 o'clock on Sunday morning when Rev. and Mrs. Gottshall were awakened in bed by some unexpected music in their dooryard. When they had recovered from their surprise they found that four young men from the church were playing hymns for them in a Saxaphone Quartet. They were Prof. John D. Unruh, Rumie Gering, William Dalke and Clarence Miller. This was not a part of the program but the gray haired minister declared that it was one of the most pleasant and inspiring surprises he had ever experienced.

The forenoon program consisted of a sermon by Rev. A. P. Waltner of the Salem-Zion Church in which he spoke very convincingly of the fact that the ministry is ordained by God and all ministers are divinely called. He also paid a beautiful tribute to Rev. Gottschall in assuring the audience that his work and influence was not limited to his own church but to the community and neighboring churches as well. Then followed Rev. Gottschall in an extremely interesting account of his life.

Rev. Gottschall was born in Pennsylvania and was the son of a Mennonite minister who served a small congregation near Schwenksville throughout his life time. He told the audience that he prepared for the teaching profession and was teaching a country school when his father's congregation elected him to become an assistant to his father and eventually the successor. He was nineteen years old when he was voted and it was then the custom to decide by lot which one of the two who had received the highest number of votes would be ordained. The lot selected him and he was ordained in October, 1884. Before his election to the ministry he had made preparations to become a watchmaker. After he had preached four years his father died and he assumed the full responsibility of looking after the spiritual needs of several congregations.

He served as Pastor at Schwenksville, Pennsylvania, for twenty-one years. During that period of time he had no fixed salary but received such gifts from the members as they felt they would or could give. Rev. Gottschall says that some did not feel at all so he and Mrs. Gottschall had to bring up their children on a very lean pocket book. The first year his income from the ministry was $90.00. It was necessary for him to do other work to exist.

After the twenty-one year service at Schwenksville he was called to Allentown, Pennsylvania, where he preached for four years and from there he went to Bluffton, Ohio, where he served for fifteen years more. He came to Salem Mennonite Church five years ago and so round out forty-five years this week.

The afternoon program was turned over to visiting neighboring ministers and Rev. John C. Kaufman presided. The ministers who took part in the afternoon program were Rev. Adrian, David D. Tieszen, P. P. Tschetter, John J. A. Schrag, Jacob Kroeker, Jacob A. Tieszen, DeKoenig and H. P. Unruh. They all spoke briefly and in highest terms of praise of the work that Rev. Gottschall has done and is still doing. Before the afternoon program the East Freeman Band played a few sacred selections outside. The large church choir rendered music during the programs.

The evening program was in charge of the Christian Endeavor and the principal speaker was Prof. E. M. Everhart, Superintendent of the Parker City schools.

All sessions were well attended and the beautiful day added to the interest that was taken in the event.

The Gottschalls have four children: Jennie (Mrs. Rev. P. J. Boehr) is a missionary in Tamingfu, Chihli, China. Aron is in Washington, D. C., Herbert is teaching in high school in Rutherford, N. J., and Flora (Mrs. Homer Geiger) lives in Cleveland, Ohio. Due to the distance none of them could be here to attend this celebration.

TRAINING THE YOUNG PEOPLE FOR CHRISTIAN LEADERSHIP

W. H. Mohr

This word "LEADERSHIP" has been a potent one in all history. The "Leadership" of a nation or of a cause very largely determine its destiny. And I am persuaded that in the lives of our young people today, this word is just as important and just as inspiring as it ever has been in the ages past. When we observe our young people engaged in their various activities such as athletics, social affairs and their life work or profession, we note many instances of real sacrifice and self-

denial cheerfully borne, that the prize of "Leadership" might be obtained. The picture of the athlete in training and of the scholar who denies himself all pleasure so that he may become a leader in his profession, illustrate what I mean.

Now, when we turn our attention to the activities of young people in religious matters, I, personally at least, feel that the picture is quite different. I strive always to be an optimist to look at the brighter side—but I cannot see among our young people that keen rivalry, that striving for excellence and for leadership in religious affairs which they display so emphatically in their other activities. Of course, the question comes to us "Why this difference in the attitude of our young people?" I believe that the correct answer to that question will recall to us the right road toward real training for Christian Leadership.

Have you ever sat with 70,000 other people in some great stadium watching a tense foot-ball struggle? A signal is given, the ball is snapped and some young man who has been slowly and patiently training himself for leadership, makes a brilliant run down the field for a touch-down that wins the game. As one man, that great multitude hails that young man as a leader. Have you ever thought of how he feels at that moment? I am sure that the thoughts of his self-denials, his obstacles overcome and his sacrifices made are sweet to him, because he knows that they have been worth while. They have brought him leadership in a worth-while cause,—the cause of clean, strong healthy young manhood.

This illustrates what I mean when I say that the young people of today are keenly interested in the things which they believe to be worth while. Does their comparative lack of interest and inactivity in religious matters then indicate that they consider these matters of comparative unimportance? How terrible if this be true! For the blame or responsiblity for such a state of mind would rest not so much with them as with those who are responsible for their training. It is possible that the young people of today have not been taught the true meaning of the Christ when He said, "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you?" It is my observation that the young people of today insist on doing their own choosing and it becomes vitally important that they are taught to choose wisely—to choose the first things first.

It is comforting to us and it would be profitable to all young people to read what Edward W. Bok, the successful editor of the Ladies Home Journal, said in an issue some years ago, in answer to the young man who asked why it was that so many intelligent men are disbelievers in the Bible. He pointedly said:

"It is not so; exactly the contrary is true. The vital truths of the Bible are more fully accepted and more thoroughly believed by intelligent men at the present time than at any other period of the world's history."

And he added most clinchingly:

"When a man becomes too intelligent to believe the Bible, and too progressive to be a Christian, his usefulness as a business man, as a member of society and as a companion of other men is over. Every young man should bear this in mind. There are no two sides to the question. He can make no greater nor more fatal mistake in life than to harbor or accept the notion that lack of faith in the Bible means progressiveness; on the contrary it means everything that is contrary to right, to reason and progress."

What I have been trying to say thus far is that the first step in training young people for Christian Leadership is to make them conscious of the vital importance of Christianity to themselves, to their community and to the world at large and thus arouse and challenge their interest. When our young people are made to see that the principles of the Christ are those along which civilization is slowly but surely progressing; that they are principles which have stood the test of time, that can be lived and practiced every day, that they are, in short, practical, then I believe, and then only can we arouse their enthusiasm for Leadership in expressing these principles. Those of our young people are potential leaders who see that this Way of the Christ is the one that brings to themselves and to their fellow men, the greatest satisfaction and happiness in life.

And now we must ask ourselves by what agencies this enthusiasm for Christian Leadership, which comes of a clear vision of the Christ and His mission, can be aroused and fostered. First, I would mention the home. Probably in no other human relationship are these great Christian principles of Love, Joy, Peace, Sacrifice, Tolerance and Loyalty exemplified and practiced as in the Christian home. Here the awakened conscience of the young man and woman should be nourished by a very close contact with the Christ who gave these principles to the world. In this day of hurry and change and widely varying interests, we are losing that anchor which we call the Family Altar, because we say it is impossible to have all the members of the family assembled together regularly each day. But I believe we do not realize the importance of this institution which we are giving up so easily. In the interests of the young people, I plead for a return to the institution of the Family Altar where all the members of the family may have a daily season of prayer and worship and communion with their God.

And then the next agency for fostering the training of young people for Christian Leadership is the Church and Sunday School. When we have a vision of the millions of young people who attend our Churches and Sunday Schools, we see the great opportunities which our Church institutions have. And my plea is that you take heed to your teaching. Teach and preach in your Sunday Schools and Churches the REALITY of this God of ours and of this Savior of ours; make applications of the principles of the Christ to the everyday life of your young people, and I am satisfied that they will respond heartily. We see all around us, the denial and sacrifice made by young people for leadership in secular knowledge. What will their response be when once they have a true vision of their God—the Source of all Wisdom, powerful beyond comprehension, the Ruler of the Universe and yet their Heavenly Father? What a force will be let loose in the world when our young people get a true vision of the Christ—their Savior, their Elder Brother, the revealer of this new Way that leads to real happiness and fullness of life! Let us give our young people the vision of service for such a God and such a Christ and great Christian Leaders will not be lacking.

Still another agency for training are our Vacation Bible Schools and our Young People's Retreats. I am particularly interested in the latter. I attended the Eastern District Conference at Green Lane this year and was greatly impressed by the work done there. With these Retreats placed in the right setting and conducted by able and inspiring teachers, I believe they can be made a real factor in the training of young people for Christian Leadership.

We could enlarge on the above mentioned training agencies but the time allotted to me has already passed and I wish to mention one other factor which, in a way, is possibly the most important of all. I refer to ourselves as Christians. Are we, as Christian Leaders ourselves responsible in any degree, for the comparative indifference of our young people for Christian activities? I am going to ask you to answer this searching question for yourselves—do you actually live out in your everyday life, for the whole world to see, those great and noble and divine principles of the Christ which you teach and preach to your young people? If you do not, you are in a measure insincere in your teaching. Let me say that the young people of today are, for the most part, educated, intelligent and keen of mind, and they are quick to detect hypocrisy. To me it is very sobering to note the Master's attitude toward hypocrisy. Out of His great heart of love He could and do forgive freely, but when he dealt with the hypocrite. His words of denunciation were both stern and uncompromising. To me the 23rd Chapter of Matthew is very illuminating and I say to you that I believe our young people detest hypocrisy today just as much as the Master did in the days of His teaching. Insofar, therefore, that we as Christian leaders do not live out in our lives the things which we teach just so far are we hypocrites, and a stumbling block to our young people. This may sound like a rather serious indictment, but I believe it to be true.

I would then, leave with you this last thought, that we who rejoice in bearing the name "Christian", and who profess to be workers and leaders for the Master, will resolve to so live our everyday lives that our young people may actually see the Christ in us, and thus realize that He is today a very real and present and living Personality. I believe that knowing Him thus, they cannot fail to love Him and to enlist under His banner as His lieutenants—Christian Leaders.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1931 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

Members and friends of the Young People's Society of the East Swamp church visited the Old Folk's Home at Frederick, Pa., There were 81 persons in 18 machines. In spite of the storm all agreed that they had an excellent time.

At the Annual Harvest Home Service when Rev. Rivell preached, a large quantity of fruit and canned goods was collected. The fruit was sent to the Gehaman Hospital, Quakertown, and the canned goods to the Old Folk's Home at Frederick.

Since it is not likely that Rev. W. S. Gottshall, of Freeman, S. D., who has acceped a call to the pastorate of the East Swamp Mennonite church, will be able to assume charge until some time next spring, Rev. W. Rivell, of Colmer, Pa., will act as supply until Rev. Gottshall comes.

Bro. Sylvan Lehman, of Berne, Ind., having been accepted by the Home Mission Board for its Mountain Mission will be ordained in the Berne church, Nov. 3. Rev. John Amstutz of the Home Mission Board of the General Conference will officiate.

Founder's Day at Bethel College, Newton, Kan., was observed with appropriate exercises. Rev. D. H. Richert, one of the first graduates of the institution gave an address on the subject: "Why Observe Founder's Day?" The answers he gave to the question were: "To express our appreciation for the past; to remind ourselves of present tasks and to be prompt to consider future needs."

President Walter Lee Lingel, L. L. D., of Davidson College, Davidson, N. C., has been secured to deliver the Annual Bible Lectures for Bluffton College this year. The lectures are always held during the first week of the second semester, which this year falls in the period of February 2 to 7, 1930.

A large audience was present at the service held in the Bluffton, Ohio, church, October 20 when the World Service Group of Bluffton College offered a program. Those participating were Paul Stauffer, Walter Krehbiel, and Miss Winifred Krehbiel. A mixed quartette and a male quartette rendered special music. The Bluffton, church, last Sunday evening, enjoyed a musical program which was arranged by Prof. Lantz.

Owing to the severity of the winter season, Rev. W. S. Gottschall of Freeman, S. D., has been compelled to resign his charge in which he has been serving for the last five years. He has accepted a call to the East Swamp church, near Quakertown, Pa., which is one of the churches he served for several years while living at Allentown.

The recent meeting of editors of religious publications to discuss Disarmament and Security and the State and Private Conscience held at Buck Hill Falls, Pa., was well attended and included a considerable number of editors associated with churches that are not committed to the position of non-resistance. Among the speakers were: Oswald Garrison Villard, editor of The Nation, who discussed relationships between disarmament and security, the progress made on this problem, the situation today, the next step to be taken by America which he maintained must be thorough-going disarmament; Bruce Curry, of Union Theological Seminary, New York, who submitted the questions, "How far can the state, under present conditions, allow conscientious objection to war to go? Have the treaties really made any difference to the status of war resisters? Should the religious press defend civil disobedience? How does a citizen win the right to refuse military support?"

Paul Hutchinson, of the Christian Century, who has just returned from a summer in Europe, where he has been studying international problems; Augustus Murray, Friend's minister of the meeting attended by President Hoover, spoke on the challenge of a Warlike World to the Christian Conscience.

It is generally known that some persons have been denied citizenship on the ground that they are pacifists, but another case has arisen which seems to indicate that some judges regard people with a conscience less desirable as citizens than the type that is continually making disturbances for the police in our cities and elsewhere. A case in point is that of the vice president of Geneva College, Dr. Robert Clarks, whose application was denied by Judge William A. McConnell of Beaver, Pa., because he refused to take the oath of allegiance on account of religious views. He had asked to amend the oath to read that he would support the Constitution "as long as it does not interfere with my loyalty to Jesus Christ." The court ruled that the act of Congress providing for the oath did not permit the administration of a modified oath. Dr. Clarks is a minister of the Reformed Presbyterian church.

Before sailing on her return to her field in India Sister Clara L. Kuehney sent this message: "New York, Oct. 17, 1929. Four more hours and the 'City of Baroda' will leave the pier in Brooklyn, if she sails as she is scheduled to do. My time of recreation and inspiration in the Homeland is over. I wish to thank the Mission Board and the churches for their kindness and help while here and also making it possible for me to return to India. Please pray that God's will may be done in my life."

Rev. David Toews of the Relief Commission writes: "A few days ago I met a family that came from Siberia. When I spoke to the brother about conditions in Siberia he said that it was probable that this year many of our people would die from starvation. We also got many letters from parts of Russia telling us about famine conditions in many parts. Frost has again destroyed the seed planted in the fall and, owing to a lack of seed grain, very little could be seeded this spring. The need of Russia is again great especially among ministers, who are entirely outlawed, also among widows, orphans, the sick and the aged. Again and again we read letters from Russia: "It is impossible for you to get an idea of conditions as they exist here".

Christmas Services for Sunday School

The Babe Divine
The Gift of Love (L)
Worship at the Manger
Follow the Star
Star-led Pilgrims
The Starlit Way
The King has Come (L)
Come to the Manger
The Start of Bethlehem
Glory in the Highest (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 37—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc.	25c
Christmas Treasury No. 39—Recitations, Exercies, Pantomimes, Dialogues,	25c
Christmas Treasury No. 40—Recitations, Exercises, Pantomimes, Dialogues,	25c

Christmas Recitations

No. 4.—Recitations, exercises and dialogues	**75c**
No. 8.—31 Recitations and dialogues for Christmas	**75c**
No. 13.—30 Recitations and dialogues	**75c**
No. 14.—30 Recitations, exercises and dialogues	**75c**
No. 15—30 Recitations, exercises and dialogues	**75c**
No. 16—30 Recitations, exercises and dialogues	**75c**

Twenty-five Years with God

in

India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.

Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

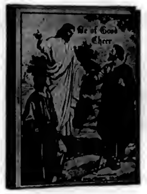
THE MENNONITE CHRISTMAS SUPPLEMENT

Mennonite Book Concern, Berne, Ind.

VOL. XLIV BERNE, INDIANA, OCTOBER 31, 1929 No. 43

New Testament Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:



35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

Seek Ye the Lord
Unto You Is Born a Savior
Be of Good Cheer
Abide with Me
Praise Ye the Lord
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same content as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

I Need Thee
Glory to God
His Mercy Endureth Forever
Rejoice in the Lord
He Keepeth Me
He First Loved Me

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full page colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size 8x10½ inches. The series contains the following titles:

Rest in the Lord

Come Unto Me
Trust in the Lord
God Is Our Refuge
He Careth for You
Be Thou My Helper
Peace on Earth
Good Will to Men
Rest in the Lord
The Lord Bless Thee
Hear My Prayer

Per Copy, 20c.

OLD TESTAMENT BIBLE PICTURE BOOKS

35c Series

Each volume in this series has 32 pages, is bound in boards with cloth back and a cover design in four colors. Following are the titles:

The Lord Thy Maker. Contains the creation stories and the life of the Patriarchs.

He Leadeth Me. In this volume the early history of the children of Israel is related.

Single copy, 35 cents

25c Series

The titles in this series have the same contents as those in the 35 cent series, but are bound in stiff paper cover, cut flush, with colored cover design. The series contains the following titles:

The Patriarchs **Moses, Prince and Leader**
Single copy, 25 cents

20c Series

The books in this series have 16 pages and are bound in stiff paper cover, cut flush, with Biblical cover pictures worked in four colors. Following are the titles:

JACOB AND JOSEPH

Our Heavenly Father
Jacob and Joseph
Moses on the Mount
Crossing the Jordan
Single copy, 20 cents

New Testament Bible A B C Book

BIBLE ABC BOOK

Contains for each letter in the alphabet a New Testament Bible Story with accompanying Bible Picture worked in four colors and 2¼ x 3¼ inches in size. The Bible stories are related in simple language so as to make them easily intelligible to small children and are framed with a neat border. Each letter stands out prominently. The book is 8 x 10½ inches in size and bound in stiff cover stock with a well designed cover picture in four colors.

Single copy	25c

Old Testament Bible A B C Book

Thirteen pages—twenty-six four-colored illustrations. Size of book, 8¼ x 10½. Per copy	25c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¼ inches in size and has 64 pages. Following are the titles in the

Limp Edition
Stories and Rhymes
The Evening Hour
Joy and Happiness
Good Friends
Happy Hours
Always Happy
Per Copy, 25c.

Board Edition
Jesus Loves Me
Bits of Sunshine
Let Your Light Shine
Per Copy, 30c.

A series of four new Picture Books for Children, 20 pages and cover. Size, 7½x9½ inches.

With two full-page illustrations in colors and a large number of pictures in black. Containing short stories and poems for children.

Happy Hours
Sunshine
Childhood Joys
Pleasant Pastime

Price Per Copy 15 cents

Golden Day Series

The contents of two books of the former series (Happy Hour, etc.) are combined in one book with these titles and are bound in strong boards and cloth back. Size 7⅝x9¾ inches.

Golden Days **Golden Childhood**

Each, 25 cents.

The Life of Our Savior

With pictures by Schnorr van Carolsfeld. Picture and story on opposite pages. The pictures are reproduced in beautiful colored lithography. Fine colored cover. Price	15c
The same. Six numbers together bound in cloth. Beautiful cover in gold and colors.	$1.00

Juvenile Books

20-Cent Series

The books in this series are juveniles of the best grade. They teach important lessons which should be the chief characteristic of every juvenile story.

The Ivory Casket.
A Fight for Life.
Travel Sketches and Travel Lessons.

Per Copy, 20 cents.

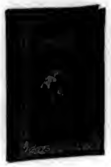
25-Cent Series

A Mountain Heroine.
Lucky and Plucky.
Tubby's Prayer.
A Crisis and a Song.
Under the Stars and Stripes.
Florin Lorimer. By Mary E. Ireland.
The Hill Parson. By Arthur Kuhlman.
A Circular Christmas.
The Mysterious Ways of God.
When Stubby Got His Start.
Miss Tibbits Experiment.
Maple Grove.
Falsely Accused
Through Devious Ways.
Scarlet and White.
Marjorie's Thanksgiving Day.
They That Will be Rich.
Bill the Bell Boy.
Hearts of Love.
The Calf Skin Boots.

Per Copy, 25 cents.

30-Cent Series

Virgilia. By Mrs. B. Clark.
The Monk and the Dwarf.
Martha of India.



The Helpful Dozen.
The Old Skid-Road.
The Seed of the Righteous.
Sparrows.
All For Jesus.
The Chapel in the Woods.
The Battle of the Huns.
Shegonaba. A Tale of Mission Work among the Chippewas.
Strong as Death.
Dan Workman's Big Game.
In the Hollow of His Hand.
Osel's Story.
Genevieve.
Boyhood in the Parsonage.
Sowing in Hope.
The Mountain School.
Dorcas
Under a Cloud.
The Last Twins.
Boys and Girls at Work and Play.
A Christmas Surprise.
Kind-hearted Rose

Price per copy, 30 cents.

Eddington Series

(128-Page Juvenile Stories) **Price per copy, 40 cents**

REMEMBER THY CREATOR. By G. W. Lose. The story of how a small group of boys and girls got started in life, their experiences in later years and the influence which good religious training exerted on their respective lives.

ROSES AND THORNS. By G. W. Lose. Logan, the hero of the story, is one of those interesting Indians who display such admirable traits of character under Christian influence and training. Forced to fight against great odds, one of which was a deepseated race hatred on the part of a young man with whom he came in almost daily contact, Logan with kindness and big-heartedness eventually wins the good will and respect of his enemy.

FOUND AGAIN. By J. de Jonge. This is a story of a kidnaped child, its life in the company of wandering acrobats and the final reunion with a grieving mother, in which event a mother's song plays a strong part. The scenes are laid in Holland and depict some interesting phases of life in that country.

POOR BOYS WHO ENRICHED THE WORLD. By Prof. Theo. J. Mueller. They are a noble group, those boys whose biographies are here sketched. The world would be decidedly poorer had they not lived.

WINTER ROSES. By Agnes Vollmer. Two stories, of which the first vividly relates the courage and resourcefulness of a boy in devising ways and means of supporting an invalid father and a sister; the second story shows that "The world is full of beauty when the heart is full of love." Illustrated.

LOST AND FOUND. By Emily Nonnen. A story relating the transformation wrought in the life of an old recluse through a foundling that was reluctantly admitted to his home.

ASHKI, THE NAVAHO SCHOOLBOY. By William Mierop. Ashki, an Indian lad desires an education and enters a Christian mission school located some distance from his parental home. After six years of schooling he returns, having in the meantime embraced the Christian faith and ultimately becomes a missionary among his people.

GETTMOR SERIES

Price per copy, 50 cents. **(192-Page Stories)**

THE RESPONSIBILITY OF RUFFLES. By Marjory Watson. A delightful story of a number of interesting people at a quaint country village on Cape Cod. The heroine is a frank, healthy girl considerably athletic, but womanly, unselfish, and lovable, while the hero is a boy with a remarkable talent for mischief.

THE LAST SISTER OF WALSDORF. By Erwin Gros. A romance of the time of the Thirty Years War. A really wholesome story in which stirring situations reveal and test the sterling qualities of Christian piety and faithful devotion to truth and duty,

THE YOUNG PATRIOT. By Mary E. Ireland. Living at the time of Emperor Napoleon, the young Tyrolese of this story enlists with the British Navy to capture slave-ships along the coast of Africa, later fights with Austria against Napoleon, and finally becomes a missionary, and as such establishes a Christian school in Africa.

THE PURE IN HEART. By M. Ella Chaffey. A novel playing in the Reformation times and based on historical facts. Will not only entertain, but instruct. Some of the stirring events of the Peasants' war are nicely woven into the story. Striking cover design in colors.

FROM DARKNESS TO LIGHT. By G. W. Lose. Characters from life and incidents from history are strikingly portrayed in this story. Truth is mighty. It influences hearts, forms character and shapes lives. The story portrays the love of God for sinners and His readiness to forgive.

TO CARIBOO AND BACK. By M. Ella Chaffey. When Fred Wilfer joined the gold-seekers who rushed to British Columbia in 1858, he did not know what hardships he and his daughter "Golden Betty," who went to seek him, had to endure. You will enjoy reading about her adventures on the overland route through Southern Canada; especially will you delight in sturdy Jim and his resolute mother, who accompany her on this trip. 244 pages, bound in a deep-red cloth with neat cover markings.

THE MOUNTAINEER'S SONG. By G. W. Lose. The author was for a time pastor in the mountains of Virginia. The characters which he depicts in the story are true to mountaineer life, and he weaves around them a wholesome romance of splendid devotion and remarkable heroism. The story would teach Christian patience and a firm trust in the Lord when unkind treatment and other adverse circumstances tempt one to become embittered.

TRIUMPH SERIES

Price per copy, 75 cents.

A STRONG MAN'S DEFEAT. By Wm. Schoeler. A historical romance with Biblical background and based on Sampson's conflict with the Philistines. Recommended especially for Bible classes and Sunday-school teachers.

THE RED-BEARDED SPANIARD. By William Schoeler. A story of the Spanish Inquisition in the Netherlands. Philip II of Spain had determined to exterminate Protestantism in that unhappy country. The story is built around the historical fact and reveals the artrocities which the Catholics perpetrated in their vain effort to suppress protestantism. The plot of the story is well sustained, and there is never a moment when the interest of the reader is allowed to flag.

GREAT HEROES OF THE FAITH AND NOBLE WOMEN WHO SERVED THE LORD. By Prof. Theo J. Mueller. A series of well-written biographies of men whom God used to carry out the great work of the Reformation. In the second part of the book the author sketches the life of eight splendid women whose lives and labors in the service of the Lord and humanity are truly inspiring. Attractive cloth binding with becoming cover markings and ornamentation. An appropriate gift-book for persons of mature years.

THE HERMIT OF LIVRY. By M. R. Housekeeper. A Young man, Roman Catholic, is inveigled into a monastery, has his eyes gradually opened to the errors of Rome and the tricks of his abbot, escapes from the monastery, and becomes a Protestant. Bound in full cloth, 438 pages, with ornamented cover.

A TITLED MAIDEN. By Caroline A. Mason. The daughter of a proud English family marries a man beneath her station, and in consequence is disinherited by her parents. Death claims her while her child, a bright little girl, is still in infancy. This girl is the leading character of the story. Though handicapped by a lack of education and culture, she nevertheless ultimately attains both through the assistance and encouragement of kind friends, and becomes a prominent and capable member of the profession which she chooses. A splendid story for young people. 447 pages, bound in cloth with decorated cover.

Single copy, 75 cents.

BIBLE STORIES

First Steps for Little Feet in Gospel Paths

By Charles Foster

First Lessons in the Bible. A Book for Little Ones.
328 Pages—140 Pictures. Size 5⅔x7⅔
Beautiful Binding. **Price $1.25.**

Story of the Gospel

By Charles Foster

The Child's Life of Christ
Printed in short one syllable words.
366 Pages—150 Illustrations. Size 5½x7½
Bound in fine cloth. Stamped in colors. **Price $1.25.**

Story of the Bible

By Charles Foster

Told in Simple Language. Adapted to All Ages.
A Splendid Book for Parents and Children.
704 Pages—300 Illustrations. Size 6½x9
Bound in fine cloth. **Price $2.00.**

Bible Pictures

AND WHAT THEY TEACH US

By Charles Foster

Scenes from the Old and New Testament Illustrated and Explained.
400 Beautiful Engravings — Large, Plain Type.
Fine Cloth, with Stamping in Colors. **Price $2.00.**

Hurlbut's Story of the Bible

Rev. Jesse Lyman Hurlbut, D. D.

From Genesis to Revelation. Told in language that interests both old and young. "Supersedes all other books of the kind." The greatest aid to parents, teachers and all who wish the Bible Story in a simplified form. 168 separate stories each complete in itself, yet forming a continuous narrative of the Bible. 762 pages, nearly 300 half-tone illustrations, 8 in colors. Octavo, cloth, **$2.00.**

The Standard Bible Story Readers

By Lillie A. Faris

As the name implies, this series of readers is made up of the delighful stories in which the Bible abounds—helpful, wholesome, devotional. Properly constructed Bible stories are invaluable in developing high ideals in childhood. These stories are properly constructed. Preparation of these stories lies in the hands of one of America's very best story-tellers. Miss Faris is an artist in her line. These attractive little books are primarily designed as supplemental readers in the first six grades of the public schools—but we feel sure that Bible-school teachers and parents will welcome the announcement of this series.

The Primer. Eighty four-color illustrations; 128 pages. Blue art vellum cloth .... **$ .80**

First Reader. Seventy-five four-color illustrations; 144 pages, Blue art vellum cloth .... **$ .90**

Second Reader. Seventy-nine colored illustrations and seven songs; 160 pages. Blue art vellum cloth .... **$ .90**

Third Reader. Fifty-six four-color illustrations and six songs; 176 pages Blue art vellum cloth .... **$ .95**

Bible Hero Story Books

A new series of Bible story books, full of illustrations, including frontispiece in full colors. Printed from large type. Bound in board with colored pictures on cover. Size 6 x 8¾ inches.

1 THE STORY OF JOSEPH
2 THE STORY OF DAVID
3 THE STORY OF JESUS

Price per volume, 30 cents

The Illustrated Bible Story Book for Young people.

Stories of Character and Incidents in the Old and New Testaments that are written in simple, understandable language and have a special appeal to children. Sixe 4¾x6¼ inches.

CONTAINS TWENTY COLORED PICTURES PRINTED FROM LARGE, CLEAR, EASILY READ TYPE

Bound in Fine Cloth, gold stamped with colored inlay. **Price** ....**60 cents**

Beautiful Bible Stories for Children—Illustrated.

238 pages. Size 6½x8½ Cloth. Price .... 75 Cents

BIBLE STORIES, BOOK 1.

Arranged according to the Church Year. Illustrated and Maps. **Price** **$0.75**

BIBLE STORIES, BOOK II.

Arranged according to the Church Year. **Price** **$0.85**

BIBLE STORIES, BOOK III.

Arranged according to the Church Year with Questions Applications, Helps, and Maps. Sixe 5½x7½ inches. 355 pages. Muslin bound **$0.85**

CHRISTMAS POST CARDS WITH SCRIPTURE TEXTS

No. 2009 E. P.	**12 Christmas Post Cards with Scripture text and greetings.** Winter Landscapes with Sunset.	25 cents
No. 2011 E. P.	**12 Christmas Post Cards, Scripture Text, Greetings.** Winter scenes and Pine branches	25 cents
No. 2008 E. P.	**12 Christmas Post Cards, Greetings, Scripture Text.** Candle and Pine branches	25 cents
No. 4693	**12 Christmas Post Cards, Scripture Text, Greetings with** Winter scenes and Poinsetta	25 cents

COMBINATION CHRISTMAS AND NEW YEAR POST-CARDS

No. 4949	**12 Post Cards with Bible Text. Greetings and Pine branches**	**25 cents**
No. 4712	**12 Post Cards, Scripture Text, Greetings with Landscape.** Flowers and Bells	25cents
No. 4915	**12 Post Cards, Scripture Text, Greetings, Winter Scenes and Pine** branches	25 cents
No. 4678	**12 Post Cards with Bible Text, Greetings, Winter Scenes and flowers,** Poetry	25 cents
No. 4701	**12 Post Cards, Bible Text, Poetry and Greetings.** Winter scenes and Branches	25 cents

SUNDAY SCHOOL TICKETS

No. 2694	**The Way of Life.** 120 Sunday School Tickets. Landscapes printed in color, Size 1x1½ in. **15c.**
No. 2693	**Help Divine.** 120 Sunday School Tickets. Blossoms, in color. Size 1x1⅓ in. **15c.**
No. 2692	**Blossoms of Blessings.** 120 Pretty Reward Cards in colors. Size 1x1⅓ in. **15c.**
No. 2691	**The Grace of the Lord.** 96 Beautiful Tickets. Landscapes in colors. Size 1x1½ in. **15c.**
No. 2690	**Words of Goodness.** 96 Sunday School Tickets with Floral bouquets in color. Size 1x2⅛ in. **15c.**
No. 2689	**Children's Portion.** 96 Tickets for Sunday School Flowers in fine colors. Size 1⅝x1½ in. **15c.**
No. 2688	**Heavenly Words.** 72 S. S. Tickets with Flowers in exquisite colors. Size 1⅝x2, **15c.**
No. 2687	**Bible Mottoes.** 72 Delicate S. S. Tickets, printed in beantiful colors. Size 1⅝x2, **15c.**

BIBLICAL PICTURES

No. 705	**Fifty Colored New Testament Bible Pictures with Texts.** Size 2½x3¼ in. Price **50c** per package.
No. 703	**Fifty Colored New Testament Bible Pictures with Texts.** Size 3¼x4¼ in. Price 75c per package.

WALL MOTTOES

The Lord is Nigh

No. 7.

Four designs with beautiful flowers and garlanded border in full colors. Size 8½ x 11⅝ inches. Price each, **15c**

Abide With Me

No. 5.

Four designs, charming country scene with decorated border. All in full collors. Size, 8½ x 11½ inches. Price each, **15c**

God is Love

No. 4.

Three designs of beautiful country scenes garlanded by a circle of exquisite flowers in full colors. Size, 8⅜ x 11½. Price each, **15c.**

Hitherto Hath the Lord Helped Us

No. 2.

Four designs with choice Scripture texts, spray of flowers in colors. Pink and gold border. Size, 8½ x 11½. Price, each, **15c.**

The Blessings of the Lord Be Upon You

No. 6.

Four designs. Beautiful flowers and Scripture Texts, in full colors. Size, 8⅜ x 11½ inches. Price, each, **15c.**

CELLULOID BOOKMARKS

No. 152 E	12 Crosses, Bible texts in silver with silk cord. Size 1¾ x 2¾. Price 5 cents, per dozen	50c
No. 152 G	With German Texts, same price.	
No. 169 E	12 Crosses, with Flowers and Bible texts in fine colors. Silk cords. Size 1½ x 2½. Price 5 cents, per dozen	50c

MENNONITE HYMN BOOK NEW EDITION

Authorized by the General Conference and compiled by a committee of seven thoroughly qualified.

The book is a 392 page volume, containing 412 hymns of dignity and character and a splendid selection of responsive readings. Hymns are well arranged for all Church Year occassions. Choice selections for Missions, Peace, Home and Religious Education, including a number of children's hymns and translations of "Gesangbuch mit Noten" favorites.

A suitable hymn-book for every department of the church. Nearly every hymn has the text set within the music. The music and type are clear and bold.

Printed on super fine book paper and bound in artistic durable binding.

Price: Full Cloth,$1.50 post paid. 12 or more copies, $1.20 not prepaid.

Full leather, $2.50 post paid. 12 or more copies, $2.15 not prepaid.

Sunday School Helps

THE GIST OF THE LESSON

By R. A. TORREY

A Vest Pocket Commentary
on the
International S. S. Lessons

Cloth, net, ...35c

TARBELL'S TEACHER'S GUIDE

To the International Sunday School Lessons

Printed in clear plain type with many handsome illustrations, maps, diagrams, etc.

8vo., cloth, postpaid $2.00

SNOWDEN'S SUNDAY SCHOOL BOOK

Practical expositions of the International Sunday School Lessons. Topics for Young People and Adults.

Price, postpaid $1.50

PELOUBET'S SELECT NOTES

On the International S. S. Lessons

Price, postpaid $2.00

ARNOLD'S PRACTICAL COMMENTARY

On the Sunday School Lessons

With map and blackboard illustrations. Large 8vo., 240 pages.

Cloth, postpaid $1.00

S. S. LESSON PICTURE ROLL

For Primary and Beginners Classes

Lesson pictures, beautifully lithographed in many colors with the Golden Text in large print. Size 25x 36. Price $4.00 per year, $1.00 per quarter.

LESSON PICTURE CARDS

16c per set per year, 4c per quarter.

The Picture Roll and Picture Cards are published both in German and in English. Same price.

THE DAVID C. COOK SERIES OF SUNDAY SCHOOL LESSON QUARTERLIES

THE NEW CENTURY TEACHER'S MONTHLY

In clubs of three or more to one person, 13c per quarter. Single subscription, 60c per year.

THE JUNIOR SCHOLAR

With colored pictures, also cover in colors. In lots of five or more to one person, 3½c per quarter. (No single subscriptions taken.)

THE COMPREHENSIVE SCHOLAR

In lots of five or more, mailed to one person, 5½c per quarter. (No single subscriptions taken.)

THE PRIMARY TEACHER

Single copy, 16c per quarter.

THE BEGINNERS' TEACHER

Price, 11c per quarter.

THE "BETHEL" SERIES

BIBLE TEACHERS' QUARTERLY

For teacher, advanced classes, and Home Department use. Contains 64 pages and cover. Five or more copies to one address, 10c each per quarter; 40c a year.

BIBLE SCHOLARS' QUARTERLY

For scholars of 14 years and older. Contains 32 pages and cover. Five or more copies to one address, 5c each per quarter; 20c per year.

Sunday School Supplies and Periodicals of other publishers may be ordered through us, which we supply at publishers' prices.

THE SCRIPTURE TEXT CALENDAR FOR 1930

Better — Finer — More Complete than Ever Before

Scripture Text Calendar
Thoughts for Daily Meditation
1929
JANUARY
1929

The 1930 Scripture Text Calendars are ready. Thousands of Churches and Agents will this year want more than ever before. In addition to the 13 beautiful Sacred Pictures, the daily Scripture Verse, the Sunday School Lesson, and other regular features, are added this year four new features listed below. The 1930 Calendars are the last word in a home calendar—a joy in every home.

Prices:

Single copies	$0.30
5 copies	1.40
12 copies	3.00
25 copies	5.75
50 copies	9.00

Calendars are printed in English and German

DAILY TALKS WITH GOD

Wednesday
1
January
(New Year's Day)

This most popular, unique and beautiful tear-off calendar contains Daily Scripture Passage, Devotional Reading and Prayer.

Indispensable for the Home Altar

Most Beautiful Ornament for
Every Christian Home

60c, postage prepaid; dozen, $5.40, postage extra

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV — BERNE, INDIANA, NOVEMBER 7, 1929 — No. 44

ORDINATION SERVICE

Ordination Services will be held at the Calvary Mennonite Church, Mechanic Grove, Pa., November 17, 1929, when Rev. J. E. Amstutz will ordain Bro. W. Harley King to the office of elder, for service at this church.

All friends are kindly asked to remember this day in their prayers, and are cordially invited to attend the service.

THANKS

Last Sunday when our Sunday school kindly remembered that I had been permitted to serve for 60 years as Sunday school teacher, I received many cards and letters. Since I can not answer every one personally, I take the privilege to express my sincere thanks in this way. It gave me special pleasure that one member of my first Sunday school class, at that time little Ida Overholt, now Mrs. Schaub of Wadsworth, Ohio, remembered me with a card. Many of my former scholars are already in eternity. May we all gather there with those who have been saved and are in the blessed presence of our Lord and Savior Jesus Christ!

God be with you till we meet again!

Sister Hillegonda v. d. Smissen.

TO OUR CHURCHES

Undoubtedly all of our readers are aware of the fact that our church papers have had annual deficits in the past. During the past triennium the Publication Board has also given a liberal donation to the brethren in Germany to help them in disposing of a heavy debt incurred on the publishing of the book "Gedenkschrift";—and another donation to assist towards the completion of the "Mennonitsche Lexikon." Heavy expenses have also been caused in the printing of the recent book—"Twenty-Five Years with God in India."

Now this last session of Conference has passed resolution Number 134 and 135,—that the papers of Bro. H. H. Ewert and Sister Frieda Kaufman be printed in pamphlet form in both English and German languages. This involves further expenses for the Board to meet so that it is essential to call upon our churches for a liberal offering at this time. The Board of Publication has designated Sunday, November 10, as the Sunday for this purpose. May all our churches at the same time remember in prayer the work of Publication, its mission interests for our churches and conference. All offerings are to be sent to our treasurer, Bro. J. F. Lehman, Berne, Ind.

With fraternal greetings,

Rev. H. J. Krehbiel,
Chairman of Board.
M. J. Galle,
Secretary of Board.

NOTES AND COMMENTS

There were ten Daily Vacation Bible Schools during the summer vacation which is the Christmas holiday season in the republics of the River Platte. Two of these were Methodist, two Disciple, two Baptist, and four were held by the Mennonite Mission. There were approximately 600 enrolled in these Schools, and in all cases the enrollment represented the actual attendance as children had to be turned away for lack of space or teaching staff. The majority of children in attendance on these vacation schools are not Sunday school pupils, but as a result of the work in vacation schools, many new pupils come into the Sunday school. Hugh C. Stuntz is preparing a new vacation school course, which will be printed in both Portuguese for use in Brazil and in Spanish for other countries in South America.

Japan is reporting forty-six vacation Bible schools held during the past season with an enrollment of 2,640 pupils and a teaching staff of 351. Most of these vacation schools were carried forward under the auspices of the mission schools and local churches representing many denominations. The International Association of Daily Vacation Bible Schools through the World's Sunday School Association makes an annual appropriation for this work in Japan to the amount of $250.00.

Dr. A. L. Ryan, General Secretary of the Philippine Council of Religious Education, is reporting 234 Vacation Bible Schools held during the last season in the Philippine Islands.

The Great Commission Prayer League calls attention to present day conditions and suggests the observance of a Watch Night service as follows:

Since the tenth Watch Night Appeal was sent forth by the Great Commission Prayer League, there has been another year of watching and waiting, of working and wrestling, on the part of spiritual Christians. Of watching unto prayer, because they realized the need of daily strength from above; of waiting for the Bridegroom, because the signs are multiplying which show that His coming draweth nigh; of working with God, because lost souls everywhere are perishing and many of God's children are fainting; of wrestling against the powers of darkness, because they have come in like a flood and are seeking to deceive the very elect.

On account of this constant watching and waiting, working and wrestling, many of God's servants have grown weary under the pressure and strife, and like Gideon's band of old they are "faint, yet pursuing." The God of battles is with them and they are assured of ultimate victory: however, they need reinforcements; they need to have their hands stayed by the Aarons and Hurs until the going down of the sun. Will you be a prayer warrior?

As we consider the activity of Bolshevism in Russia, the increasing strength of Roman Catholicism in Europe, the bitter conflict between Jews and Arabs in Palestine, the menace of civil war and mutiny in China, the spread of Hinduism in India, the hold of Buddhism on Japan, the power of Mohammedanism in Africa, the growth of Modernism in America, and the prevalence of Atheism throughout Christendom, the human outlook is not at all encouraging. But the eye of faith looks through the divine telescope of God's promises and sees a brighter day coming. The man of faith also realizes that "the end of all things is at hand" and that we must be "sober and watch unto prayer." I Peter 4:7.

We therefore urge that Christians everywhere gather in their churches or homes, and spend the closing hours of the old year in earnest prayer and supplication, with humility and confession of sins and short-comings, together with praise and thanksgiving, and confident expectation in our faithful Creator and Redeemer. "The Lord is nigh unto them that are of a broken heart, and unto all them that call upon him." Psalm 34:18; 145:18.

"A large number of Native S. Africans are becoming communistically minded, they are adopting money and goods as their ideal; are increasingly feeling that their wrongs are not going to be righted by peaceful means alone. They have lost faith, or are rapidly losing it, in the Government; they feel that the missionary has betrayed them or at least stood silently by while the unscrupulous white man has grabbed their land and driven them to work; they see the wise discrepancies in wages paid white and black workers for the same work; they see the utter cant and hypocrisy in the liquor laws which grant to the white man unlimited rights and prohibit liquor to the natives in towns. All down the line, especially in the economic field, the native feels that he is being discriminated against and unjustly. Rebellion and revolt are not natural to the native people. They hesitate to join formally an organization such as the Communist Party. Both the general attitude which the Communists stand for is growing and is becoming increasingly vocal." These are the startling words of Ray E. Phillips of the Bantu Men's Social Centre, Johannesburg, as quoted from an address delivered to the Natal Missionary Conference in the columns of **The South Africa Outlook** (August 1, 1929). Mr. Phillips who is a missionary of the American Board, specializing in Christian social service work in South African industrial centers goes on to say,

"Attend a meeting of natives held on the Market Square, Johannesburg. Perhaps a thousand native men are present. The speaker is a young native man who speaks perfect English. Through interpreters he enumerates the wrongs of his race in South Africa. He attacks the employers and the Government, mentions the low wages and the Colour Bar. Then he pours scorn on the missionary and the clergyman—white and black. "Comrades," he cries, "we must kick out the missionary and the clergyman. I know, because my father is a . . . . clergyman. I know what I am talking about. What is the missionary doing for us? Nothing! He educates us and leaves us to starve! He points us to the sky and tells us, 'Bye and bye, after you're dead you'll have enough to eat and fine clothes to wear!' That's not good enough for us! We want food to eat and clothes to wear today! Am I right? Back comes a thunderous response, 'Right you are!' Then kick out the missionary and the missionary's God.

"Another meeting, this time a white speaker." "Are you happy? he asks his audience. "Have you got all the freedom that you want?"

The answer comes, "No, we are not happy!"

"Well, says the speaker, "if you will do what the Russian workers have done, and what the Chinese workers are doing, you will be able to secure freedom. We have got to be prepared, not merely with demonstrations, but also . . . if it proves to be necessary—with far more drastic action. Build up your organizations so that you can take possession of this country."

"The only man in South Africa who has taken the time and energy to look carefully into the native economic situation with its accompanying social effects, Dr. Henderson, states, 'the situation is anxious, and there are some who fear it is passing out of our control'."

Shall the next few years witness the wholesale desertion of the Christian Church by the native people? Shall they be forced to join the Communists or similar organizations to find that understanding of their great human needs, that practice of brotherhood, which they have heard so much of and seen so little practical evidence of in the Christian Church? If this occurs, a suitable epitaph to be placed over the grave of the institution which called itself the Christian Church might be the despairing words of Christ,—"They said, but did not."

A REUNION TOO

412 Bannatyne Ave., Winnipeg, Manitoba

In our Mennonite papers we often read about "Reunions." There are family reunions, student's reunions and others. Some days ago—it was at the Harvest Thanks and Mission Festival in Reinland, Manitoba,—I was a witness of a reunion, too, and this reunion was a rather peculiar one. But I must add something else here: I was not a witness only, I had also the privilege to take part in this reunion myself. No particular arrangements of any kind had been made for it, and we had no place and time fixed where and when the meeting should be held. Neither did anybody of us know that we would meet. Everything was entirely "fortuitous," as we say in such cases, and this made the reunion so much the more interesting.

Now the dear readers, surely, are a little bit intent to learn what kind of reunion it was I am writing about? And I am ready to give the answer as I see the things. In the time between the morning and afternoon meetings and right after the closing of the afternoon meeting a group of girls, mostly younger ones, except a few advanced in age, were gathered around a rather tall and distinguished lady, and there was much talking, joy and merriment in the group. The faces of the girls shone bright and happy. All sorts of questions were asked and answered. A bystander easily could notice that there existed a good understanding and well-wishing that united them all. And who were the participators of this reunion? They were Mrs. Peters, the matron of the Mennonite Girls' Home in Winnipeg, and girls who are connected with this Home in some way or another. There is something in general, but there is something in particular, too, that links us together: the Spirit of the Home. And this Spirit is a tie that keeps us related and united, wherever two or more of us meet. And I am sure that such reunions will take place in the future, even if the Home does not exist anymore. The Home means so much to us, because it does so much for us.

Such meetings always direct our thoughts to our Home in Winnipeg where we spent (or still are spending) so many happy and blessed hours with our "sisters" under the leadership of Mr. and Mrs. Peters, and we are very thankful, indeed, for everything that comes to us through this blessed Institution.

As told by one of the "Girls."

BROTHER SUKHIE IN GLORY

The headline will arrest the attention of the readers. At different times the church papers communicated about this saint. He is not any more to be numbered among the living ones on this woeful earth. For more than two years he has been an invalid, Bro. and Sister H. P. Krehbiel, when traveling through India, visited him; later collected money for a rolling chair. This has arrived and was used for some months, from it he preached to crowds in the neighboring village.

Lately his strength, especially the voice, gradually decreased, for several weeks his speech was only a whisper. On Sept. 10th at 10:45 a. m. I was notified in my office to come quickly to Bro. Sukhie's bedside; he was unconscious. I left everything and hurried there immediately, administered some stimulant, pretty soon he lifted his eyes and recognized me. I stooped and asked, "Brother Sukhie, is the Lord Jesus with you, are you ready to go?" With a smile on his face, he nodded. Soon I noticed a whisper, with my ear close to his lips, he repeated these words, "Jeshu Massih, Guru Jee ki jai, Jeshu massih, Guru jee ki jai." (Praise be to my Teacher, Jesus, the Messiah.) He then requested us to sing and pray. Both was done.

In the meanwhile Sister Martha Burkhalter and many others had come. All did what was thought to make him comfortable the last few hours. Whenever asked whether he was ready to go, glad to go, he either nodded, or would whisper his decided **"Yes"** to it all. When so many were there, I took some bottles and wanted to go for a little while to the bungalow a short distance away. Brother Sukhie noticed this, strained himself, said, "Papa Jee, remain with me." He turned to Sister Martha Burkhalter with the same request. We prayed much, his wife and children, of course, could not help but cried bitterly. Another ten minutes, his eyes filled with tears, then they twitched, his face turned pale, the sweat broke out profusely, several times opened his eyes, as if wanting to say something yet, gradually he passed on at 1 p. m. I could not help but to remember the words of Psalm 116:15: "Precious is in the sight of the Lord the death of his saints."

Mrs. Penner with a number of others being away were missed indeed very much. We tried to keep the body for the next morning; owing to the sultry and damp atmosphere, no undertaker available, this proved impossible. That evening between eight and nine-thirty the impressive funeral took place, bedding the body of the true saint in the cemetery on the mission compound. The texts chosen were Psalm 112:6 "The righteous shall be in everlasting remembrance." Prov. 10:7 "The memory of the just is blessed."

Bro. Sukhie formerly belonged to the low Chamar (Leather) caste, was baptised April 7, 1912. Suffered intense persecution, even his own wife then disdained him with the most abusive language, frightfully angry. Bro. Sukhie calmly stood it all and said, "Let's not talk very much to my wife, but pray earnestly that she may see the light and join me in this newly accepted faith." Only a year later she yielded, was baptised, both have remained staunch Christians ever since.

Bro. Sukhie pretty soon became much interested in government contract work. Was busily engaged with that. Before leaving on a job, he frequented the office for Testaments, Gospels, tracts, and never forgot to be an evangelist besides. The high caste people frequently would call him a fool that he left caste and joined the Christian church, nevertheless he would in turn to all that preach Christ to them. His lips always opened to every one for witness; while an invalid numerous came to see him. Only a few weeks ago, asking for a helper from the mission, he conducted regular evangelistic services at his home for an entire day. He was so tired in the evening that no food wanted to taste, but he exclaimed, "These people need Christ, I **'must'** talk until the Lord takes me." At this and other times he saw to it that a Bible or a Testament was placed into the hands of his reading friends.

Not only his lips witnessed for Christ, but the entire life did so. Ever since he was baptised the mission had very much to do with him, not a single deed can be recorded where a **"shadow"** of dishonesty could be detected. The manager in whose charge he worked traveled with me one time, said, "Among the many contractors under my supervision there is only a single one whom

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

A popular magazine that claims to have a circulation of over 2,000,000 has for its motto the words of Stephen Decatur: "Our Country! In her intercourse with other nations may she always be right; but our country, right or wrong." This same magazine recently published a story written by a well known war-correspondant which was designed to show that the United States, and in fact the whole white race is in danger of the gravest kind of being overrun by oriental hordes under the direction of a "Red Napoleon" of Russian extraction who will sweep nation after nation with the double purpose of destroying governments and grafting yellow blood on the population everywhere. "Conqueror and Breed" is to be the slogan of these red masses who will leave nothing but destruction, despair and a long train of children of mixed races behind them. This story appears on the face of it to be nothing short of an invention of a perverted mind designed to breed trouble and distrust that may finally end in bloodshed without limit. It certainly was a deliberate insult on the part of the writer at people who are absolutely at peace with the rest of the world who only ask to be left alone in the pursuit of their own destiny.

This sheet with its motto, it would seem, runs true to form in keeping with a keen desire to be on the wrong side and make people know that it makes no pretention toward being on the side of right. Just as mischievous as the toast of Stephen Decatur may be made to appear is the paper that reasserts this sentiment in every issue it turns out, or, may we say, more so, for Decatur was a military man and it is the business of military men to obey orders without questioning the right or wrong of things. But, it is the business of civilians to see that the country keeps out of the wrong and stays in the right. Indeed there is no reasonable cause for which our nation could call upon its youths to fight without inquiring into the right or the wrong of things. We have become a party to the Kellogg pact which repudiates war as an instrument for settling differences among nations. Yet, even with such an advance, the military people are straining every point toward making us more war like. While the Administration is busy with peace interests the War Department continues to assume that that peace talk of today will vanish in thin air when once some unforeseen difficulty may rise that will lead people to think viciously. Perhaps it is expecting too much to hope that professional military people will turn pacifists, but we do not forget that many of strongest arguments the crime of war have come to out of the mouths of professional soldiers. At any rate we do not see the consistency of becoming a party to the Kellogg Pact and then maintaining a corps of reserve officers to the number of 10,000 trained men, scattered in every corner of the land. If we have renounced war it should mean that we begin dismantling our own war machine instead of grooming it up as though it might be needed any moment in filling the earth with misery, fire and tears.

We presume periodicals of the kind mentioned are making money by keeping alive the spirit of murder that goes with war but we should be at that stage now when we look upon such money as dirty and those who make it in this way as monsters. False patriotism is exceedingly dangerous. It creates distrust and by its glorifying of military things its effect upon the mind is debasing.

BROTHER SUKHIE IN GLORY

(Continued from page 2)

I have **never** caught cheating, that is one by the name Sukhie, he says he is a Christian." I revealed finally after a lengthy conversation, "This man Sukhie is a member of our mission church, I have baptised him a number of years ago." In reply came this, "If Christianity means that, then you ought to be proud, it is certainly worth embracing."

Where others in similar vocations claimed, "We cannot witness for Christ, we cannot keep the Sabbath, we cannot remain honest, we cannot refrain from taking and giving bribes, we cannot refrain from telling lies, we cannot refrain from cheating people," Bro. Sukhie has overthrown all the claims, has corroborated just the opposite with his testimony and life. Has put to shame hundreds of Christians here and in other lands who possess an infinitely superior book knowledge and refinement. He has substantiated the possibility of a Christian life. He refrained from choosing a vocation where his fellowship with the Master became jeopardized. Constantly he expressed how dangerous it was in his vocation to stumble, would hundreds of times request prayer before going out on government jobs.

His remembrance shall prove a blessing to me, to everybody who knew him in the mission; his walk of life was never contested by the entire church, his life was pointed out by **"all"** well-thinking persons as an ideal one, representing Christ truly.

He leaves behind to mourn the early departure his beloved wife Soni Bai (Golden sister), five sons and one daughter, a number of brothers and sisters, the missionary staff, the church, the entire Christian body of our mission. The loss is now already felt so keenly.

His son Phillip is going to be married on October 4th to Sundria (Beautiful) of Champa. The father was very anxious to see that day. Philip presently functions as S. S. Superintendent. The first Sunday after the funeral expressed to the entire church the family's sincere gratitude for all services rendered during the days of suffering, at the time of death and burial. A very promising young man indeed.

Soni Bai in her grief repeated with tearfilled eyes the numerous beatitudes of her beloved husband in an oriental and most sympathetic manner. One could not withhold the tears from flowing. Would Soni Bai have been a caste woman she would have undone her hair, beat the head furiously against the wall or on the ground almost endangering her life, and screaming at the top of her voice, because lacking the living hope. Oh, what a change when Christ predominates in such a crushed heart, and comforts!

Yours in his service,
P. W. Penner.

CORRESPONDENCE

Flatland Church, Lower Richland, Pa. Dear Readers—Surely this year we had no chance to worship man in our pulpit, since we had various preachers the past nine months. We owe our being taken care of so well to our deacon, Daniel M. Landis. Our pastor Rev. Seward M. Rosenberger was with us only one Sunday in January. He was a very sick man a long time and is slowly improving. We are pleased to write he is now able to take short rides. We hope and pray he will completely recover, and that the time may soon come that he will enjoy health again.

In February Rev. Adam Wolf of Altoona pleased us well with preaching for us. Rev. Nathaniel B. Grubb of Philadelphia also brought a message to us one Sabbath day.

Rev. Allen M. Fretz, of Perkasie administered the spring communion.

During part of April and May for six weeks we had no services, owing to the entire interior of the church being painted, and new carpet laid, which appears well.

On June 2 we had an unusual interesting Sunday when missionaries Mr. and Mrs. Samuel Moyer spent the afternoon with us.

Dr. Irwin Bauman, now of Bluffton College preached for us also in June.

We also had our Children's Day in June with an interesting program, and Russel Weiss of Quakertown was the speaker.

In August Rev. Walter Diehl, a Reformed minister, preached to us.

Daniel M. Landis represented us at the General Conference in Hutchinson, Kan., and in Sept. gave a very interesting report of the Conference and his traveling and presented to the children pebbles picked up in Lake Michigan.

Rev. Reed Landis of Germantown preached the Harvest Thanksgiving sermon in Sept., many members of the East Swamp church were in the audience. We had a full house.

Rev. Howard Landis, of the Germantown church, one of our youngest ministers but very promising, preached and administered communion on October 20. He based his sermon on "Blessed are the pure in heart for they shall see God."

I hope my memory has not failed, that I have named all our visiting speakers, for which we were surely thankful.

Our deacon Daniel M. Landis very ably preached for us the other Sabbath days and the messages we heard were sufficient, if the seed fell on good ground.

The Christian Exponent "Chat"

SWORDS INTO PLOWSHARES

The naval experts who are always asking for more battleships get little encouragement from our Quaker President. In a radio address at Louisville a few nights ago, the President told his listeners what the policy of the national government is with respect to waterway development and what the program of the administration is for the next few years. The modernization of the Mississippi system, the building of 1,000 miles of canals, the improvement of the channels of the Great Lakes, the development of harbors, etc., all taken together seems like a tremendous undertaking involving the expenditure of huge sums of money. It means that the government must increase its expenditures for these purposes by ten or twenty millions of dollars per annum. But this expenditure is to be in the nature of an investment designed to aid farmers and industries and compared with the building of warships the building of waterways is cheap as one paragraph from the President speech points out:

"This annual increase is equal to the cost of one-half of one battleship. If we are so fortunate as to save this annual outlay on naval construction as the result of the forthcoming naval conference in London, nothing could be a finer or more vivid conversion of swords to plowshares."

SHAKING HANDS ACROSS THE SEAS

The outstanding event of the month is doubtless the visit of England's Prime Minister to America. Ramsay McDonald and his daughter came to our country in the interests of understanding. There was much talk in certain circles of war between England and America. But it is certain that there will be no war if there is understanding. People fight each other because they are afraid of each other and they are afraid of each other because they do not understand each other. Premier McDonald, being an earnest advocate of peace, acted in accordance with a fundamental law of life when he came to America to shake hands with the president.

TRUTH ON THE SCAFFOLD

It is interesting to note that England's Premier was only a few years ago one of the most unpopular men in his country. He has not changed. He was against war then as he is now. But public sentiment changed. Then he was a traitor, a bolshevik, fit only for the dungeon. Now he is a patriot, a great citizen elevated to the highest position which his fellow citizens can bestow. So fickle is human nature that the martyrs of yesterday become the heroes of today. It has frequently occurred in history that one generation erected a monument in honor of a prophet whom a preceding generation stoned. In the case of McDonald he was stoned and then crowned by the same generation.

Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the
future
And behind its dim unknown
Standeth God within the
shadow,
Keeping watch above His
own.

JAZZ AND THE RADIO

What of the radio? Is it a blessing or a curse in the home? Whether one or the other it is certainly a great annoyance upon occasion to every right minded person. Its constant advertising of canned fish, shaving cream, furniture polish, spark plugs and automobile oil, to say nothing of tobaccos and cigarettes is a perfect nuisance especially when it comes immediately after the rendition of a beautiful piece of music. Possibly the worst about the radio is the music which is not beautiful, as a rule, and is ordinarily described as jazz. Possibly few readers could give a correct definition of jazz music but most of you have an idea what it is like and what effect it has on you. Take a pencil and underscore the words which you think reflect the jazz character in the following list:

Is Jazz bright, highly colored, modest, lofty in sentiment, poetic, bold, energetic, elevating, melodious, blaring, hysterical, refined, riotous, reckless, quieting, esthetic, coarse, imaginative, vigorous, spiritual, graceful, barbaric, dignified, exhilarating, exciting, nervous, sensational, monotonous, inspirational, physical, boisterous, cultural.

It is regrettable that in this age of broadcasting there isn't more material that is worth broadcasting.

Lester Hostetler.

THE CHURCH AND INTERNATIONAL RELATIONS

(A new book by Dr. Chas. E. Jefferson ["Christianizing a Nation": Doubleday Doran, 1919, $2] faces such questions as these: Can Christ do mighty deeds in the realm of national action? Were the beatitudes promulgated for nations? Can the Golden Rule be adopted by them? Is there such a thing as national repentance? Is Christianity a world religion or a parochial philosophy? Should the Church go into politics? We commend it to all of our readers interested in the subject of Peace and War. The following is taken from the last chapter of the book. Armistice Day might well be a day of repentance on the part of the Christian Church.—L. H.)

The darkest and most disheartening phenomenon in the last thousand years was the impotency of the Christian Church in the World War. Not simply in parts of it, but in its entirety it was a man of straw. The Greek church was good for nothing—absolutely nothing. The Roman Catholic church was paralyzed. For centuries it had prided itself on being an international church binding the nations together, but in 1914 it was disclosed that the Roman Catholic Church, so far as binding nations together is concerned, is only a rope of sand. The Pope offered only exhortations which fell on deaf ears. He was as helpless as the humblest parish priest. Catholics slaughtered Catholics on a hundred battlefields and the world saw how Christians of the same communion sometimes love one another. The great Lutheran church in Europe hobbled like a cripple having neither hands nor feet. But it was not more impotent than the Anglican church, and the Anglican church was not more ineffectual than the Nonconformist churches. The Nonconformist conscience did not function. The mighty sects of America were likewise too feeble to keep the United States from slipping into the cauldron of blood. In the presence of this most awful catastrophe of all time the church of the Son of God stood helpless and dumb.

The church did not delay the war. The war came on just as though there were no church. The church did not shorten the war. It dragged its brutal way to its bloody end and the church did not curtail its duration so much as a single day. The war ended at last not through spiritual compunction but because of physical exhaustion. The combatants had bled themselves white, and there was nothing to do but lay down their arms. It was not the church which wrote the Armistice or induced the nations to sign it.

The church did not mitigate the brutalities or reduce the atrocities of the war. It was the most cruel war ever waged. The sinking of the Lusitania was only one in a long list of fiendish acts which appalled the world. There are scarlet spots on the hand of Christendom that will never be washed away. Men were asphyxiated by the tens of thousands by poison gas. Scores of thousands of men, women, and children were starved to death by merciless blockades. Homes were blown to splinters by bombs dropped upon them from airships, and little children in their cradles were torn into shreds of bleeding flesh and their blood bespattered on the blanket of the night. The red Indians were never so heartless in their warfare as were the representatives of Christian nations in the World War. In the olden times an Indian shot an arrow from behind a tree which might take the life of a single man, or used his tomahawk on the scalps of isolated women and children, but in the World War darts were hurled from behind a cloud which would kill a thousand men at once, and scalps were torn from the skulls of women and babies by instruments compared with which the tomahawk was a harmless plaything. The Church of God looked on, doing nothing. Through the Red Cross it bound up a few wounds and sent the men back into the trenches to be crucified afresh. It did nothing to reduce the amount of poison gas or to abolish the use of the submarine, or to check the arm of the monster who hurled death from the skies. . . . . . .

The World War gave the Christian Church the heaviest blow it has ever received in its entire career. We do not realize yet the extent of the damage that was done. It will take a hundred years to repair even a fraction of it. It has given all the infidels and materialists and agnostics a new lease of life. Since the war new societies have sprung up, some for annihilating the Bible, others for the spread of atheism, others for the destruction of the family, and still others for the overthrow of the state and the entire social order. . . . .

In many parts of China one falls in with young Chinese who were in France during the war. They saw things there which gave them a new idea of Christendom. Many of them had respected Christianity because they had seen it through the eyes of the missionaries. But when they saw face to face the Christians of the West they lost all respect for Christianity and are now its relentless critics and foes. The whole cause of missions in the Orient has been jeopardized by the World War. The Oriental scholars and thinkers have not been slow to sieze upon the war as evidence of the little that Christianity is able to accomplish and they find it easy to convince the masses that Christianity has nothing to teach the East and

that in the Christian religion there are forces against which the world must be on its guard. There is a widespread impression that Christianity is a fighting religion, a faith which makes men beligerent and cruel, and that it is only by the mild and gentle religions of the East that the world can be saved. The World War inflicted on the church of Christ its deepest wound. From that wound it is bleeding and will continue to bleed through many generations.

It is evident that there must be no more world wars. Christendom must quit its fighting. Christian nations must cease to dress like rowdies. Christian men must refuse to allow their government to squander its money on armor. The instruments of bloodshed must be beaten into the implements of industry. Nations must cease to practise in times of peace the games of war. Viscount Bryce was right when he said, "We must end war, or war will end us." . . . . .

We must do everything within our power to make Christ's principles prevail. If we accept his principles we must stand up for them, no matter what it costs. If we risk popularity, fortune, friendships, life itself, we must pay the price. The church would have accomplished more if it had been more willing to suffer. We whisper where we ought to shout from the housetops, and we compromise where we ought to refuse to retreat a single inch. The church of the Prince of Peace must sacrifice for the cause of peace. It must be willing to be unpopular, to be called names—bolshevist, anarchist, communist traitor, fool—to be denounced ridiculed, slandered, threatened, crucified. It must not be afraid of arousing the venomous resentment of the entire militarist establishment, with all its sympathizers, apologists, and retainers. . . . . . .

The statesmen have renounced war. Let the church renounce it, too! By universal consent war is unspeakably inhuman, devilishly barbarous, shockingly un-Christian. War is a crime against humanity. War is a sin against God. War is an insult to Jesus Christ. War is a disgrace to the Christian church. It must go. Preparations for war must also go. Drilling for war must also go. We will not discuss past wars. It is futile to debate about their rightness or wrongness. The times of ignorance God overlooked, but now he commands men that they shall all everywhere repent, inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained.

THE COUNCIL OF CHURCH BOARDS OF EDUCATION

To the Members of the
Board of Education:
Dear Brethren:

In compliance with the request of the Board that the writer represent the Board of Education of the General Conference of Mennonite Churches of North America at the eighteenth annual session of the Council of Church Boards of Education held at the Read House, Chattanooga, Tennessee I herewith submit a brief report together with some impressions received and observations made at said meeting.

Meeting in conjunction with the annual meeting of the Council were ten individual educational associations, or church boards of education affiliated with the Council. These were: educational association of the Methodist Episcopal church; educational association of the Methodist Episcopal church, south; Presbyterian College Union, U. S. A.; Southern Baptist educational association; National Lutheran educational conference; College President of the Disciples of Christ; Association of colleges of congregational affiliation; Conference of church college executives of the Protestant Episcopal church; Five years meeting of Friends; and representatives from other groups.

The meeting of the Council was followed by the fifteenth annual meeting of the Association of American Colleges in two-day session. The outstanding theme of the two chief conferences, as well as the sub-meetings, was "Our Colleges" and "The College Teacher."

Outstanding features of the opening session of the Council on Monday morning, was the address by the President, Dr. Frederick E. Stockwell, general director for the colleges, theological seminaries, and training schools under the board of education of the Presbyterian church, south. and the annual report of the executive secretary, Dr. Robert L Kelly.

President Stockwell in his address emphasized the fact that there is such a thing as too many colleges in a given area, calling attention to an Article in the constitution of the Presbyterian College Board, which reads: "It shall be the policy of the Board to limit the number of colleges in any region so as to secure strong institutions rather than many weak ones, and in carrying out this policy, colleges may be consolidated when deemed advisable by the Board. Colleges coming into existence without the approval of the Board, may be denied aid by the Board."

Dr. Stockwell further called attention to the fact that in the south and west, as also lately in the state of New York, a number of colleges have been merged and more ought to unite. "There remain, threfore, only some three courses for colleges to pursue: They may grow strong and independent individually; they may combine or consolidate; they may eliminate themselves from the field."

Dr. Stockwell made a plea for a greater Christian educational movement. The goal Christian colleges should set for themselves is, (1) Permanency, for there is a permanent place in the United States for Christian higher education. (2) Purpose. The purpose of such education is to serve the American people in general and the Christian movement in particular. (3) Quality versus quantity. Christian colleges should be of the highest quality, rather than seek for quantity and numbers. (4) Graduate work should be in the program of the Christian college, but should be directly correlated. (5) A Christion College should cooperate with government and private institutions where possible without involving its identity or sacrifice of its Christian character. (6) A Christian college is founded with a definite purpose and it must continue to make a definite Christian contribution. (7) No institution should attempt to cover the whole field of higher education.

While these principles laid down by President Stockwell relate chiefly to the task of Boards with larger powers than our own they nevertheless are suggestive for our own work.

The Executive Secretary of the Council, Dr. Robert L. Kelly, gave a report of the work of the Council for the past year. He called attention to the completion and dedication of two of the most commodious and beautiful college chapel buildings ever erected in this or in any other country, those at Princeton and Chicago and the appointment of distinguished Christian leaders as Deans of the religious life and teaching of the entire university.

The Council and its affiliated boards wish above all else to maintain and develop the Christian element in American education. The churches wish the Christian spirit to be lodged in an abounding body and today there is a veritable renaissance in American higher education.

(To be concluded)

CORRESPONDENCE

Allentown, Pa.—Harvest Home Service was held Sunday morning, Sept. 15th. A goodly number were present.

Rally Day was held Sunday morning, Sept. 29th. This was also promotion day. There were forty-five children in the Primary Department. Five were promoted from the Primary Department to the Main School. The Supt. Mr. William Mohr, presented each of the five with a Bible. There were 159 in Sunday school. The pastor delivered the address of the morning.

The Lord's Supper was held Sunday morning, Oct. 13th. Preparatory services were held the preceding Friday evening.

A Jubilee service was held Sunday morning, Oct. 27th. At the conclusion of the morning service the pastor burned a note wiping out all indebtedness on the church. The service was very impressive. The different organizations cooperated with the committee from time to time. The ladies' organization purchased the pews and carpet for the floor. The men of the church put a cement floor in the basement. A class of girls taught by Mrs. Jacob Solt purchased the large beautiful window in the front of the church. At the same time Mr. H. S. Kummery, the deacon, bought a beautiful window in memory of Mrs. Kummery. The pipe organ purchased six years ago at a cost of $3200.00 is also paid for. The boys' class taught by Mr. William Mohr has recently donated a large bulletin board which has been placed in the front of the church.

The Brotherhood made an every member canvass to collect the money to pay off the last note. This work was very successful. The members of the church did not pay the debt alone, but we are also very grateful to some of the friends of the church who gave very liberally. Three in particular have bequeathed a very nice sum.

The teachers and officers for the Sunday school held a business meeting at the home of the Supt., Mr. William Mohr, on Monday evening, Oct. 28th.

The members of the choir are very busy at the present time preparing a Cantata to be rendered Thanksgiving.

THE S. S. LESSON

November 17

Living with People of Other Races. Acts 10:1-15, 30-35; Gal. 3:28, 29.

Golden Text: Of a truth I perceive that God is no respector of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him. Acts 10:34, 35.

Any one living in a community where there are two or several races living side by side can appreciate the many difficulties, social and economical, that are continually arising. One may also realize what it means for a member of one race to do anything that might appear being an effort to claim and exercise equal social rights. Peter lived in a country and time when race lines were more strongly drawn than even in our time and country. A Jew and a Gentile found that there was a gulf between that, it seemed, could never be bridged. Yet, it was God's purpose to provide a means of salvation for all his children and the Fatherhood of God and the Brotherhood of man made no provisions for the exclusion of one race to the benefit of another through Jesus Christ. All were subjects of redemption and Peter was to be the instrument by which the wall separating Jew and Gentile was to be broken down. It required the stepping over social barriers and as we note in the lesson text, Peter hesitated to go so far. There were several things that stood in Peter's way, the first of which was Peter's own feelings in the matter. He was hardly different from the Jew of his day in feeling that he belonged to the superior race that God had chosen and other people were to be regarded as unholy and inferior. Secondly, there was the social attitude. To step over the mark might mean that he would not only be blamed but that he would be ostracized on account of it. People generally do things because they know that they will not be subjected to censor. In Peter's case there was a risk of becoming an outcast on account of the doing of such a thing. Again, as a Jew, his very religion forbade him to make the step. He had to realize that another and a higher revelation than even his time honored religion was required.

In our own time a problem arises concerning the people with whom we are neighbors but whom we do not regard as of our own kind. Here is the negro. His presence and his condition in our country is no fault of his own. The white race is responsible for his very existence. But the race does not regard its responsibility seriously or binding. What is to be the attitude of the Christian to the negro? As much as we can see, he should be recognized as having the right to the pursuit of his own happiness and prosperity in the same measure as the white man has these rights. If he does not get them because of whatever hindrance the white man places in his way he is the victim of injustice. This does not mean that races should be mixed by marriage or that social equality should be driven to the extreme that irritates. The negro does not ask for that, at least the intelligent negro does not want it, but he has the right to claim his place in the sun and it should be allowed by the white man without grudging. Before God a man is a man and it does not matter what was his previous condition of servitude or color.

Again, the problem arises concerning those who are of other nations living among us. We too often yield to the popular attitude of regarding ourselves different and socially superior to the "Sheeny" "the Wop" "the Greaser" "the Hunk" the "Dutchy," etc., etc. Let us remember that all of us are descended from people who like the later immigrants were foreigners to our shores and that, like them, they came upon a people who were here long before them and had different customs and languages. In the great brotherhood that our Republican form of government makes possible there is a way of assimilation never before known among races. It remains for us to be sympathetic, remembering from whence we have come and how we have inherited glorious opportunities because our ancestors came here to do the hard drudging work that so many of the more recent new-comers must now do. Let us too recall that poverty is not a disgrace and that our Lord was of the poorest of the poor who earned his bread in the sweat of his brow.

The really hardest task for us is to get along with those of other religions. Besides having many kinds of orthodox and unorthodox neighbors and fellow work men we have the Jew, the Catholic and more than 47 varieties of Protestants. How shall we live decently with them? One thing is to be noted that the people who must fight with one another on account of religion are hardly likely to have much religion. There is a reasonable way of approach when it comes to dealing with people who do not agree with us in religious matters but it is not the way of ridicule, persecution, hatred, or violent opposition. We must live our religion and the examples we set are most likely to be more effective in winning our neighbors than anything else we might know.

BLUFFTON COLLEGE NOTES

Student Volunteers Reorganize for Wider Service

There is no doubt that the Student Volunteer Band, as a Bluffton institution, has in the past made a definite contribution to the religious life of the campus. It has certainly aided the college in expressing its ideals of Christian service by encouraging, inspiring, and instructing those who had definitely decided to enter some specific phase of the Christian ministry or mission work. From this group have gone out from year to year young men and young women to take their places in the ministry, in social service and especially in foreign mission work.

In spite of the organization's splendid record there has been a growing conviction on the campus that an organization of this kind has a still greater contribution to make. In the past many students who were vitally interested in religion have felt themselves barred from affiliating themselves with the Student Volunteer Band because they were not definitely preparing themselves for foreign missionary work. It was with the idea of appealing to a wider range of students that the reorganization of the Student Volunteer Band was undertaken. While the work of the Volunteers will continue to be emphasized as before, the friends of the movement and students entering other than missionary work will find room to employ their talents in the new organization which will be known as the World Service Group. The students definitely preparing for the mission field will have the same privilege of affiliating themselves with the National Student Volunteers as they had before.

A valuable program of activities has been planned for the coming year. At the weekly meetings Dr. Kauffman whose experiences on the mission field in China amply qualify him for able leadership will discuss practical problems and conditions as the missionary meets them. In view of the general lack of knowledge and misunderstanding concerning missions this should prove exceeding helpful and instructive. Arrangements have also been made with the Y. W. C. A. and the Y. M. C. A. to have students conduct services from time to time in churches in Ohio and possibly in Indiana.

The first one of these services was held in the First Mennonite Church of Bluffton on Sunday evening, October 20. The main theme "Living Our Belief" was well presented and the audience seemed appreciative. The next service will be held in the Grace Mennonite Church, Pandora, O. on November 3. Under the leadership of the new officers, Ollie Diller, pres.; William Staufer, deputation manager; and Warren Weiss, deputation program chairman; the organization is sure to do greater things this year.

Selections are Made for Girls' Glee Club

The personnel of the Club was chosen last week after some delay by Mrs. Mann who will direct the work of the organization. Prospects for a good club are bright. Many fine voices and a well balanced group of singers are several outstanding qualities of this year's Club. The College has reasons to hope for a most successful season of activities.

Margaret Amstutz will pilot the club through this year's work, Elizabeth Habegger will call the roll, Laura Conrad will act as treasurer and Henrietta Schneck will be custodian.

PERSONNEL

First Sopranos: Elizabeth Habegger, Marceyle Fett, Mae Smith, Gwendolyn Basinger, Kathryn Moyer, Margaret Zuercher.

Second Sopranos: Lucille Amstutz, Marguerite Lantz, Susie Warkentin, Janette Wallace, Lilly Bachman, Margaret Beidler.

First Altos: Hilda Amstutz, Dorothea Thompson, Edna Ramseyer, Charlotte Basinger, Alice Oesh, Margaret Amstutz.

Second Altos: Laura Conrad, Dorothy Quiring, Ella Mosiman, Kathryn Lugibill, Henrietta Schneck.

The Bluffton College Literary Societies Vote to Combine Brother and Sister Societies

Planning far more extensive work in literary fields, Bluffton college's four literary societies voted for a merger of brother and sister groups at meetings held during the past week.

The consolidation, ratified by the inter-society council and approved by the members of each body, will bring the Aletheans and Athenians into one group and the Philomaetheans into another. Final plans for the merger are to be completed early next week by the inter-society council. The possibilities for larger fields of endeavor and with larger groups to handle literary work are said to have been the main factors influencing the demand for consolidation.

Y. W. Recognition Service

Once again the fellowship of the Y. W. has been strengthened and deepened by a large group of new students who have entered as members of the organization. The candle light service of recognition held in the chapel Thursday evening was an impressive ceremony in which the new members were officially welcomed into the Y. W. fellowship.

As representative of the old members, Treva Steleton expressed a welcome to those who were entering "Y" for the first time, with a statement of the purpose on which this organization is founded. Irene Yoder responded as a representative of the new members. The ceremony of lighting candles was followed by a concert recitation of the purpose and the Y. W. song, "Follow the Gleam."

Gwendolyn Basinger sang "My Task" and "Prayer Perfect," with organ accompaniment by Viola Haberkamp.

"We, as members of the Young Women's Christian Association of Bluffton College, unite in the desire to realize full and creative life through a growing knowledge of God.

"We determine to have a part in making this life possible for all people.

"In this task we seek to understand Jesus and to follow him."

REPORT OF THE BALLY INTERMEDIATE C. E. SOCIETY

The Intermediate Society, with Miss Kathryn Shelly as superintendent, was organized on Sept. 23, 1928 with twelve members present. The membership has now grown to twenty-seven and a few more are soon to be added. There are in the society three musical organizations, a choir, a boys' quartet, and an instrumental sextette. On October 2, 1928 another meeting of the society was held, and in this time three more had joined. In the same month there was a combined meeting of the Senior, Intermediate and Junior Societies at which time five Juniors were graduated into the Intermediate Society. At Christmas time the Missionary Committee made comfort bags for the sailors. On the evening of March 31, 1929, our society rendered an Easter musical in the Bally Church. In April we had the Palm Intermediates as our guests and together we discussed the various topics and had a very interesting meeting. A few weeks later the Palm Society invited us to a social at Palm. We all had a fine time and thus became better acquainted with our neighboring Intermediates. Our society also attended the Montgomery Co. Intermediate C. E. Convention at Norristown. We were very well pleased to hear that we had the largest delegation present at this Convention of all the societies in the county. We also had the honor of having some one from our society becoming president of the Montgomery County Intermediate C. E.—Horace Patterson. On the Fourth of July we enjoyed a picnic at Swinging Bridge. This was the third social event of the year.

On the afternoon of August 25, the Intermediates and Seniors again held a combined meeting at the Hill Church Grove. As the topics were about nature, it was very appropriate that we should have the meeting there.

On the twenty-second of September, as a part of the Senior program, six Juniors were graduated into our socniety, this making our total membership twenty-seven. The financial responsibilities were lessened by the Willing Workers Class of the Sunday school offering to purchase our new hymnals, "Hymns for Christian Youth." This class also presented us with our Intermediate Companion. This is a help in working out our topics. Even though we were not able to do very much financially, we did send five dollars to foreign missions and five dollars to our bus fund.

HOW MAY WE ALIGN OUR WILLS AND ENERGIES WITH GOD'S PURPOSE?

Hans E. Regier.

(Paper read at the Mennonite District Conference Y. P. Program at Bessie, Okla., Oct. 16, 1929 and published on request.)

The poet Longfellow has described in his well known poem "Excelsior" the idealism of a youth portrayed as climbing up a steep mountain road. He shuns the allurements of life on his upward road in search of personal perfection. Another poet, Sidney Lanier, has related the story of a stream that has its source high up in the mountain, and is rushing down toward a valley far away. It too shuns the quiet shade, the beautiful quartz of the river bed to hurry on to the plains below:

"I am fain for to water the plain.
Downward the voices of duty call—
Downward, to toil and be mixed with the main.".

That is the picture of the idealism of service in the valley where life's crowded ways cross.

Tonight we young people are to consider the question of service. We too are to start up on the high mountain of vision to enter service in the valley of everyday life. It is to be service for our God, service for and among our fellow-men; and we are thinking tonight especially of service in our Mennonite church. We are particularly concerned how we young Mennonites may align our wills and energies with God's purpose. As Christian young people we should consider it self-evident that God has a purpose for every one of us, individually, and also jointly as we labor for a common cause.

Furthermore we must see clearly that God has given us free wills that can direct the energies and talents with which he has endowed us. He has created us as human beings that are alive with youthful vigor and youth's enthusiastic hope in the future before us. We are indeed thankless creatures if we give way to sickly self-depreciation and undervalue the gifts within us. These gifts of God we must accept, though humbly, yet honestly.

The program committee was concerned that the young people become interested in the question of how we are going to align our lives. They have suggested that we consider for a few minutes tonight how we align ourselves with God's purpose. Woodrow Wilson has said that to be able to align one's will with the purpose of another is a source of power. How much greater then will be the power if our wills are harmonized with God's purpose. It is this power that we should covet and strive after.

There are many interests and organizations of our materialistic civilization that are bidding lively and temptingly for the lives of young people, and are ready to consume their energies. But if we are not to be submerged in the cares of this world, we must choose a goal for our lives. Many of us must again become willing to be commissioned of God for our life-work, whatever that may be, farmer, banker, housewife, nurse, preacher or teacher; and not merely choose a career according to interests or circumstances. It is so easy to let the choice of a life-work be governed haphazardly and by things that promise the largest financial return, or the greatest publicity and lots of fun.

In order that we, who are young today, may have our lives become expressions of service according to God's purpose, we must meet one supreme challenge. And that is the challenge of personal devotion to Christ. We become lost in hopeless worries and entanglements unless all our plans and all our hopes, all solutions of our problems are grounded on this one foundation of personal devotion to Jesus Christ.

We ask ourselves what does that mean and what does it involve for us? First of all, that we surrender our whole lives to him. That does not mean coming to him after we have wasted our energies in dissipation or self-centered lives, when we have "reached the end of our rope." Although we must come to the realization that our self-reliance alone is bound to bring to the end of the rope sooner or later. The devotion of which we speak means coming to Jesus with the strength of our youth. giving him our love, our interests, our enthusiasm, our every day work, our social activities. It means giving all to Christ that constitutes our makeup as young people. David Livingston once said, "I place no value on anything I have and possess except in relation to the kingdom of Christ."

Secondly, personal devotion to Jesus means that we take all of Christ into our lives. And that is his gladness and joy. To my mind young people are sometimes wrongly taught by certain classes of people that when they surrender to the Master, everything will become a simple and easy Christian life. Shortly before his death Lavater wrote on a scrap of paper, "Zahllos und schrecklich sind die Zweifel des denkenden Christen; aber sie alle besiegt die Unerfindbarkeit Christi." Jesus asks us to follow him and to take him into our lives, and he will give us a cross. It will mean self-denial, self-control, and the struggle of our souls. And yet, we will find the ultimate and lasting gladness and joy in Christ if we but accept him into our lives.

(To be concluded)

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

JOTTINGS

Dr. J. W. Kliewer, president of Bethel College, has been invited by tht Newton, Kansas, Y. M. C. A. to deliver a series of lectures which will continue for fifteen or sixteen weeks. The main topic which will be carried through the course will be, "A Reasonable Faith".

About fifty relatives and friends gathered in the home of Rev. J. J. Balzer of Mt. Lake, Minn., to celebrate with him his 69th birthday. It was also the 58th birthday of P. J. Franz and the occasion resolved itself into a farewell for the Franz family who will leave soon to make their home in Marion, S. D.

A series of meetings in the Napier, Pa., church of which Rev. S. D. Yoder is pastor, began Nov. 3 and will continue until Nov. 10. A number of visiting ministers are on the program. At one of the services the choir of the Roaring Spring, Pa., church brought the message.

The Upper Milford Church, Zionsville, Pa., of which Rev. Howard G. Nyce is pastor, has undertaken a new venture in the shape of a Quarterly Church Bulletin. The first number contains, besides several items of general interest, a message from the Deason, a word from the pastor, a Sunday School department and a department devoted to the choir, the C. E. Society and the Ladies Aid Society.

Prisoners at the county jail near Beatrice, Neb., were released from cells and bull pen Sunday, put on their honor and admitted to the sheriff's quarters when Rev. M. Horsch of the Beatrice Mennonite church offered to conduct religious services for them. Sheriff Tom Dunn and other jail officials together with a number of members of the Mennonite church added their numbers to the congregation. During the services, a quartet consisting of J. J. Penner, Wm. E. Wiebe, Menno Claassen and J. D. Goertz led the singing of hymns. The services were so successful and the prisoners so appreciative that Sheriff Dunn plans to continue the Sunday meetings.

The Second Annual Misson Festival will be held in the Germantown, Pa., church Nov. 26th. That Harmony Quartette of the Bally, Pa., church will be present to participate. There will also be other features on the program that will be worth hearing. The Ladies Aid Society is preparng its Annual Bazaar to be held on Nov. 16. October marks the first anniversary of the Home Department of the Sunday School. During the year 21 members were enrolled, of this number three have died and two others signified their intention to attend Sunday school instead of remaining on the honor roll. When the pastor, Rev. Landes, was absent from Germantown several Sundays ago, conducting communion service in the Flatland church, Miss Watson of Geneva, N. Y., a gradute of the Bible Institute of Philadelphia, preached.

Souderton Pa. church, through its Ladies Aid Society, is again collecting clothing to be sent to needy Russian Mennonite immigrants. This year the material collected will probably be available for the brethren who have arrived from Harbin, Manchuria, China, and are located in the state of Washington.

The corner stone of the Musselman Memorial Library, the new $50,000 building of Bluffton College now under construction, was laid last Sunday afternoon. Dr. Mosiman, president of the College had charge. A brief historical sketch of the College was given by Bro. J. F. Lehman.

The Moslem Lands Sunday School Committee is continuing to render cooperation to the movement in the Coptic church for the establishment of Sunday schools. This work began through the loan of an Arabic translation of Marion Lawrence's, "How to Conduct a Sunday School," when Rev. Stephen van R. Trowbridge was asked for help by a leader in the Coptic church. Now there are more than 9,000 in these Coptic Sunday schools.

Nine books and fifteen pamphlets, all in Arabic, dealing with Christian education are sold at the various meetings of the Protestant churches in Egypt. Separate pictures and coloring are also offered to the Sunday schools with the illustrated parables:— The Good Samaritan, The Prodigal Son and The Baby Moses.

Secretary Trowbridge is also in contact with the leaders of the Coptic Sunday school movement and supplies of books and pamphlets have been provided as an incentive to the teachers in order to show the value of such intensive study and preparation. A number of earnest teachers are in this work. The character of the teaching shows a desire to make the Bible the real basis of study and to present Jesus Christ as the Saviour. The Orthodox Coptic teachers and leaders are invited to the Sunday school conferences which are conducted by the Synod of the Nile and the Egypt and Sudan Sunday School Union. It i salso urged that similar conferences be held within the Coptic church.

On September 21, 1879 in Friendship Hall, Rahns Station, Pa. Rev. N. B. Grubb began to preach, which finally led three years later to the erection of a Community Chapel. On October 27 the fiftieth anniversary was observed when Rev. N. B. Grubb preached the anniversary sermon, today there is a prosperous Sunday school and preaching services are conducted by the ministers of the various denominations.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1931 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Christmas Services for Sunday School

The Babe Divine
The Gift of Love (L)
Worship at the Manger
Follow the Star
Star-led Pilgrims
The Starlit Way
The King has Come (L)
Come to the Manger
The Start of Bethlehem
Glory in the Highest (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 37—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c
Christmas Treasury No. 39—Recitations, Exercies, Pantomimes, Dialogues, 25c
Christmas Treasury No. 40—Recitations, Exercises, Pantomimes, Dialogues, 25c

Christmas Recitations

No. 4.—Recitations, exercises and dialogues........ 75c
No. 8.—31 Recitations and dialogues for Christmas........ 75c
No. 13.—30 Recitations and dialogues........ 75c
No. 14.—30 Recitations, exercises and dialogues........ 75c
No. 15—30 Recitations, exercises and dialogues........ 75c
No. 16—30 Recitations, exercises and dialogues........ 75c

Twenty-five Years with God
in
India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.

Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV **BERNE, INDIANA, NOVEMBER 14, 1929** **No. 45**

AN URGENT APPEAL FOR HELP

We have received reliable information that in Moscow, Russia, there are now about 5000 Mennonite refugees, mostly from Siberia, also from the Crimea, Orenburg, Kuban and other regions of Russia. It can only be utter hopelessness that has induced them to this desperate course. The treatment of these people in their colonies is simply appalling. We cannot go into detail about that here, later on this may be possible.

Through the mediation of the German Government and also as a case of necessity the Soviet Government has finally permitted these people to emigrate from Russia. As to whether they can come to Canada or not, is not quite certain yet, because the Canadian Government has of late passed regulations restricting considerably immigration of penniless people in large numbers. but we hope that the permission will be granted. We have reports that already 400 of these people are on their way to Canada in spite of the fact that their permission for entry has not yet been arranged. We will, of course, try to do all we possibly can to get permission of the Canadian Government for these people to enter, but we are well aware of the fact that this cannot be done if we are relying only on ourselves.

We herewith commend these poor people and us, who are trying to work on their behalfs, to the intercession of all our churches. I hope that no one person and no congregation will remain inactive and cold in the face of this great emergency.

We hope that our congregations in Canada will again be ready to receive into their homes these people who will likely come to us during the cold Canadian winter, and we hope that in every possible way our people in the United States will again come to our aid. Because if in the cold winter 5000 people are to be received and housed, this means an enormous task. The whole of our Mennonite church in North America is again put to a real test which we can only solve with the help of you and God.

Therefore, Brethren, remember the poor, the widows, the orphans, who have been deprived of everything, home and means. Let us without delay sacrifice time, money and clothes for those who have been stripped of all their belongings. Above all, let us intercede on their behalf in our prayers to Him, who says of himself: "Unto me is given all the power in heaven and on earth." Let us be strong in love and faith.

David Toews.

NOTICE

There are two shipments of clothing to my address on the way. These will be sufficient for the needs of Morden and vicinity for this season. Please do not send any more clothing to my address. Thanking very much for the help extended to us,

Fraternally,
P. P. Epp.

NOTES AND COMMENTS

The 1929 session of Winona Lake School of Theology was the best in its history. A satisfactory increase in the student body was registered, and both faculty and students were enthusiastic in their work.

Eighteen denominations were included in the student body. Eighteen states and Canada were represented. This School is rapidly coming to be known as "America's Summer Seminary."

The faculty was "all star" made up, as usual, from outstanding professors who are recognized as authorities in their particular fields, and are known to be evangelically orthodox in their fields.

A high percentage of the student body was made up of teachers from Theological Schools, Colleges, Bible Schools, Mission Schools and Pastors.

Elaborate plans are being made for next summer's session. Already an unusual amount of interest is manifested. The dates will be: First Semester, July 9 to July 26; Second Semester, July 28 to Aug. 14.

The first class of Winona Lake School of Theology, composed of seven men and one woman, will be graduated next summer. Six of these will receive the Master of Arts (in Theology) degree, while two of them will receive the Bachelor of Theology degree. The graduates will represent almost as many states as the number in the class and several of the denominations. Winona Lake School of Theology is interdenominational.

In the United States the National Society for the Prevention of Blindness has been engaged in a fight for conservation of vision for the last 15 years. Although some progress has been made, much more remains to accomplished. Equally important with the question of how to prevent blindness is the problem of how to deal with the life adjustments necessary for the great number of people—several times the number of blind—whose eyesight is so poor as to form a serious vocational handicap.

In a period of twenty years, 1909 to 1929 the national organization of the Red Cross functioned in 774 disasters in this country. Of these the majority took place in the last five years.

Disasters are unpreventable occurrences that cause unavoidable losses to humanity in life, health and property through on fault of the sufferers, to a degree requiring outside assistance to save and prevent further loss.

It is obvious that relief under these conditions is not charity but an obligation imposed by the common law of humanity for the same fundamental reason that the wounded in war are entitled to aid as a right. It is therefore a national obligation. not merely a local one.

The startling increase is a logical result of the growth in demands upon the Red Cross and the increase in population centers and standing improvements in the country, of which nature's upheavals or fire or pestilence take their toil.

The Mississippi Valley Flood the greatest disaster this country has ever experienced, had it occurred a century and a half ago would have been simply an overflow. This illustrates the point and the statistics prove the fact that as our country increases in population and standing improvements disasters will increase, not decrease.

The obvious deduction is that it is a matter of national concern to support some agency that, while it cannot avert the disaster, can be the agency through which the first and after effects may be reduced to the practical miniumum.

Progress in the face of serious problems is being steadily made by the national Sunday School Association in South Africa. Distinctive work must be carried on among three groups composing the population of that area. Calculation shows that approximately twenty-two per cent. are European, sixty-seven per cent. native, and eleven per cent. other colored. The problem is indicated that at least fifty per cent. of the non-European population profess to have no religion. The churches active in South Africa in facing their problem declare that the most successful approach is through the young.

While the South Africa National Sunday School Association makes no race or color distinction in its membership, it realizes that these distinctive race divisions present varying needs which call for difference in organization and methods. European schools can use the modern Sunday School methods, but native Schools, with few exceptions, need a simple type of organization, while the possibilities of the colored schools range from very primitive to the most advanced. One of the most serious problems is to obtain adequately equipped teachers. Too often parents are totally indifferent to a consciousness that their children need religious, as well as secular, education. The vast majority of natives who preach know too little about the Bible to teach it.

Many day school teachers are unwilling to teach in the Sunday School as they feel that such work is "infra-dig" (beneath their dignity). Comparatively few Europeans interest themselves in non-

JOTTINGS

Dr. J. W. Kliewer, president of Bethel College, has been invited by tht Newton, Kansas, Y. M. C. A. to deliver a series of lectures which will continue for fifteen or sixteen weeks. The main topic which will be carried through the course will be, "A Reasonable Faith".

About fifty relatives and friends gathered in the home of Rev. J. J. Balzer of Mt. Lake, Minn., to celebrate with him his 69th birthday. It was also the 58th birthday of P. J. Franz and the occasion resolved itself into a farewell for the Franz family who will leave soon to make their home in Marion, S. D.

A series of meetings in the Napier, Pa., church of which Rev. S. D. Yoder is pastor, began Nov. 3 and will continue until Nov. 10. A number of visiting ministers are on the program. At one of the services the choir of the Roaring Spring, Pa., church brought the message.

The Upper Milford Church, Zionsville, Pa., of which Rev. Howard G. Nyce is pastor, has undertaken a new venture in the shape of a Quarterly Church Bulletin. The first number contains, besides several items of general interest, a message from the Deason, a word from the pastor, a Sunday School department and a department devoted to the choir, the C. E. Society and the Ladies Aid Society.

Prisoners at the county jail near Beatrice, Neb., were released from cells and bull pen Sunday, put on their honor and admitted to the sheriff's quarters when Rev. M. Horsch of the Beatrice Mennonite church offered to conduct religious services for them. Sheriff Tom Dunn and other jail officials together with a number of members of the Mennonite church added their numbers to the congregation. During the services, a quartet consisting of J. J. Penner, Wm. E. Wiebe, Menno Claassen and J. D. Goertz led the singing of hymns. The services were so successful and the prisoners so appreciative that Sheriff Dunn plans to continue the Sunday meetings.

The Second Annual Misson Festival will be held in the Germantown, Pa., church Nov. 26th. That Harmony Quartette of the Bally, Pa., church will be present to participate. There will also be other features on the program that will be worth hearing. The Ladies Aid Society is preparng its Annual Bazaar to be held on Nov. 16. October marks the first anniversary of the Home Department of the Sunday School. During the year 21 members were enrolled, of this number three have died and two others signified their intention to attend Sunday school instead of remaining on the honor roll. When the pastor, Rev. Landes, was absent from Germantown several Sundays ago, conducting communion service in the Flatland church, Miss Watson of Geneva, N. Y., a gradute of the Bible Institute of Philadelphia, preached.

Souderton Pa. church, through its Ladies Aid Society, is again collecting clothing to be sent to needy Russian Mennonite immigrants. This year the material collected will probably be available for the brethren who have arrived from Harbin, Manchuria, China, and are located in the state of Washington.

The corner stone of the Musselman Memorial Library, the new $50,000 building of Bluffton College now under construction, was laid last Sunday afternoon. Dr. Mosiman, president of the College had charge. A brief historical sketch of the College was given by Bro. J. F. Lehman.

The Moslem Lands Sunday School Committee is continuing to render cooperation to the movement in the Coptic church for the establishment of Sunday schools. This work began through the loan of an Arabic translation of Marion Lawrence's, "How to Conduct a Sunday School," when Rev. Stephen van R. Trowbridge was asked for help by a leader in the Coptic church. Now there are more than 9,000 in these Coptic Sunday schools.

Nine books and fifteen pamphlets, all in Arabic, dealing with Christian education are sold at the various meetings of the Protestant churches in Egypt. Separate pictures and coloring are also offered to the Sunday schools with the illustrated parables:— The Good Samaritan, The Prodigal Son and The Baby Moses.

Secretary Trowbridge is also in contact with the leaders of the Coptic Sunday school movement and supplies of books and pamphlets have been provided as an incentive to the teachers in order to show the value of such intensive study and preparation. A number of earnest teachers are in this work. The character of the teaching shows a desire to make the Bible the real basis of study and to present Jesus Christ as the Saviour. The Orthodox Coptic teachers and leaders are invited to the Sunday school conferences which are conducted by the Synod of the Nile and the Egypt and Sudan Sunday School Union. It i salso urged that similar conferences be held within the Coptic church.

On September 21, 1879 in Friendship Hall, Rahns Station, Pa. Rev. N. B. Grubb began to preach, which finally led three years later to the erection of a Community Chapel. On October 27 the fiftieth anniversary was observed when Rev. N. B. Grubb preached the anniversary sermon, today there is a prosperous Sunday school and preaching services are conducted by the ministers of the various denominations.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1931 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Christmas Services for Sunday School

The Babe Divine
The Gift of Love (L)
Worship at the Manger
Follow the Star
Star-led Pilgrims
The Starlit Way
The King has Come (L)
Come to the Manger
The Start of Bethlehem
Glory in the Highest (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 37—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c
Christmas Treasury No. 39—Recitations, Exercies, Pantomimes, Dialogues, 25c
Christmas Treasury No. 40—Recitations, Exercises, Pantomimes, Dialogues, 25c

Christmas Recitations

No. 4.—Recitations, exercises and dialogues........ 75c
No. 8.—31 Recitations and dialogues for Christmas........ 75c
No. 13.—30 Recitations and dialogues........ 75c
No. 14.—30 Recitations, exercises and dialogues........ 75c
No. 15—30 Recitations, exercises and dialogues........ 75c
No. 16—30 Recitations, exercises and dialogues........ 75c

Twenty-five Years with God

in

India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.

Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, NOVEMBER 14, 1929 No. 45

AN URGENT APPEAL FOR HELP

We have received reliable information that in Moscow, Russia, there are now about 5000 Mennonite refugees, mostly from Siberia, also from the Crimea, Orenburg, Kuban and other regions of Russia. It can only be utter hopelessness that has induced them to this desperate course. The treatment of these people in their colonies is simply appalling. We cannot go into detail about that here, later on this may be possible.

Through the mediation of the German Government and also as a case of necessity the Soviet Government has finally permitted these people to emigrate from Russia. As to whether they can come to Canada or not, is not quite certain yet, because the Canadian Government has of late passed regulations restricting considerably immigration of penniless people in large numbers. but we hope that the permission will be granted. We have reports that already 400 of these people are on their way to Canada in spite of the fact that their permission for entry has not yet been arranged. We will, of course, try to do all we possibly can to get permission of the Canadian Government for these people to enter, but we are well aware of the fact that this cannot be done if we are relying only on ourselves.

We herewith commend these poor people and us, who are trying to work on their behalfs, to the intercession of all our churches. I hope that no one person and no congregation will remain inactive and cold in the face of this great emergency.

We hope that our congregations in Canada will again be ready to receive into their homes these people who will likely come to us during the cold Canadian winter, and we hope that in every possible way our people in the United States will again come to our aid. Because if in the cold winter 5000 people are to be received and housed, this means an enormous task. The whole of our Mennonite church in North America is again put to a real test which we can only solve with the help of you and God.

Therefore, Brethren, remember the poor, the widows, the orphans, who have been deprived of everything, home and means. Let us without delay sacrifice time, money and clothes for those who have been stripped of all their belongings. Above all, let us intercede on their behalf in our prayers to Him, who says of himself: "Unto me is given all the power in heaven and on earth." Let us be strong in love and faith.

David Toews.

NOTICE

There are two shipments of clothing to my address on the way. These will be sufficient for the needs of Morden and vicinity for this season. Please do not send any more clothing to my address. Thanking very much for the help extended to us,

Fraternally,
P. P. Epp.

NOTES AND COMMENTS

The 1929 session of Winona Lake School of Theology was the best in its history. A satisfactory increase in the student body was registered, and both faculty and students were enthusiastic in their work.

Eighteen denominations were included in the student body. Eighteen states and Canada were represented. This School is rapidly coming to be known as "America's Summer Seminary."

The faculty was "all star" made up, as usual, from outstanding professors who are recognized as authorities in their particular fields, and are known to be evangelically orthodox in their fields.

A high percentage of the student body was made up of teachers from Theological Schools, Colleges, Bible Schools, Mission Schools and Pastors.

Elaborate plans are being made for next summer's session. Already an unusual amount of interest is manifested. The dates will be: First Semester, July 9 to July 26; Second Semester, July 28 to Aug. 14.

The first class of Winona Lake School of Theology, composed of seven men and one woman, will be graduated next summer. Six of these will receive the Master of Arts (in Theology) degree, while two of them will receive the Bachelor of Theology degree. The graduates will represent almost as many states as the number in the class and several of the denominations. Winona Lake School of Theology is interdenominational.

In the United States the National Society for the Prevention of Blindness has been engaged in a fight for conservation of vision for the last 15 years. Although some progress has been made, much more remains to accomplished. Equally important with the question of how to prevent blindness is the problem of how to deal with the life adjustments necessary for the great number of people—several times the number of blind—whose eyesight is so poor as to form a serious vocational handicap.

In a period of twenty years, 1909 to 1929 the national organization of the Red Cross functioned in 774 disasters in this country. Of these the majority took place in the last five years.

Disasters are unpreventable occurrences that cause unavoidable losses to humanity in life, health and property through on fault of the sufferers, to a degree requiring outside assistance to save and prevent further loss.

It is obvious that relief under these conditions is not charity but an obligation imposed by the common law of humanity for the same fundamental reason that the wounded in war are entitled to aid as a right. It is therefore a national obligation, not merely a local one.

The startling increase is a logical result of the growth in demands upon the Red Cross and the increase in population centers and standing improvements in the country, of which nature's upheavals or fire or pestilence take their toil.

The Mississippi Valley Flood the greatest disaster this country has ever experienced, had it occurred a century and a half ago would have been simply an overflow. This illustrates the point and the statistics prove the fact that as our country increases in population and standing improvements disasters will increase, not decrease.

The obvious deduction is that it is a matter of national concern to support some agency that, while it cannot avert the disaster, can be the agency through which the first and after effects may be reduced to the practical miniumum.

Progress in the face of serious problems is being steadily made by the national Sunday School Association in South Africa. Distinctive work must be carried on among three groups composing the population of that area. Calculation shows that approximately twenty-two per cent. are European, sixty-seven per cent. native, and eleven per cent. other colored. The problem is indicated that at least fifty per cent. of the non-European population profess to have no religion. The churches active in South Africa in facing their problem declare that the most successful approach is through the young.

While the South Africa National Sunday School Association makes no race or color distinction in its membership, it realizes that these distinctive race divisions present varying needs which call for difference in organization and methods. European schools can use the modern Sunday School methods, but native Schools, with few exceptions, need a simple type of organization, while the possibilities of the colored schools range from very primitive to the most advanced. One of the most serious problems is to obtain adequately equipped teachers. Too often parents are totally indifferent to a consciousness that their children need religious, as well as secular, education. The vast majority of natives who preach know too little about the Bible to teach it.

Many day school teachers are unwilling to teach in the Sunday School as they feel that such work is "infra-dig" (beneath their dignity). Comparatively few Europeans interest themselves in non-

European Sunday School work.

Four-fifths of the population live in rural areas. A minister describes a portion of his work as follows: "Once a month I visit outlying farms to conduct services. I travel by motor car, paid for by the church. I visit single farms alternately, where I meet groups of colored and native people, averaging fifty adults and forty children. Most of these children receive no other instruction of any kind. At these outlying churches there are deacons, but they are not educated enough to teach in the Sunday School, hence nothing is done. Some of those who attend the services come a distance of five miles."

"Abolish the Battleship!" is to be one of the chief slogans of the National Council for Prevention of War this winter, as voted by this delegated body at its recent Annual Meeting in Washington, D. C., and an editorial embodying and explaining this policy by Frederick J. Libby, Executive Secretary of the National Council was the leading article in the Council's "News Bulletin" which appeared recently.

The abolition of the battleship is urged by Mr. Libby as he obvious economy that would not diminish national security since "the airplane has made the battleship as obsolete as the dodo" and since "a saving of $40,000,000 a year" is possible by this measure. The abolition of the submarine will probably be blocked, he says. by the French and Italians, the reduction of destroyers is not significant, and we are apparently destined to build more cruisers instead of reducing them. Therefore he says our economy must come in battleships.

The statement of the Council's policy with respect to the Naval Conference is embodied in the following two paragraphs:

We rejoice in the definite acceptance by our Government of the responsibility inherent in the General Pact for the Renunciation of War for the development of the means for pacific settlement of disputes, and the the "drastic" reduction of armaments, with abandonment of naval competition as a dangerous step towards war. We distrust the principle of "parity" as lending itself to new lines of competition, unless it be inseparably linked with the letter and the spirit of the Pact. It is on the basis of the Pact and in this sense of parity that the naval negotiations between President Hoover and Prime Minister McDonald have been conducted. The naval parity maintained for more than 100 years on the Great Lakes should now be the universally accepted standard for the disarmament of the seas.

We regard as of major importance to the peace of the world the success of the London Conference for limitation and reduction of the 5 great navies. The British Government is urging that this Conference seek the abolition of the submarine, and in this effort our Government is cooperating. We recommend that our Government be urged to seek, as consistent with its pacific and economic policies, the abolition of the battleship and general reductions in other classes of naval vessels,—cruisers, destroyers and airplane carriers.

HOW MAY WE ALIGN OUR WILLS AND ENERGIES WITH GOD'S PURPOSE?

Hans E. Regier.

(Concluded)

Then we must take the burdens of Christ into our lives. These are the problems concerning our fellow men. It means sharing with them that which we have received and getting interested in the things that God wants done. Tell him of plans for some other child of God:

Today we are always looking for those men who can bring us new solutions for our problems, and new answers to the challenges of life. And it is apt to mean very little to many when one suggests once more as the basis of their lives and as the purpose of their endeavors a life devoted to Christ. They consider it merely another repetition of that which has always been preached to them. And they demand a justification for restating these things. Of course, they say, it is true; we have always been told that we need a religious life. But you are dealing only in generalities. What we as young people want is some concrete and specific suggestions that apply to our problems today. Problems that are so complex, or as one boy put it: "Everything is in such a mess," that it seems almost impossible to find a harmony between our wills, our desires, and God's purpose.

They continue to ask of the importance of personal devotion to Christ. It is not sufficient that our names be on the church record and that we hear a sermon once or twice every Sunday. We need the personal relation to our Master. This is lacking in so many Christians. Is it not lacking in us? Our lives are filled with coarseness, our speech with vulgarities, and our interests with trivial things; yet we claim to be bearing the name of Christ. Mahatma Gandhi, the great native leader of India, told E. Stanley Jones, "You Christians, missionaries, and all must begin to live more like Jesus Christ. Practice your religion without adulterating or toning it down. You must put more emphasis on love, for love is the center and soul of Christianity." Those are the words of a Hindu who had studied the Christ. He was right. We are adulterating our religion to make it easy. We have not the courage to accept Christ to the full. And because we are thus toning down the Christian religion we are coming to the point where Christ is no longer adequate; and our lives are void of the true joy because we substitute "common sense" and the luring attractions of this world for the devotion to Jesus. Yet on the other hand we persecute others because we think they no longer believe in the God of the Bible. If we believe in God, in Christ, in the Bible, why does our belief bear so little fruit? Why are we satisfied with the lesser things in life? Why do we choose our life-work unconcerned whether we are so commissioned of God? If our belief in the Christ we preach were alive as it should be there would have to be a wonderful transformation in our lives that would affect our neighbors and our fellow men about us.

Every once in a while we meet persons who seem to be aglow with a Christ-like life. His Spirit manifests itself in them as Jesus told Nicodemus of the wind: "The wind bloweth were it will, and thou hearest the voice thereof, but knowest not whence it cometh, or whither it goeth." Why can't we be such individuals that our fellow men will strive after that which we have, Christ's love indwelling? Over on North Water St., Wichita, Kansas, is the Y. M. C. A. for colored folk. Their secretary is Mr. Hutcherson, himself a colored man. He is a wonderful man and a sincere Christian. He was discussing with a group of us one time the race antagonism between whites and Negroes. He closed his remarks by saying that we might take everything from them, take their rights, take their privileges, tread upon them. "But there is one thing you cannot do," he said, "you cannot keep us from loving you. There is nothing in the world you can do about that." That is Christian love to overcome a very tense problem.

We stumble about as to how we shall devote our lives to Jesus because we are not all missionaries or preachers. Let Christ speak to you as he is shown to you in the Bible. Take your Bible and read it, study it, labor over it as you do over your daily tasks. Study the Master's life and his teachings. Attune your soul to his voice; accept him as he desires to come to you, as your Saviour. Then see whether you cannot find a way of devotion, and solutions to your problems. And when you find them, will you pay the price, or go away sorrowing as the rich young ruler? We need more time for meditation—for the quiet hour.

There are various phases of devotion to Christ, but there is one that many forget. There are enough of those who go about talking and preaching to others of religion. But how many are able to be as good listeners as they are speakers, and sit down with some troubled soul while it unburdens itself of the griefs and sorrows of life. Listen to the vexing problems, the fears, and distrusts, difficulties and prejudices. Can others come to you, sharing with you their burdens and find relief? Or do they shrink from you as the over-religious or as the indifferent ones who look on only with a pitying eye? The sinners drew near to Christ; they were ministered unto by him. They found peace, found joy.

We spend much time discussing our problems, we are concerned how we may render service. But all our talking is to no avail unless we devote ourselves anew to Jesus. Then only shall our wills and energies be aligned with God's purpose for his service.

When a certain Christian Hindu doctor boarded a ship to cross the ocean, one of his Hindu friends on the shore shouted after him as the waters widened between them, "Seek ye first the kingdom of God, and all these things shall be added unto you."

Whitewater, Kansas.

AN EVALUATION OF OUR HOME MISSION WORK

Paper read at General Conference
By Rev. H. A. Fast

According to the subject assigned to me it is to be my task to try to give an appraisal of the worth and efficiency of our home mission work. That such a topic is timely may be gathered from the fact that in the North American Home Missions Congress to be held in 1930 and called by the Home Missions Council in which 28 church bodies are participating, one of the main subjects for discussion is

(Continued on page 3)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance..............$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

Chinese are said to have a deep sense of humor that even gets into the letter they use for writing. For example the character for "gossip" is one made of three signs that stand for woman. The implication is that gossip is the result of three women getting together. The idea for a quarrel is expressed by a character that portray two women under one roof, implying, of course, that two women in a house are sure to quarrel. Peace is indicated by a single woman under a roof. The idea of honesty is represented by a picture of a man and the sign of a word indicating one who stands by his word. We often feel that we are superior to the "heathen Chinee". But the Chinee has maintained himself and his individual characteristics during the last twenty-five years under conditions that would have driven a white race to savagery. We do not know exactly how we would act if famines that destroyed millions were to occur every few years or if we lived in a state in which our nation was practically at war all the time for a generation. We surely would starve if we had to dig our living out of a barren soil with the primitive implements and the inferior seed the Chinese have to use. Some people get the idea that the task of missions is to graft the white man's way of living on peoples of other color. In China, at least. the past few years have shown that the Christians of that country are well able to take upon themselves the responsibility of maintaining a native church without all the useless frills of the white man. What, for example could ever be the interest of Chinese converts in such separate establishments of Christians as the M. E. Church North and The M. E. Church South, or perhaps the many varieties of Mennonites that seem almost to rival the well known 57 varieties that the illuminated signs keep us from forgetting?

As Christians, it is our duty to bring the Gospel of the Love of God as expressed in Jesus Christ to every people that does not have it. The matters of administration on the local fields are, and never can be, more than mere incidents and, if the Chinese can make an ash heap blossom as the rose, he surely may be trusted with having sufficient intelligence in making the Zion with which he is associated prosper in his way as no foreigner can. After all, the effort of the missionary can only be directed toward the sowing of the seed. The rich harvest that we have every reason to believe will be reaped is for those who come from the soil into which the seed had been planted for the honor of the Master.

An old scrap book that turned up in the editor's study lately contains a number of interesting items with reference to the Mennonites. One of the entries is from the Church Standard (Protestant Episcopal) of the date of Mar. 4, 1889. It tells of the organization of Christ Church, Germantown in 1852. Our Mother church in Germantown has often offered its building to sister denominations when they were in need of a meeting place and its courtesy in this particular was also available to the new organization. The article goes on to say: "About the beginning of August in 1852, in the spirit of Christian charity, the Mennonite brethren kindly loaned the new organization their place of worship, situated on Main St. near Pastorius St. On Sunday May 15 of the same month the congregation held divine worship in this building for the first time. The ancient edifice, erected in 1770, remains to this day and is still used as a place of worship by the brethren of the Mennonite faith."

The writer recalls when still a small lad in the latter part of the 70's that some of the kneeling stools common in liturgical churches still remained in the Germantown church. It is interesting to know that at various times the church was used by the Presbyterians, the Lutherans, the Reformed Episcopalians, the Evangelicals, and possibly the Methodists. One wonders where the Mennonites were during all of this time and why others could begin new works in the building while they stood still. There are various reasons for this. It was only near the middle of last century that German was discontinued as the exclusive language of worship for the congregation and it happened there, as elsewhere, the home language changes while the church language remained. The result being that there was nothing in the worship of the old church that appealed to the young people who could not understand German. Another reason for the seemingly lack of growth was that even in Germantown Mennonites lived on the outskirts and farmed or engaged in other rural occupations. An afternoon service was about all that could be arranged for them, indeed most Mennonite churches at that time only had services every two or three weeks, and so the most appropriate time for town churches, the morning and the evening, remained open and other confessions were glad to take advantage of such an opportunity and built up their work. It has sometimes been said that the congregation was extinct for a time until Rev. Francis Hunsicker revived it, but it can be shown that this was not the case. Communion services were regularly held and, during the time of Francis Hunsicker, an old lady, a member of the church for over thirty years, was buried. She certainly could not have been a member of the church if the church did not exist. Moreover the property was always in the hands of regularly appointed trustees of the church.

AN EVALUATION OF OUR HOME MISSION WORK

(Continued from page 2)

the same topic which we have for consideration today. These men seem to feel that a re-ordination and re-evaluation of the whole work of home missions is necessary for the good of the cause. "Where are we going?", "What are we really accomplishing?" These are questions we should ask ourselves often in the various branches of church work.

An appraisal of our home mission work might be undertaken from the standpoint of its comparative worth in the work of the Conference, or it might be an independent appraisal of the efficiency and effectiveness with which we perform our task, or it might be undertaken from the standpoint of its value in relation to the general work of home missions. We shall try to touch on all three phases in this appraisal.

To be worth anything an appraisal must be frank, honest, and unbiased. We shall try to keep that in mind as we present the situation as it appears to us.

Let us first begin by making an appraisal of the comparative worth of our home mission work in the work of the Conference. We hear our leaders emphasize again and again that an adequate and expanding program of home misions is the key, the primary requisite for an adequate and expanding program of denominational activity. The truth of that statement is perhaps as obvious as if we should say that the key, the primary requisite for a growing, spreading tree is a spreading root system.

As a conference we have a heavy program of activity, outside of our home misison work, in our foreign missions, our schools, relief, etc. Is our home mission activity expanding proportionately or is the time near where the growth of the tree of denominational activity may be retarted because the roots of the home field seem not to grow fast enough and seem to have about reached the limit of their ability to supply nourishment for the growth of these conference activities?

Here is something of the situation we find. The established churches of the Conference are not, except in very few cases, missionary churches in their home communities. Some have very limited opportunities for such work but others who have better opportunities are generally satisfied with holding their own people of Mennonite stock. According to reports in the 1929 Mennonite Year Book the net growth in one year in four of our district conferences in the United States amounted to 1.4%. In one conference there was a net loss of .3%. On that kind of growth we cannot build a rapidly developning program of denominational activity.

So far as our actual home mission work as a Conference is concerned we find for instance, a situation like this: The budget for foreign missions amounts to approximately $120,000 per year and they need every bit of it. The budget for home missions amounts to about $40,000 (really only $30,000 per year during the last Conference triennium). The budgets for the home mission work carried on by each one of the different district conferences would raise this sum somewhat but would hardly double it. But in the work of the General Conference this $30,000 was handicapped for the last two years at least by an ever-present debt of $8,000 to $10,000.

If an adequate and expanding program of home missions is the necessary basis for an adequate and expanding program of Conference activity then it hardly seems as if our Conference is putting a proportionate emphasis on home mission work.

(To be Concluded)

The Christian Exponent "Chat"

SPIRIT OF THANKSGIVING

In the bitter waves of woe,
  Beaten and tossed about
By the sullen winds that blow
  From the desolate shores of doubt
Where the anchors that faith has cast
  Are dragging in the gale,
I am quietly holding fast
  To things that cannot fail.

And fierce though the fiends may fight,
  And long though the angels hide,
I know that truth and right
  Have the universe on their side;
And somewhere beyond the stars
  Is love that is better than hate,
And when night unlocks her bars,
  I shall see him—so I will wait.
    —Washington Gladden.

MORE BATTLESHIPS

The public now knows more than it did several months ago regarding the cry for more battleships and the failure of the Geneva Conference which was called by President Coolidge to stop the building of more of them. We now know that a super-salesman was paid $51,000 by interested ship building companies to use his influence to defeat the purpose of the Geneva Conference. We also know that Mr. Schearer feels that he was not paid nearly enough, that he wanted at least $250,000 more and that an expert contends that if he were paid $3,000,000 he would not be overpaid. This propaganda for more battleships was done in the name of patriotism and we are thus given a new slant on the character and purposes of certain super-patriots. The hypocrisy of some people who profess to be very religious is bad enough; but it certainly is not any worse than the hypocrisy of many who profess to be very patriotic. Patriotism, Samuel Johnson once said, is the last refuge of the scoundrel. Sensible people everywhere are in favor of reducing the enormous military and naval budgets which are burdening them but always there is the howl for bigger navies and armies. We now know that much of the effort for more battleships has back of it the selfish desire for profits. Truly "the love of money is the root of all evil."

IF ROGER BABSON WERE A COUNTRY MINISTER

This is what the great business statistician in a recent article published in "The Presbyterian," says he would do if he were a country minister.

(1) Keep my church open twenty-four hours a day with always someone there who could answer distress calls.

(2) Be at my church each day from 8:30 a. m. to 1:00 p. m. without fail; also during the afternoons excepting when making important parish calls.

(3) Have a library at the church which is very carefully indexed as to spiritual needs and helps.

(4) Make the church again a center of activities for the community served. "I would perform marriages only at the church and hold funerals only at the church. I would endeavor to have the church used every evening and as many times during the day as possible. I should not attempt to compete in amusements or attempt to draw crowds by popular lectures. I would, however, endeavor to use legitimate means of bringing people who have a little time to read, think, and pray, to the church.

(5) Push religious education and young people's work.

(6) When having a real inspiration, I should preach a sermon; but otherwise I should read to my congregation a great sermon by some other man. I should put the choir behind a screen and intersperse their singing with music from a new orthophonic Victor, believing that the audience would gradually prefer the latter and better music.

(7) Charge a fee for religious work to cover all expenses beyond my small salary. I believe people would have more respect for religious help if they were charged for it as they are charged for educational, medical and other privileges.

Mr. Babson concludes his article with the following paragraph: "I am not altogether sure my program would be wise. It is, however, the program which I should follow, believing that I owe to my wife and family a fair income. The present system of paying preachers and expecting them to bring up and educate families necessarily commercializes the church and I would simply be consistent and do the job efficiently. If, however, the above program is not practical, the only alternative would be to have no wife or family and lead a life of distinct sacrifice, following the principles of St. Francis and his followers. Perhaps such a demonstration is necessary in order to have the church secure the influence which it deserves. In other words, I say that the present "milk and water, neither-one-nor-the-other" system will not get us anywhere. We must put the entire church program on a business basis or else eliminate all commercialism and go back to first century principles."

Mr. Babson is not sure that his program would succeed. Do our readers think that it would? Let us hear from you.

Lester Hostetler.

THE COUNCIL OF CHURCH BOARDS OF EDUCATION

(Concluded)

Present day methods of standardizing the American college came in for considerable criticism. It was held that results are not commensurate with the promises of the standardizing agencies. One should look for some method of measurement of the product of education as opposed to a system of measurement of the mechanics of education. In a review of the history of the five agencies of the five associations, which are the recognized standardizing agencies of the nation, Dr. Reeves of the University of Kentucky gave high praise to the agencies as responsible for a marked improvement in standards, but he continued:

"Regardless of the service which the regional standardization associations have rendered in the past, however, there are some educators who do not hesitate to express the opinion that the standardization agencies have come to a turning point in their work, and they are now faced with the necessity of either abandoning their attempts to serve as accrediting agencies, or of outlining new policies for the accrediting institutions."

Such sentiments, however, do not mean that the securing of the minimum endowment may be abandoned by any institutions. Especially since a large number of states have adopted the standards of the accrediting agencies as a minimum requirement for the training of teachers. Let us rather hope that such discussions will result in a more just estimate and proper evaluation of the work of our own Mennonite colleges.

Educational surveys by denominations came in for consideration and discussion. The best of these is perhaps the educational survey of the Presbyterian church, south, under the direction of Henry H. Sweets, who delivered the annual Bible lectures at Bluffton this year, and Mr. B. Warren Brown.

Practically the whole day was devoted to a general discussion of the college teacher. What constitutes a good college teacher and the place of higher religion in education, were the real theme of the convention.

To sum up the consensus of opinion, we may conclude that a good college teacher is: (1) A good man with a good clean character. One speaker felt that, unfortunately, there are more teachers deficient in the requisite of good character than in good scholarship. No man has a right to make a pretense of conforming to society standards in the class room and then not living up to them in his outside life. The second requisite of a good teacher is educational equipment. Dr. Snavely, who by the way has Mennonite ancestry, President of Birmingham College, maintained that, as a whole, the teaching profession is adequately scholastic-minded.

The third requirement of a good teacher is the possession of teaching ability. Above all else. the teacher must have the power to inspire.

A study of grade teachers reveals, it was held, that such teachers are not estimated purely on the basis of their pedagogical technique. With their skill in teaching, has usually gone distinct characteristic in personality, character, and definite religious influence.

One of the most important meetings of the week marked the close of the Council meetings and the opening of the meetings of the American Association of Colleges at which Viscount, Vincent Massey, minister plenipotentiary at Washington from Canada was the chief speaker. He spoke largely about the relationship between education in Canada and the United States.

It would be impossible to go into detail about all the good program and discussion, or even to mention all of them.

It was generally felt by the leading educators that one of the healthy signs of a deepening of the religious life in the colleges is a resumption of religious responsibility by the colleges themselves, and that in many cases the colleges are taking the initiative in deepening the spiritual life of the community.

Another significant fact is that so many colleges are setting apart men trained in religious education to correlate religion with the life and work of the college.

On the whole, the meeting was very much worth while. Perhaps the religious status of the colleges was discussed more freely in the meetings in the various denominational groups than in the larger meetings.

It is encouraging to attend a meeting of this sort, for one recognizes that he is not alone in the great cause of Christian education.

Your representative presented the petition of the Board for admission to the Council of Church Boards of Education, and our Board was unanimously voted membership in the Council. There are not definite dues to cover membership fees. The contributions from the various boards range from $50 upward. I would suggest that for the first year, our Board make a contribution of $25 to the Council.

Your representative was elected a member of the Committee on Christian colleges.

Personally, I feel greatly benefitted for attending these meetings. It is difficult, however, to pass on the inspiration by a report of this sort. The greatest value should come out of the inspiration and larger vision of the work of Christian education, which should come out in the life and work in contact with fellow students and others. I covet the privilege of attending these conferences for every member of the Board.

My suggestion is that we arrange our Board meetings to be held at the time and place of meeting of the Council of Church Boards of Education. St. Louis and Chicago both have invited the meetings for next year. If held in either city, the place is central enough for a meeting of our own Board.

Although I have for many years felt that the Mennonite Church has a very definite contribution to make to Christian education, I came away from these meetings strengthened in this conviction. In building up colleges under the Mennonite Church, we are unhampered by traditions and outside influences as some other colleges are. To realize this should make us redouble our energies for our own colleges, and the work they are doing.

S. K. Mosiman.

PEACE

By H. J. Krehbiel, Reedley, Calif.

(Rev. Krehbiel who a few years ago was compelled to relinquish his work as pastor of the Reedley Mennonite Church is a member of the Peace Committee of the General Conference. He has written occasional articles and delivered numerous addresses on the subject of World Peace.)

Yesterday I received a letter from the editor of this department of the Mennonite requesting me to write a sermon or an article on "Peace" that it might be published about the time of "Armistice Day." I am quite busy at present doing the house work and some nursing as Mrs. Krehbiel is not well, but I am always willing to contribute what little I can to the abolition of war, and it seems to me that a proper celebration of Armistice Day ought also contribute to this same end.

I remember distinctly the first celebration of Armistice Day here in Reedley. The people went wild with the hysteria of victory. An effigy of Kaiser William was made and hauled and dragged through the streets. A man dressed up as Uncle Sam marched triumphantly along besides the casket or box containing the effigy, and bowed his recognition to the cheers with which the multitude greeted him. Arriving at the public square the procession halted, and speeches were made by super-patriots telling how righteousness had triumphed, and lauding America for having destroyed Prussian Militarism, and having made the world safe for democracy. The following night was made hideous by shouting and shooting and carousal. I might add here that the man who so proudly acted the part of Uncle Sam a few years later murdered his sweetheart and then committed suicide. Armistice Day celebrations are now conducted more sanely than that one, but I am afraid that many of them are still of such nature that they glorify war instead of telling what war is and creating an aversion to it in the minds of the people. To help create the proper attitude toward war in the mind of the Christian reader I write the following which you may call an article or a sermon as you like.

For those who choose to call it a sermon I shall select a text. Isaiah 2:4 "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares. and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

To this great prophet of the Old Testament, who is sometimes called the evangelist of the old Covenant, was given the vision of a warless world. He looked over the centuries and milleniums and saw a time when nations would beat their swords into plowshares, their spears into pruning hooks, and we here in California should like to add their bayonets into vineyard shears. A time when nations would learn war no more and when each nation instead of having a "War Department" would have a "Peace Department." In the 9th chapter the 5th verse he tells of the awfulness of war with its confusion and noise. Moral confusion and noise of lying propaganda preceding the noise of cannon and bombs that hurl destruction and death. The prophet speaks of the body and garments of the poor soldier rolled in blood. If you think this picture of war is overdrawn then read the book "All is Quiet on the Western Front" by Erick Remarque of which more than two million copies have been sold. It is written by a German soldier who tells in simple language without any ornamentation what happened at the front. Or read "Now it can be told" by Philip Gibbs, an English war correspondent who writes in his two volumes the things he could not write during the war.

But in the 6th verse of this same chapter he also tells us how this crime and moral confusion shall be abolished: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end." That this verse points to the coming of Christ is very evident, and that this was the mission of the Prince of Peace is shown by the angelic anthem at his birth when the angels sang "Glory to God in the highest, peace on earth and goodwill among men," and also by what John writes in I John 3:8 when he says: "For this purpose was the Son of God manifested that he might destroy the works of the devil."

How will Christ destroy the works of the devil? How will he bring glory to God and peace on earth? The story is told that when Christ had completed his work of redemption and returned to heaven the angels asked him what provision he had made that the world might know. He answered "I have commissioned my disciples to tell." "What if they should fail you," said the angels, and Christ answered, "I have made no other provision." This is equally true in reference to the destruction of the works of the devil and the abolition of war.

The first Christians considered the abolition of war as essential a part of Christianity as the evangelization of the world, and for three hundred years the Christians denounced war and no Christian ever took part in it. When at the beginning of the fourth century Constantine made Christianity the state religion, then nominal Christians killed in war for the glory of God and for the extension of Christ's Kingdom. They drove conquered enemies, men and women, into the river at the point of the bayonet to baptize them and thus make them Christians. This unholy alliance between Church and State continued to the time of the Reformation, and the Church sanctioned and blessed all the wars in which the State would engage. Jane Adams says in a book recently compiled and published by the Council of Churches of Christ, "At the time of the Reformation there was a feeble protest against war by the Mennonites." Mennonites being severely persecuted by both Catholics and Protestants this protest obviously remained very feeble and went unheeded. Thus matters continued to the time of the World War. The priests and ministers of the Gospel blessed the war and consecrated the soldiers and arms of their nation asking God to aid them in the speedy destruction of their enemies. So for sixteen hundred years the Christian Church has been recreant to her duty to testify against war, and ministers and priests have urged their members, when the nation happened to be at war, to join the army or navy, to go and kill the enemy. Even the ministers of the so-called Pacifist Churches in some cases dared not preach the real gospel of love which includes love toward any enemy, for fear they would be imprisoned for doing so. Since the World War a marvelous change has come over many Christian leaders in Amercia and other nations in that they suddenly came under the conviction that war, all war, is unchristian; that it is the absolute negation of everything Jesus lived and taught; that you must arouse a hatred and passion worse than that of any beast in the breast of a man before he will with an oath punch his bayonet into the quivering body of a soldier on the opposite side whom he never saw before and who never harmed him. In December, 1925 I was sent as a delegate by the General Conference to a Study Conference in Washington, D. C., where representatives of thirty-three denominations met to study the question: "What attitude should the Christian Church take toward war?" When appointed as delegate I asked to be excused and when the officers of the Conference begged me to go I consented and went with fear and trembling. But at the conference I was agreeably surprised to find that almost without a dissenting voice they denounced war as

(Continued on page 6)

THE S. S. LESSON

Nov. 24

The Higher Patriotism. Jonah 1:1-3; 3:1-5; 4:5-11.

Golden Text: "He made of one every nation of men to dwell on all the face of the earth." Acts 17:26.

Devotional Reading: Isa. 55: 1-7.

The book of Jonah is interesting because it not only shows God's interest in a heathen people in that early period of the history of Israel but, because, beside giving us a picture of an experience of one who would not willingly yield to the will of God, it also furnished a symbol of the resurrection of our Lord as Jesus himself recognized it. The miracle in the book has become a stumbling to some, not because it is startlingly different from other miracles, but because they have not sufficient intelligence, as well as faith, to accept any miracles. If a miracle is at all possible for the Creator of all things it certainly is not an impossible thing for Him to perform one such as is described in the book of Jonah. Miracles must have their place in religion and especially in the Christian religion which involves as fundamental such things as the incarnation of Jesus, the sinless life of Jesus, the resurrection of Jesus and the regeneration of the believer. It must ever be borne in mind that none are acceptable Christians unless in their lives it can be said in the words of the old Wesleyan hymn: "I am a miracle of Grace."

The lesson is composed of several parts from the book of Jonah: First the call of Jonah and his disobedience, second, the obedience of Jonah and the result of his preaching and, thirdly, Jonah's anger because of the mercy of God.

Nineveh was probably the greatest city on earth at the time of this lesson. We know from history that the people of that kingdom were aggressive in subduing surrounding nations. In what remains of their pictures and writings we learn that they were a cruel race terribly torturing their prisoners and delighting in killing them. Of course, they were idol worshippers, as were all the nations outside of Israel and Judah and often these countries Nineveh as he does upon all sin- Yet God looked with mercy upon Nineveh as he does upon all sinners. It is not his will that they should die in their sins.

Why did Jonah run away? Remember he was a Hebrew with all the prejudices of his race against foreign peoples. He could not see why these people should have any consideration. Then, the distance was great and there were many dangers to be faced in getting to his field, also, he did not know how the people of the city of Nineveh would react toward his warning, persons coming the way he was commanded to go were in grave danger of being put to death and that in a horrible manner. Prejudice, cowardice and a headstrong desire to thwart the will of God were at the bottom of Jonah's failure. Jonah thought he could run away from God. Many another person has thought that distance would enable him to shirk plain duty. Jonah had to learn that God is everywhere, and he did learn that he could be rescued from the strangest place on earth, namely, the belly of the whale. It was for Jonah also to realize that if God would hear him, unworthy as he had proved himself, he would also listen to the cries of the people of Nineveh for mercy.

The disappointment of the prophet because he would not have the pleasure of witnessing the destruction of the city, his chagrin at the withering up of the gourd prove him to have been a person who was not affected by the suffering of others, but who could complain because he had to endure a slight inconvenience. Jonah was not the only person who betrayed this unlovely trait of character. Most of us have it in a more or less degree. The impressive thing that God was teaching Jonah was that if he could be so greatly concerned about the loss and destruction of such an unconsequental thing as a vine God would certainly be concerned about the destruction of a great people.

We note that Nineveh was saved because of the preaching of a prophet, even though that prophet was not an altogether lovely one. The great fact for us to realize under this dispensation is that if sinners are to be saved it will be because of the preaching of the Gospel. It does happen that preachers of our age are unworthy instruments, for all men are sinners, but the instrument by which men are brought to God is the preaching of His Word. All the world is to have the Gospel brought to it. This is what is involved in the Great Commission left to the church by our Lord.

The title of the lesson suggests that we consider the passages of Scripture we study in this connection as something with which to realize that there is a higher and better patriotism. Patriotism is interpreted as a love for the Fatherland. This would involve having the highest possible regard for it. There is a patriotism of which we hear and see much that is for the country "right or wrong." To be with anything wrong is to injure it. To be for the wrong that would be an advantage, as men think, for our country is to do it the greatest injury. We can only be good citizens as we are against all forms of wrong. Militarism, greed, profit from intemperance, selfish monopoly are some of the things that mark a wrong patriotism when supported by the citizen. It is only the best citizen who will in the face of popular opposition, stand for an unpopular measure, but it is that kind of a citizen who is the salvation of the country.

PEACE

(Continued from Page 5)

unchristian and as a sin, I told them "I have the honor of belonging to a denomination, the Mennonites, which for four hundred years has testified against war, but when the draft came our boys had to go and in the camps they had to stand on their own feet and on their own convictions." But a Dr. McPheeters from Cleveland who had no historic background of four hundred years for his conviction stood up and said, "I have a right to speak. I have two brothers sleeping under the sod in France. I was one hundred per cent. American, and I made it very uncomfortable for the fellow who was not. I made speeches and gave addresses favoring the war, and I want to say here today before God and this conference that I sinned. And I vow before that same presence that I shall never sin that way again." Others spoke at that conference as emphatically as he. What caused this marvelous change in the minds of these leaders? I ascribe it to three causes. 1st, the conscientious objector, and I thank God that we Mennonites had more of these than any and all other denominations. These men who suffered persecution and some of them death for their religious convictions caused Christian men to think, and thinking they came to the conclusion that these men were real Christians, while they themselves in a crisis had betrayed their Lord and Master.

The second cause was that these men saw the utter futility and folly of war. In 1920 at a dinner table in Winona Lake when the diners were speaking of the World War I challenged the whole company to mention one good thing that had been accomplished by the killing of twelve million human beings and the destruction of two hundred and thirty-six billion dollars worth of wealth, and not one made an attempt to answer. Many Christian men saw this folly as never before.

The third reason why many Christian men came to the conviction that war is sin was because of the wickedness and relentlessness with which this war was waged. From the time when England through her blockade starved to death old people and babies in Germany to the time when Germany in retaliation used poison gas and indiscriminate submarine destruction the World War was waged with a devilish disregard for the rules of war and the rights of noncombatants, and Christian thinking men came to the conclusion that unless Christianity would destroy war the next war would destroy Christianity, and that gave them a new urge to do their duty in this matter. A bronze statue of the prophet Isaiah by Jules Butensky, a Polish sculptor was recently placed in the New York Metropolitan Museum of Art near the entrance, and it is attracting much attention. The life-sized figure stands with a sheaf of swords in his left arm, the points all resting on an anvil. In his right hand the prophet has a hammer and with lusty blows he is beating the points of the swords into semblance of a plowshare. It has taken more than three thousand years to translate that vision into the terms of modern art, but in the last ten years more has been done to realize this vision than in all the six thousand years of human history.

Think of the League of Nations, the World Court, the Locarno Treaty, the Kellogg Multilateral Treaty outlawing war, and denouncing war as a national policy and signed by sixty-one nations. Think of Ramsey McDonald, a Christian pacifist now premier of England, visiting Herbert Hoover, a Quaker, now President of the United States to talk over disarmament, and prepare for a conference next January in London to accomplish that for which people on this and the other side of the Atlantic have been hoping and praying.

The militarists, the shipbuilders, the munition manufacturers, will try to continue the anachronism of war, and will use every means to plunge the world into another war for their own profit as shown by the despicable, treacherous propaganda of Wm. B. Shearer at the Disarmament Conference in Geneva in 1927, and in Congress since then for which three large shipbuilding corporations paid him fifty-one thousand dollars, and agreed to pay him two hundred and fifty thousand more for which he is now suing them. But if the followers of Christ and their leaders will stand together at this time they can bring to a realization in this generation the glorious vision of a warless world seen by the prophet three thousand years ago. May each one of us do his part to bring it about.

H. J. Krehbiel.

CORNERSTONE OF MUSSELMAN LIBRARY IS LAID

The cornerstone of the Musselman Library was placed on Sunday afternoon, November 3 during an impressive vesper service held for that purpose. After a selection by the choir Pres. Mosiman opened the service and spoke of the noble gift to the college and the significance of the occasion. Mr. J. F. Lehman who has been a member of the Board of Trustees of the College for more than thirty years speaking of the success of the College declared that this success was due to three things: purpose, price (sacrifice) and prayer. He pointed to its small beginnings and to its present place as an educational institution which it has attained because its purposes have been noble from its very foundation. He described this purpose as being that of giving a Christian education, and especially to those who for various reasons would not or could not have obtained such an education in any other institution. In the second place he pointed to the fact that this purpose has not been fulfilled without much sacrifice. It has meant sacrifice on the part of its supporters, its trustees and officers. But above all there has been a most praiseworthy sacrifice on the part of the faculty, which because of a sincere devotion to the high ideals of the college, has in times past, when the future of the College was still in doubt, given itself unreservedly to the interests of the College. These first two elements backed by the spirit of prayer have been the deciding factors of progress in Bluffton. He spoke of the fine addition to the equipment of the institution which the new library will make.

After the service in the College chapel the choir and the large assembled congregation proceeded to the site of the building where Dr. B. F. Thut, Elida, president of the Board of Trustees of the College, took charge of the ceremonies connected with the placing of the cornerstone. Dr. Arthur M. Mann, pastor of the Bluffton Methodist Episcopal Church read the selection of Scripture and offered prayer. Rev. J. Norman King of the Presbyterian Church offered the closing prayer and the benediction.

CONTRIBUTIONS

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR OCT. 1929

Christmas Fund:

Sew. Soc., Arlington, Kans., $32.65; Bergtal Sew. Soc., Pawnee Rock, Kan., $40.00: Grace Mission Soc., Pandora Ohio, $30.00; Bethel Sew. Soc., Mt. Lake, Minn., $60.00; Girls Sew. Circle, Hillsboro, Kans., $25.00; Oakleaf Mission Soc., Mt. Lake, Minn., $50.00; Johannestal Sew. Soc., Hillsboro, Kans., $10.00; Sew. Soc., Reedley, Calif., $34.00; Swiss Sew. Circle, Whitewater, Kans., $25.00; St. Johns Ladies Aid, Bluffton, Ohio, $15.00; Ladies Aid, Geary. Okla., $5.00; Ladies Aid, Donnellson, Iowa, $15.00; Sew. Soc. First Menn. Ch., Newton, Kans., $10.00; Nordost Alexanderwohl Sew. Soc., Goessel, Kans., $20.00; Sew. Soc., Inman, Kans., $5.00; Onecho Mission Soc., Almota, Wash., $12.00; Bethel Mission Soc., Mt. Lake, Minn., $120.; Bethel Mission Soc., Fortuna, Mo., $10.00; Sew. Soc., Berne, Ind., $235.00; Brudertal Sew. Soc., Hillsboro, Kans., $15.00; Salem Ladies Aid, Freeman, S. D., $59.00; Sew. Soc., Henderson, Nebr., $10.00; Mission Soc., Upland, Calif., $65.00; Mission Soc., Trenton, O., $15; Zion Sew. Soc., Elbing, Kans., 50.50; Mission Soc., Bethel College Ch., Newton, Kans., $10.00; Tabetha Mission Sew. Soc., Beatrice, Nebr., $15.55; Sew. Soc., Lehigh, Kans., $5.00: Young Ladies S. S. Class, Medford, Okla., $5.00; Mission Circle, Springfield Menn., Ch., Pa.. $10.00; Sew. Soc., First Menn. Ch., Paso Robles, Calif., $30.

Miscellaneous:

Dorcas Soc., Halstead, Kans., Teacher, India, $75.00; Dorcas Soc., Wayland, Iowa, teacher, India, $50.00; Hoffnungsau Sew. Soc., Buhler, Kans., orphan, India, $30.00; Ebenezer Sew. Soc., Gotebo, Okla., evangelist, India, $25.00; Young Ladies S. S. Class, Medford, Okla., orphan, India, $35.00; St. Johns Ladies Aid, Bluffton, Ohio, orphan, India, $30.00; Hereford Sew. Soc., Bally, Pa., orphan, India, $30.00; Christian Menn. Sew. Soc., Moundridge, Kans., Dr. Dester auto, $36.20; Young Ladies S. S. Class, Medford, Okla., Dr. Dester auto, $25.00; Young Mothers Sew Soc., Hillsboro, Kans., Dr. Dester auto, $50.00; Friends, Halstead, Kans, Dr. Dester auto, $43.50; Friedland Sew. Soc., Aberdeen. Sask., Mission in India, $10.00: Bethlehem Sew. Soc., Bloomfield, Mont., P. J. Boehr station where needed, $50.00; Bethlehem Sew. Soc., Bloomfield, Mont., Mrs F. V. Wiebe, China, $4.00; Sew. Soc., Berne, Ind., Girls' Home,, Winnipeg, $25.00; Brudertal Sew. Soc., Hillsboro, Kans., Girls' Home, Winnipeg, $12.00; Bethel Mission Soc., Mt Lake, Minn., Girls' Home Winnipeg, $20.00; Mrs. D. A. Vogt, Pratum, Oregon, Girls' Home, Saskatoon, $10.00; Mrs. D. A. Vogt, Pratum, Oregon, Immigrants, Canada, $10.00; Bethel Mission Soc., Mt. Lake, Minn., Chicago Mission, $20.00; Johannestal Sew. Soc., Hillsboro, Kans., Home Missions, General Treas., $40.00; Sew. Soc., Medford, Okla., Birney, Mont., in place of clothes, $12.00; Jr. Miss. Soc. Henderson, Nebr., Ashland, Mont., in place of clothes, $20.00; Sew. Soc., Henderson, Nebr., Ashland, Mont., in place of clothes, $10.00; Christian Menn. Sew. Soc., Moundridge, Kans., freight to Canada and Wash., $22.50; Bethel Sew. Soc., Mt. Lake, Minn., expenses of Ex. Com., $1.00; Sew. Soc., Madrid, Nebr., Ex. Com. expense $.90; Zion Sew. Soc., Goessel, Kans., Ex. Com. expense, $1.00; Tabor Sew. Soc., Goessel, Kans., Ex. Com. expense, $2.00; Sew. Soc., Reedley, Calif, "History of Sew. Societies," $5.00.

Total, $1,748.80.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR OCTOBER, 1929

Conference Trust Fund, $503.67; Bethel S. S., Dolton, S. Dak., $50; First Ch., Mt Lake, Minn., $99.90; C. E. Soc., Medford, Okla., $9.07; Emergency Relief Commission, $100; Henry Bestvater, Newton, Kans., $10; St. John Ch., Pandora, O., $100; Interest (Tamingfu School), $47.70; Friend, Aberdeen, Idaho, $50; Flatland Congregation, Quakertown, Pa., $22.00; Bethel Ch. & Friends, Dolton, S. Dak., $500; Friedenstal Ch., Tampa, Kans., $43.96; Ch., Greensburg, Kans., $16-03; Hoffnungsfeld C. E. Soc., Moundridge, Kans., $4.21; New Hopedale S. S. Meno, Okla., $40.97; S. S. and C. E. Convention and S. S., Freeman, S. Dak., $1123.28; Bergtal C. E. Soc., Corn, Okla., $25; Ch., Crystal City, Man., $10; Friend, Liberal, Kan., $50; Ch., Ruff, Wash., $15.29; Selma Friesen, Goessel, Kans., $52.50; Mrs. P. C. Wedel, Galva, Kans., $40; Pr. S. S. Ste., Agatha, Man., $5.00; Jr. C. E. Class, First Ch., Aberdeen, Idaho, $2; Edw. J. B. Waltner, Freeman, S. D., $75; Hoffnungsfeld S. S., Moundridge, Kans., $45; Vineland Group, Waterloo, Ont., $5; Loyal Workers S. S., Pawnee Rock, Kans., $13.04; Menn. Immigrants, north of Swift Current, Sask., $24; S. S., Donnelson, Iowa, $31.57; Zion Ch., Elbing, Kans., $345.75; Mrs. M. Horsch, Beatrice, Nebr., $10; Hereford Ch., Bally, Pa., $75; Middle District C. E. Fund, $500; Anna Abrahams, Goessel, Kans., $50; Elizabeth Richert, Goessel, Kans., $25; Eden S. S., Moundridge, Kans., $207.63; Tabor Ch., Goessel, Kan., $31.34; Hoffnungsau C. E. Soc., Inman, Kans., $17; Ch., Burrton, Kans., $12.60; Gnadenberg Ch., Whitewater, Kans., $49.35; Grace Ch., Pandora, O., $99.13; Hebron Ch., Buhler, Kans., $43.92; S. S., First Church, Bluffton, O., $35.49; S. S. Second Ch., Philadelphia, Pa., $10; Alexanderwohl Ch., Goessel, Kans., $135.71; Garden Twp. C. E., Moundridge, Kans., $22.19: Marie S. and Magdalene J von Steen, Legacy, Beatrice, Nebr., $1683.21; First Ch., north of Butterfield, Minn., $40.50; Salem S. S., Pratum, Ore., and Ch., $35; Ebenezer Ch., Bluffton, O., $200; Salem S. S., Freeman, S. Dak., $50; Salem Ch., Dalton, O., $67; Johannestal S. S., Hillsboro, Kans., $61.60: C. E. Soc., Laird, Sask., $40.00; Ch., Beatrice, Nebr., $1071.49; Bethel Ch., Mt. Lake, Minn., $150; Ch., Upland, Cal., 42.53; Bethany Ch., Kingman, Kan., $16.15; Immanuel Ch., Los Angeles, Cal., $100; Emanuel Ch., Aberdeen, Idaho, $17.88; B. W. Harder, Whitewater, Kans., $70; S. S., Orheim, Mont., $4.34; S. S., Monroe, Wash., $9.40; Ch. Deer Creek, Okla., $15; First Ch., Allentown, Pa., $89; Ch., Dundurn, Sask., $25; Salem Ch., Freeman, S. Dak., $500; West Zion Mission Workers, Moundridge, Kans., $200; Ch., Hanston, Kans., $11.90; Bethel S. S., Inman, Kans., $31.21; Ch., Buhler, Kans., $30.75; Mission Chapel, Chicago, Ill., $14.30; West Zion Ch., Moundridge, Kans., $35; Ch., Pulaski, Iowa., $18.15; First Ch., Berne, Ind., $298.49; Ch., Goessel, Kans., $62; Ch., Scottsburgh,Sask., $46.10; Friend, Halstead, Kans., $5; Friedensberg S. S. Avon, S. Dak., $40; John T. Neufeld, Chicago, Ill., $5; Bergtal C. E. Societies, Pawnee Rock, Kans., $75; Ch. Pretty Prairie, Kans., $148; Received through John Thiessen: In Kingsville, $55; In Vineland, $29; In Waterloo, $58; Bethesda German C. E. Soc., Henderson, Nebr., $75; S. S. Goessel, Kans., $30; Herold Ch., Morden, Man., $43.25; Immanuel Y. P. C. E. Soc., Los Angeles, Calif., $30; Bethel College Y. W. C. A., Newton Kans., $40; S. S. Class No. 53, Berne Ind., $35; Refund, $24.55; First Ch., Aberdeen, Idaho, $39.75; Congo Inland Mission, Goshen, Ind., $50: Bethesda Ch., Marion, S. Dak., $27; Grace S. S. Class, Pandora, O., $30; Ch. Arlington, Kans., $17.65; Fonda Okla., (Rent.) $125; Cantonment Okla., (Rent.) $200; New Immigrants, Gretna, Man., $100; Jacob Willms, Cowley, Alta. Can., $5; Mission Sale, Horndean, Man., $119; L. Paul Suderman, Newton, Kans., $25; Sichar Ch., Cordell, Okla., $23.93; Christian Ch., Moundridge, Kans., $36.05; Bethel College Ch., Newton, Kans., $150.57; Women's Bible Class, Bethel College Ch., Newton, Kans., $30; Bethany Ch., Freeman, S. Dak., $74; Immigrants, Lena, Man., Can., $25; Thanksgiving Offering for 60 years S. S. Service, S. H., Newton, Kans., $60; C. E. Soc., Bridgewater, S. Dak., $80.44; S. S. Halstead, Kans., $64.63; Bergtal Ch., Pawnee Rock, Kans., $64.06; Hch. J. Penner., Manitou, Man., $5; Bethel S. S., Mt. Lake, Minn., $50: E. Dist. Orphan Soc., Philadelphia, Pa., $35; Friend, Meno, Okla.. $20; Immigrants, Saskatoon, Sask., $16; Ex. Com. of Sew. Soc., (Receipted by Mrs. J. G. R.) $72.77; Total $12,058.95.

Balance in Bank, October 1, 1929 $538.46.

Gifts for General Fund, $8729.45.

Gifts for Orphans, Teachers, etc. $886.58.

Gifts for India Station, $302.00.

Gifts for China Station, $25.00.

Gifts for China Relief, $105.00.

Interest and Rents, $876.37.

Gifts for Sundries, $1134.55 $12,058.95.

Balance and Total Receipts, $12,597.41.

Money borrowed during the month, $11,000.00.

Total $23.597.41.

Paid on Orders during the month, $18,727.32.

Paid on Debt during the month, $4,000.00. $22,727.32.

Balance in Bank, November 1, 1929, $870.09.

On November 1st, 1929, your board has a debt of $19,000.00.

Gratefully acknowledged,
J. G. Regier, Treasurer,
J. E. Regier, Ass't. Treas.
Newton, Kansas.

FOR PUBLICATION

Lehigh Mennonite Church Lehigh, Kan. $7.89.

Gratefully acknowledged,
J. F. Lehman.
Treas.

JOTTINGS

The Woman's Missionary Society announce that another box of clothing has been gathered and will be sent to Canada. The Wadsworth church is participating in a series of Union Services being held in the various churches of the town. Each of the pastors takes a turn at conducting these services.

The ladies of the Busy Mothers' Class of the Bluffton, Ohio, church entertained the girls of the college including those who live at home or in the dormitory. The event is an annual one and has been greatly enjoyed in the past. This gives the college girls an opportunity to get acquainted and also gives the mothers a chance to meet the college girls.

Rev. Lester Hostetler is conducting a series of meetings in the Wadsworth, Ohio, church, of which Rev. W. S. Shelly is pastor. The meetings began Nov. 10 and will continue until Nov. 17. His subjects will be: Practical Goals in Religion; The Lord's Prayer; Forgotten Dreams; The Joy of the Kingdom; The Strange Ways af God; Enemies of the Cross; The Meaning of the Cross and The Life Eternal.

The Salem Mennonite church, Dalton, Ohio, is planning for a rather elaborate Homecoming for all former members and friends of the church. The dates chosen are Nov. 28 to Dec. 1, beginning with the annual Thanksgiving Worship and Thanksgiving Sale and ending with the Sunday evening service. A large number of former members are planning to return for this occasion. Other events in the Salem Church of special interest were the services by J. H. Janzen and the Prince of Peace Contest. Rev. A. R. Keiser is pastor of the church and is at present doing some post-graduate work in the Oberlin Theological Seminary.

Rev. Jacob H. Janzen, of the United Mennanite Church of Ontario, Canada, is visiting the churches of the Middle District Conference at the request of the Home Mission Board. His message includes an account of the coming of 19,000 Russian Mennonite Refugees to Canada for refuge because of the Bolshevik revolution. Rev. Janzen has already become well known to the people of the General Conference, having attended the Conferences both at Berne, Ind., and Hutchinson, Kan.

Mrs. S. K. Mosiman, of Bluffton, Ohio, was recently invited to give studies in home and foreign missions in Detroit, Mich. The institute was arranged by churches in Detroit and includes different denominations. At a meeting of the Ladies' Missionary Society Mrs. Mosiman gave some of her rich experiences in her contact with these churches in Detroit and her work there. Rev. J. H. Janzen, of Waterloo, Ontario, was the speaker on Sunday, Nov. 10. Naturally he dwelt largely upon his work among the Russian Mennonite refugees in Canada. On the evening of Nov. 10, a Prince of Peace Contest was conducted in the Bluffton church. Nov. 17 is the time for the Woman's Missionary Society to give its annual Mite Box program. Dr. E. G. Kaufman was the guest preacher on Nov. 3. His subject was, "Reflex Influence of Missions."

A celebration in honor of Sister Hillegonda van der Smissen's sixty years of service as a Sunday School teacher was held in the First Mennonite church of Newton, Kansas. Sister Hillegonda is one of the sisters of the Bethel Deaconess Home and Rev. C. H. A. van der Smissen of Berne, Ind., is her brother. She is the daughter of the late C. J. van der Smissen, the principal of the Wadsworth school, the first venture into higher education by the Mennonites of America.

About thirty members of the East Swamp, Pa. church visited the Saucon church on a recent Sunday evening to hear the Rev. Jackson, former pastor of the First Colored Baptist church of Philadelphia, preach. His text was taken from the third chapter of First Samuel and his theme was "Listening to God." Special music was furnished by members of the Steve Downs family who were accompanied by quite a number of the Quakertown Union Baptist Colored church. Evangelist Waverly Yuill, superintendent of the Broad Street Rescue Mission, Philadelphia, gave a ten minute talk on his mission work. He was accompained by John Tulghum, radio baritone soloist, also a member of the Hoxie Jubilee Singers, (WCAU) who sang a number of fine solos. The Ladies of the East Swamp church recently realized $63.61 at their Rainy Day Social. Both the Sunday school and the Ladies Aid Society have given the church substantial assistance in meeting its obligations.

On Saturday evening, Nov. 2 the annual Hallowe'en Social af the East Swamp Young People's Society was held at the home of Mr. and Mrs. Robert Gerhart. The yard and home was well decorated as to the affair. On entering the porch you were asked to register your name then you were escorted inside, at 8 o'clock the judges: Mr. John Werkel, Mr. Clayton Bleam, Mrs. Harvey Rosenberger and Mrs. A. O. Strouse started their judging. After all masks were removed several hymns were sung, followed by a prayer by Rev. Wm. Reville. A large pumpkin was then passed around and there you were to guess the number of seeds it contained. After all had given their number the pumpkin was cut, and seeds counted. There were 471 seeds, the nearest guess was 465 by Mr. Earl Hallman who in turn was given the punpkin as a prize. Among the visitors were Mr. Norman Bechtel, a former Dist. Pres. Mr. Amos Bauman, V. P., Mr. Walter Nice Treas., and wife, Miss Anna Weiss, Mission Sec. One of the features af the evening was when slips were given to be matched. One was given to a man and the other a lady, when the cards were properly matched the man went and got a box of lunch. These boxes contained enough for two people. Games were played and a very enjoyable time was had by all. There were over 100 people present.

Christmas Services for Sunday School

The Babe Divine
The Gift of Love (L)
Worship at the Manger
Follow the Star
Star-led Pilgrims
The Starlit Way
The King has Come (L)
Come to the Manger
The Start of Bethlehem
Glory in the Highest (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 37—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc.	**25c**
Christmas Treasury No. 39—Recitations, Exercies, Pantomimes, Dialogues,	**25c**
Christmas Treasury No. 40—Recitations, Exercises, Pantomimes, Dialogues,	**25c**

Christmas Recitations

No. 4.—Recitations, exercises and dialogues	**75c**
No. 8.—31 Recitations and dialogues for Christmas	**75c**
No. 13.—30 Recitations and dialogues	**75c**
No. 14.—30 Recitations, exercises and dialogues	**75c**
No. 15—30 Recitations, exercises and dialogues	**75c**
No. 16—30 Recitations, exercises and dialogues	**75c**

Twenty-five Years with God

in

India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.

Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, NOVEMBER 21, 1929 No. 46

NOTES AND COMMENTS

Famine, stark and severe, still prevails in a considerable part of North China, as shown by press dispatches and cables being sent to the United States.

"In Central and South China, where there has been a full measure of military and banditry, there has been no serious rain shortage and consequently no famine," says Dr. David A. Brown, chairman of the Board, China Famine Relief, U. S. A.

A cablegram from China International Famine Relief Commission, Peiping, just received in New York, among other things, makes the following statements:

"The drought and the floods have continued famine conditions until at least next June in the Northwest over an area of four hundred and fifty miles square, with a population of thirty million people, the severity of which is increased by protraction and winter.

"Even what remains of the present famine is a much more serious catastrope than the famine of 1920-21, for the relieving of which the American people gave so generously.

"The total losses due to disturbed conditions during this famine are less than four hundred dollars in gold in a total of relief supplies and money handled by our organization of over a million dollars gold. This experience shows that relief is possible in spite of disturbed conditions.

"We believe that need and practicability of relief should determine a relief program and not political conditions, especially when the destitute people themselves are not responsible for the political disturbances. This was the attitude of the American people in relieving the Near East and Russia.

"We appeal to the American people to give famine relief funds because every preventive undertaking completed ends the famine threat in that particular section.

"Experience has shown that it is possible to make an effective start toward famine prevention and in the process save the lives of hundreds of thousands who would otherwise die because of a lack of food."

That the religious significance of Christmas is being submerged in the great flood of merrymaking attending the holidays and that the seasonal greeting cards show this tendency all too plainly is a criticism which is occasionally heard. It is particularly interesting, therefore, that some of the loveliest of the 1929 cards show a deep religious feeling in conveying the Yuleitde message.

More beautifully reproduced than ever in the original rich colorings of the old masters are the classic madonnas. Famous cathedrals of Europe also appear among the etchings which are especially popular this year, and in some of the more expensive cards, are framed in borderings of hand-colored design richly reminiscent of the illuminated parchments of the Middle Ages.

Biblical scenes, notably the Three Wise Men, supply the subjects of a variety of cards, both in the printed colored designs and in the etchings, and woodcuts in the mediaeval manner showing scenes taken from rare and precious old manuscripts and early books, are among the most striking and worthwhile of this year's designs.

The custom of sending Christmas cards has been growing since 1845, when the first card was made in England. This card, which was designed by Horsley, famous artist of the Royal Academy, breathed a spirit of simple family love and tenderness which perpetuates the significance of the original Christmas message.

"Dr. Yui," asked Mr. Frank Lenz in an interview over a year ago with the general secretary of the Y. M. C. A. in China, "many people in this country have the impression that the missionaries are not welcome in your country. What is the present attitude in China regarding the missionary?"

As quick as a flash he answered: "I don't know who the people are who are spreading these mischievous rumors. They are totally unfounded. This is the time of times when we want and need Christian influence. China is moving very fast today. Our people are determined to attain political unification of the country, honest democratic government, abrogation of unequal treaties, amelioration of social, economic and industrial conditions and a revision and elevation of moral standards.

"We are at the forks of the road. The fate of four hundred million people will have a tremendous effect on the rest of the world. That is why we need the strongest possible Christian influence today to set the trend in the right direction. The Chinese Christians are still weak. They are still immature. We need the missionary as a stablizer and as a trainer. We want to make China not only a new nation but a Christian nation."

BLUFFTON COLLEGE NOTES

Much inspiration has been received by those who have participated in the past and a splendid devotional program has been planned for this year.

The Y. W. and Y. M. continue to believe in the power of united prayer and the spirit of fellowship which is fostered thereby and consider it to be true that "more things are wrought by prayer than this world dreams of."

More than ever before are the Y organizations considering themselves as a world brotherhood and sisterhood, forgetting racial differences and steadily striving for the coming of Christ's Kingdom on earth.

The following leaders have been appointed by the World Fellowship committees for the observance of Prayer week on the campus:

Vivienne Musselman, Viola Habercamp, Dorothy Quiring, Lily Bachman, Gwendolyn Basinger and Warren Weiss.

The "Y" was fortunate in having as a speaker Supt. Offenhauer of the Lima public schools. "What are Fundamentals?" was the theme of his address.

Mr. Offenhauer began by calling attention to the fact that this is a chaotic age. We have emerged from a World War, and this partially accounts for the chaos in our present day thinking. The past is often regarded as if it held nothing of value for us. However, there is much good in the past which we should treasure; the bad must be rejected.

We are prone to insist that everything must be reduced to scientific terms before we will accept it. Yet it is the spiritual and intangible things of life which are the most valuable and can not be reduced to scientific terms.

The basis for happiness is the commandment of Jesus, "Love thy neighbor as thyself." Although you can not prove it, it is nevertheless, a law that works.

In conclusion, it was emphasized that to really make any contribution one must lose himself in the common good.

Through the generous interest of Dr. Mosiman and other administration members, the Y. W. C. A. has been provided with a room in the basement of College Hall. Though yet in need of redecoration and furnishings, this room is expected to be complete and ready for use within the next several weeks.

Responsibility for financing this improvement is being shared by the college administration and the Y. W. organization. The college is creating an attractive setting for the room, as to walls, ceiling, floor, and so forth. The Y. W. has undertaken to provide furnishings which shall make it as cheerful and comfortable as possible.

A faculty recital was held in Bluffton College Chapel, on Monday night. Featuring a variety program of organ, piano, instrumental and vocal selections, the annual fall recital of Bluffton college conservatory of music faculty members was presented on Monday in the college chapel.

Plans for the recital were completed under the direction of

Prof. Otto Holtkamp, dean of the conservatory of music.

Rev. Jacob H. Janzen, Mennonite field preacher in Canada spoke in the college chapel on Saturday morning, November 9. He had a very inspiring and devotional message.

CORRESPONDENCE

Deer Creek, Oklahoma, Nov. 11, 1929.—Things have been going along in so even a way with us here that there is really but little out of the ordinary to share with you good readers. However it is the just ordinary events of our lives that go to make up the sum total of them and it is in the doing of the ordinary things well in our congregational activities that we in any way measure up to that which is rightfully expected of us by God and man. May we then all of us, not bemoan the fact that we are doing just ordinary things, let us then rather rejoice in the fact that we are able to do ordinary things.

We in this "land of sunshine," in this north part of the wonderful state of Oklahoma, have experienced the longest continued drought this year that has been known here since "the strip" was opened to white settlers in 1893. That really speaks well for this country, only one such drought in thirty-six years. We rejoice however that this drought has been broken by fine rains during the past few weeks and now with sunshine wheat fields will become a beautiful green carpet. The wheat and corn crops have been much shortened by adverse weather conditions this year.

A number of our young people are away again this year in school work, several in teaching and several in schools, Bethel and Bluffton and one in Kansas City studying music. We are glad that they have these opportunities and at the same time we miss them very much in our work here, our community, like all our Mennonite communities, needs educated and trained young people to help do the coming work in the community. Unfortunately we believe, too many of our trained young people do not return permanently to their home communities. They are needed there.

Several of our young men are in the neighborhood of Wisner, Nebraska, helping in the corn harvest at present.

A number of our people helped in the rendition of the "Holy City" by the chorus of five hundred or more at the General Conference in Hutchinson. Our choir, with the help of some from our sister churches in town, is now rehearsing this same work to be given here on the Sunday evening before Christmas. This is a large work for us, but under the quite able direction of our chorister, Mrs. Otto Moyer, we believe we shall be able to give the work creditably.

Preparations are under way for the observance of Christmas by our Sunday school. Our quarterly Workers' Conference was held recently and things were discussed looking towards forwarding the work of our Sunday school and church.

Three of our young people, high school pupils, had parts in the program given by our high school in observance of National Education Sunday. This program was given last evening in a union service of the churches of our town in the Methodist Church. Our pastor also gave an address on "Armistice Day" at the same service. Yesterday morning he preached a sermon on the subject, "The Battles of Peace." This was an Armistice Day sermon.

Our high school girls' class, with the help of a number of the young ladies of the church, conducted an eating stand at our recent community fair. They realized around fifty dollars which will be donated by them for securing some needed things for the church house.

Our church house was recently decked out in an entirely new suit of pure white paint. This was more than needed.

Our work here is going along nicely, not without its difficulties, not without its discouragements, not without some things being different from what we would wish them to be. However we feel that we have reason to be grateful to Almighty God for his blessings to us. We are preparing to observe Thanksgiving day with the usual service of gratitude and praise on that morning in the church.

Our pastor has been elected president of the newly organized Parent-Teacher's Association in our schools. We are deeply interested in our grades and high school since so many of our boys and girls are in them. We feel too that the church needs to take an intensive interest in the work of the schools.

Mrs. A. S. Bechtel, Corr.

Emmanuel Menn. Church, Noble, Iowa.—Sunday, October 27, was a big day for the Emmanuel Mennonite church near Noble, Iowa. It was the day toward which the congregation had been looking with great anticipation ever since May 27th when the ground was first broken for a parsonage. It marked the climax of a series of evangelistic meetings conducted by Rev. Emanuel Troyer of Normal, Ill.

Following the Sunday School session which had begun at 9:30 a. m. Rev. Troyer brought a message on "The Baptism of Suffering," after which the big congregation gathered about the Communion table and partook of the Lord's Supper in commemoration of the Lord's suffering and death.

In the afternoon the congregation met again in the church with the purpose to dedicate the new parsonage at the church which had just been completed. After the congregation sang the song, "Give of your best to the Master," the pastor read Eph. 4:1-13 and led in prayer. After a song by a male quartette Rev. Troyer brought an excellent message on "The Home" and led in prayer. He then had charge of the dedication services, and after his reading, and a few moments of silent prayer, he concluded the service with prayer. The pastor then made a few remarks of appreciation of the congregation's sacrifices and cooperation in the building of this excellent new home. A duet, consisting of Mr. and Mrs. Harry Lawson from Ottumwa then, very beautifully sang that dear old hymn, "The Old Rugged Cross," after which the congregation sang the doxology and was dismissed to visit and examine the new home. Many fine compliments were heard about this good home and the congregation rightly deserves much credit for it. To take a good acre of farm land and sink a well, build fences, a cistern, a poultry house, a garage, and a living house and equip the same with all the modern conveniences, is no easy task. It demands cooperation, much hard labor, and many great sacrifices, even though it is a congregation of over 270 members. The congregation can well rejoice in having its great undertaking crowned with success.

At 7:00 p. m. the congregation met again and enjoyed a splendid mission program. After that program Rev. Troyer brought his final message to a full house on "The Church, its Place and Task in the World." This message, as well as all his other great sermons were greatly appreciated as was shown by the many who attended and gave him their wholehearted attention.

ARMISTICE DAY—THOUGHTS OF PEACE—"EVEN SO, COME, LORD JESUS"

P. A. Kliewer

Another year has transpired since the last terrible war came to a close. We are glad that we may enjoy a period of international peace—that there is no actual fighting with weapons.

World today politically, socially, morally and religiously is in an upheaval. We have peace in our hearts through Christ Jesus with God and men. But the world dead in trespass and sin does not know what peace is, nor can it bring about peace.

We are surrounded by crime, theft, hatred, envy, greed, lawlessness, misery and woe. As it was in the day of Noah, so shall it be also in the day of the Son of Man; likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded—even thus shall it be in the day when the Son of Man is revealed.

Noah and Lot were the salt and light of their time, but could not save mankind or stem the terrible corruption. God's judgment came.

We may outlaw war, as murder, saloons and slavery are outlawed; to the unregenerated these things are not outlawed. With the child of God, who has passed from death into life, war, crime, murder are outlawed. He realizes the horror of war; he prays that the time may soon come when it shall all be done away with. This earth in its present state, can never be made into men's paradise. Too many thorns, the winter too long, too much sighing, too many eyes dim with weeping, and too many broken hearts. Just as man must be regenerated before he can have peace, so this earth must be re-created before it can be the paradise we all long for.

A child of God takes a stand against war and does all he can for peace, by his life and word, just as he takes a stand against all sin. The very nature of his regenerated life is against war and its horrors, for by the New Birth the Divine Nature of God was implanted into Him. The love of God was shed abroad in our hearts by the Holy Ghost; thus our very life as a child of God, having his divine nature, his love in our hearts, expresses itself in service to God and men. History tells us that the early Christians were the salt and light of the earth, of the Roman Em-

(Continued on Page 4)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

It is a known fact that religious publications are not money makers and no organization responsible for the production of religious literature would care to have it thought that its printed material is produced with the sole idea of money profits in view. The fact of the matter is that were it not for subsidized assistance there would be very, very few items of religious periodicals going through the mails. It is not the commercial side of the venture that is considered when a church or other religious organization, undertakes the publishing of an organ, but it is hoped that the circulation of the printed page will greatly augment other efforts being made to reach the spiritual consciousness of the age. However, there are some things to be noted about religious papers that deserve consideration. In the first place the subscribers who receive them place a high value upon them and are generally willing to pay a price far in excess of secular papers of the same size in order to receive them. The ordinary newspaper, when the day is passed, is discarded as useless but the religious paper is carefully laid aside and often preserved over a long period of time because it contains something that to the subscriber is worth more than just a passing note. Though the cost of producing religious papers is much greater than secular papers it will be noticed that better paper and better printing are characteristic. A glance over an old scrap book whose entries go back to the early nineties, and before, the editor was strikingly impressed with the good state of preservation the clippings from religious papers indicated while those from secular publications were brittle, faded and gave every indication of crumbling to dust within a few years. Daily and weekly newspapers are for the day, they are not interested in what the sheet will look like in another generation. Religious papers bear evidence of substantial sincerity in the quality of paper and workmanship they show. It is their desire to give the world something permanent and so we find them caring for the physical endurance of their editions as well as for the lasting influence of what they give their readers.

The suggestion made by President Hoover in his Armistice Day speech that in times of war food ships should be permitted to enter ports of all the belligerent parties without interference from either of them strikes a new note in the attempt to find ways and means by which nations will be discouraged from resorting to arms for the settlement of their differences. On the face of it, the suggestion sounds reasonable, merciful and in keeping with the ideas of an advanced age. It is cowardly at all times to strike at the helpless in order to injure others and this is just what every blockade accomplishes. The worry and anxiety about the women, the children and the feeble may be one of the effective weaknesses that an enemy can create in the camp of another, but it is nothing but a heartless bit of devilishness. One wonders how the public is going to react on Mr. Hoover's suggestions. The daily press gives indication that the European nations are not so likely to become enthusiastic about the suggestion, in fact the daily papers generally reported the suggestion without comment, but then the daily press the world over is only superficially interested in any peace measure. War times are profitable times and it is profits that the press is after more than high ideals. An American comment upon Mr Hoover's suggestion is interesting. The writer says that while all this talk about freedom of the seas for food ships may be fine, the fact remains that had there been such a thing during the World War, Germany would have won the war. Well, no one can say just how things might have worked out if they had been different, but we feel just as nearly correct when we believe that had food ships enjoyed the freedom of the seas there would not have been a World War.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

REPORT OF THE 38TH SESSION OF THE WESTERN DISTRICT CONFERENCE

Held October 16-17, 1929, in the Herold Church Near Bessie, Okla.

A devotional service marked the beginning of the session. After singing song No. 586 in the German Hymnal the vice president Rev. B. W. Harder read Romans 11:33-12:12 and led in prayer.

The president of the Conference Rev. C. C. Wedel then delivered the Conference sermon. Taking for granted that the Conference sermons of the General Conference were not yet forgotten, he spoke on the simple but impressive story of the healing of Naaman the Syrian Captain. II Kings 5.

After the singing of Hymn No. 108, verses one and nine, Rev. Jacob Jantzen gave a word of welcome in the name of the entertaining churches, Bergtal, Sichar, and Herold. He mentioned that it was just 25 years ago since a Conference session was held here.

After a word of response from the chairman and a musical number by the Ladies' Choir of the Herold church, the conference was ready for business.

It was decided that the conference be in session 9-12 a. m. and 2-4:30 p. m. Fifty-three churches having 317 votes were represented by 148 delegates. Four churches were not represented.

The minutes of the last session were read and approved.

Rev. H. Thiessen was appointed as the assistant secretary.

The following Committees were appointed:

Auditing Com.: P. W. Enns, H. H. Wedel, H. T. Reimer.

Resolutions Com.: M. M. Horsch, J. W. Lorenz, C. H. Friesen.

Memorial Com. for Departed Brethren: J. Plenert, P. H. Richert, J. B. Epp.

Com. on Admittance of New Churches: H. A. Fast, P. Mouttet, J. E. Entz.

Tellers Com. No. 1: H. Plett, J. Z. Harms, B. H. Friesen.

Tellers Com. No. 2: J. P. Unruh, J. C. Wiens, J. Dalke.

The results of the election of the Executive Committee were as follows:

C. C. Wedel, president; B. W. Harder, vice president; H. J. Dyck, secretary; J. J. Banman, member of the program committee.

No churches had applied for admission into the conference.

The report of the Home Missions Committee was then read, after which the forenoon session was closed with prayer by Rev. H. R. Voth.

The afternoon session was opened with the reading of I Peter 2:1-10 and prayer by Missionary Linscheid.

The chairman asked all those present to take part in the deliberations of the conference.

After a discussion of the Home Mission report the following resolutions were passed: I. Resolved: To accept recommendation No. 1. "To begin work in Wichita provided that annual expenses do not exceed $2500. The committee is to use their discretion in making arrangements for the work."

II. Resolved: To accept recommendation No. 2. "The committee recommends, if possible, to engage a district worker for the southwest district, i. e., Greensburg, Kismet and Montezuma."

III. Resolved: To accept the report of the Home Mission Board.

IV. Resolved: "That applications for admittance of churches be made to the Home Mission Board, and be reported at the opening of conference." Result of election: A. J. Dyck, P. H. Unruh.

Report of Committee on School and Education.

V. Resolved: To accept recommendation No. 1. "We recommend that this conference be represented on the Kansas State Council of Religious Education for a period of one year. However with the understanding that if such is not renewed at the next session of conference, membership automatically expires.

VI. Resolved: That the committee for School and Education be entrusted with this representation.

VII. Resolved: To accept the report of the Committee for School and Education. Result of the election: Dr. J. R. Thierstein.

Following a song by the quartette of the Bergtal church, the session of the first day of conference was closed with prayer by Rev. J. H. Epp.

Rev. Arnold Funk opened the session of the second day of conference with the reading of John 10:7-16 and prayer.

The report of the Committee for the Care of the Poor was read.

VIII. Resolved to accept this report. Result of the election: J. Plenert.

The report of the Board of

(Continued on page 5)

THE CHRISTIAN EXPONENT "CHAT"

THE CROWNING REASON

An exchange points out the crowning reason why people give money for mission work. Missions reach many people; they serve all classes of people regardless of creed, color, or condition; they establish vital institutions such as the home, the Sunday School, and the Sabbath; they bring the spirit of Christ to bear upon such important questions as race relations, child labor, family life, and industry; they foster the love of home and of country and of God. These are all good reasons why people should give of their money, their prayers and their life to the cause of missions. But the crowning reason is this: the realization that the only Christianity that can do anything for us is the Christianity that makes us want to do something for others. Dr. Henry Van Dyke said: "The missionary enterprise is not the church's afterthought, it is Christ's fore-thought; it is not secondary and optional, it is primary and vital. Christ put it into the very heart of his Gospel. We cannot really see him or know him and love him unless we kno wand love his ideal for us and that ideal is embodied in the law of missionary service." The best things in life can be kept only by giving them away. Christianity is a strange commodity. The more we give of it the more we have. The more of it we export, the more will be left for home consumption. Like sunshine, it cannot be bottled up.

MENNONITES IN RUSSIA

Rev. J. H. Janzen, Waterloo. Ontario, bishop of the United Mennonite Church of Ontario. shepherding 2,000 souls scattered over a territory eight hundred miles long, is making a tour through the Middle District churches in behalf of the Mennonites in Russia. He, himself came from Russia five years ago and in this short time has acquired the English language sufficiently well to give us the thrilling and sometimes shocking tale of conditions among our brethren in Russia. Since the war approximately 19,000 have come to Canada, 2,000 of these having settled in Ontario and the rest in Saskatchewan and other western provinces. Many thousands more will come as soon as there is opportunity and a recent cable brings the information that the Soviets have consented to allow a limited number more to leave

WHY LEAVE THE FATHERLAND?

The Mennonites leave Russia because they have fallen upon evil times. The atmosphere in Russia, politically, socially and religiously, is wholly unfavorable for the growth and propagation of Mennonite life and principles. Politically, the spirit of militarism is rapidly increasing among the soviets. Paul Hutchinson wrote in the Christian Century:

"Every observer in Moscow, no matter how sympathetic with the purpose of the soviet government, admits a rapid increase in the spirit of militarism. Russia's army today numbers more than half a million. Such testimony as I was able to gather rated it as an efficient fighting machine. Behind it stands a large reserve; the armed Red guards; and the readiness of most of the unions to enlist whenever they are convinced their revolution is imperiled. The army is exalted everywhere. One of the worst civic penalties that can be visited on a citizen is to deprive him of the right to serve in the army. To be a Red soldier is held up as one of the loftiest privileges to which a schoolboy can aspire."

Mennonites have always sought freedom from the yoke of militarism. This in fact was the reason they migrated to Russia in the first place.

Socially, Russia is communistic. As Rev. Janzen said, "Property is theft." To take property. that is, to steal it, and to use it is sanctioned but to claim ownership is regarded a crime. Mennonites have always been industrious, but they have held staunchly that the individual should enjoy the fruits of his labor. The social theory of communists and that of Mennonites are at opposite poles, and the two will never mix.

Religiously, the Russian regime is atheistic. Let me quote Hutchinson again. He has just recently returned from Russia.

"I am using words with care when I say that a reign of terror has been instituted to eradicate the last vestige of vital religion from Russian life. For the sake of the lives and safety of men and women in Russia, I must not give names or specific instances. The readers of The Christian Century will have to take my word for it, but I can assure them that I have personal first-hand knowledge that the soviet government is today closing churches wholesale; sending hundreds and probably thousands of persons to jail for the sole crime of religious activity; reverting to the old G. P. U. (secret police) terror, under which persons are arrested, tried and sentenced without public trial, the employment of counsel, and frequently without letting even the families of the accused know where they are confined or with what they are charged. A new stream of exiles is starting for Siberia and Central Asia—exiles who have never had a day in open court, and whose only offense has been that of preaching or practicing a religion that showed signs of being able to maintain itself in the face of the soviet attack." (Christian Century, Sept. 18.)

This corroborates the picture which Rev. Jantzen gave us of religious persecution in Russia. The liberty to worship as conscience dictates has always been cherished by Mennonites. The religious or rather irreligious atmosphere in Russia is the principal reason why our Mennonite brethren desire to migrate.

RELIEF

The church in America is confronted with a continuing opportunity to give relief. A Lutheran minister recently said in a small group that there is no cause to which the Lutheran church has so unitedly rallied as the relief of the Lutheran churches in Russia. The Mennonite churches have given splendid support to the Russian brethren in the past. There is some danger that the sense of need will grow dimmer as the war passes farther into the distant past and that some churches which supported Russian Relief in the past will weary of their well-doing. The need is apparently as great as it ever was. The Near East Relief has been closed up but the Russian Relief is only fairly begun. Not only are there many thousands suffering in Russia and awaiting the opportunity to escape from the cruel hand of the soviets. In addition to this is the fact that those who have settled in Canada have had four successive years of crop failure. It is to be hoped that these four lean years will be followed with years of plenty. In the meantime the Russians in Canada are suffering some distress, and worst of all they are not able as they had hoped, to send relief to those who are still in Russia. With their abundance the churches in America can show themselves real friends in time of need.

Lester Hostetler.

USE OF PICTURES WITH JUNIORS

Anyone who has worked with children knows that they are always interested in pictures. The Perry Picture Company has many pictures which portray various parts of the Bible, and these bring incidents more clearly to the child's mind.

A very interesting study is successfully being made with a group of Juniors on "The Life of Christ". One picture is used each Sunday and these are all pasted in a book each child having his own. A suitable Scripture passage for each picture is used for memory work and this is written in the book with the picture to which it refers. A simple study is made of the pictures and a set of questions is planned by the superintendent. It is possible to secure about two dozen pictures on the Life of Christ and these may be arranged in consecutive order thus giving the child a mental picture of the events of His life.

In the same manner one could make a picture study of the parables, which would help children to know the story more vividly and memory work would become much easier if a picture could be connected with it. A catalogue of the Perry Pictures may be secured by sending ten cents to Malden, Mass.

Gertrude Eyman.

Upland, Calif.

ARMISTICE DAY

(Continued from page 2)

pire during the evil days of decline and that it was preserved as the moral force in society. A child of God will exercise a counteracting influence against the moral corruption of society the world's selfish pleasures, its degrading lusts, wars, hatred and envy.

We know what the world is with this counteracting influence —what would it be without it?

When will he, the instigator of hatred, envy and wars, be put out of the way? Will these things not be as long as he is the prince of the power of darkness, the prince of this world system? We may well rejoice and we do, in these anti-war pacts, anti-saloon leagues, and other antis, and all the treaties that dispel the war clouds. No one loves war or strife of any kind, and we are sure that God hates war. But let us not be too sanguine as we welcome every agreement that may produce a better undertanding among nations and a more sympathetic appreciation of the problems facing the world of mankind. Only peace founded on righteousness and loveliness can be abiding. As long as man is at war with God he will be at strife with his fellowmen. Sin is still in the world. Satan is still the prince of this world. Human nature is still unregenerate. Human treaties and bitter hatred and bigotry of Mohammedanism still playing its ancient game of conquest and the sword. The Bible teaches that things shall wax worse and worse.

A child of God hates sin, Satan the flesh and the world.

He overcomes by faith in Him who is now at the right hand of God interceding for him. He is victorious over the flesh, the world and the devil by walking in the Holy Ghost, and thus has peace with God and man.

Christ Jesus, the Prince of Peace, shall come again, not hidden in humanity, but as King in all His glory and power. Our hope of peace is not anchored in man-made programs, but in Him who is now at the right hand of God and who shall soon come again.

Watching, waiting, praying working, is the attitude of a child of God who is thus anchored in Him. He is busy at his Master's work while in such an attitude.

The optimist who claims that all is well and soon through man-made programs world peace will be established, calls us the pessimist. We deny the charge. We know, based upon God's Word and God's program, that all will be well and thus do not worry. We follow His program to establish world peace. By seeding the whole field, evangelizing the world, throwing out the Gospel net, extending by mouth and life the invitation of "whosoever will may come." Being a living witness of the saving, cleansing keeping power of Jesus Christ, we sit not still, dreaming, but we face the foe. We are here to respond to him who has gone above, stand here where he wants us to stand, proclaiming the message as he left it to us to proclaim, standing unmovable and abounding in good works.

Our prayer is that of Rev. 22: 20, "Even so, come, Lord Jesus." We look forward when he shall come, when the great enemy shall be conquered and cast into the bottomless pits and wars. murder and crime shall have an end.

Bluffton, Ohio.

REPORT OF THE 38TH SESSION OF THE WESTERN DISTRICT CONFERENCE

(Continued from page 3)

Directors of Bethel College was read.

IX. Resolved: To accept this report. As candidates for the Board of Directors the conference elected the following: P. H. Richert, Franz Albrecht, J. E. Entz and G. N. Harms.

The Deaconess Committee submitted a report including the reports of Beatrice, Bethesda, and Bethel Hospital.

X. Resolved: To accept this report. The election result was: H. T. Reimer.

The Memorial Committee reported.

XI. Resolved: To thankfully accept this report and ask the committee to continue this work.

After the reading of the report of the Trustees the forenoon session closed with prayer by Missionary H. J. Kliewer.

The afternoon session was opened with Scripture reading (Eph. 6:10-18) and prayer by Missionary J. B. Ediger.

XII. Resolved: To accept the recommendation of the Trustees. "The Trustees recommend that the conference authorize their trustees to send reminders to all those who are in arrears in interest on notes given to the conference, requesting them to pay the interest and also the notes when they come due."

XIII. Resolved: "That the present treasurer of the Board of Trustees be instructed to reimburse the permanent fund with $325 which were used a few years ago for current expenses."

XIV. Resolved: To accept the report of the Board of Trustees. Result of the election: Paul Mouttet, Karl Richert and P. P. Buller.

A song by two Graber Brethren of Pretty Prairie was much enjoyed at this time.

Then Rev. H. R. Voth read a paper on the subject: "A, What can small congregations do to provide for their own spiritual needs in case their leader becomes incapable for service. B, In what way can conference assist such congregations."

The report of the Statistician was read.

XV. Resolved: To accept the report of the Statistician.

XVI. Resolved: "That the present Statistician, C. E. Krehbiel, be requested to serve in this capacity for another year."

The Auditing committee now reported.

XVII. Resolved: To accept the reports of the treasurers as submitted by the Auditing Committee, including the Auditing Committee's report.

The following were appointed to serve on the Auditing Committee: for the ensuing year: G. R. Toews, Newton; H. P. Schmidt, Whitewater, B. H. Friesen, Goessel.

XVIII. Resolved: To let the officers of conference decide upon the place for the next conference.

The Resolutions Committee submitted the following:

Resolved: A—To thank our heavenly Father, who has prospered our work during the last year; for the spirit of peace and unity; for faithful workers in the fields of Home Missions and School and Education; for protecting our workers from sickness and serious catastrophies and for results attained during the course of the last year.

B—That we thank God for the pleasant weather, which enabled so many delegates and visitors to be present at the conference.

C—to thank the entertaining churches, Herold, Sichar, and Bergtal, for their kind hospitality, also the choirs for their singing which materially added to the blessing of the conference.

D—That the conference appreciates the importance of the work of the preparatory schools and that the congregations energetically continue to support them.

E—Whereas Bible Study and Evangelistic meetings tend to deepen Bible Knowledge, be it resolved to do this work more extensively.

F—That the Program Committee be requested to provide for another Young People's program at the next Western District Conference.

XX. Resolved: That the two papers be published in the "Bundesbote."

XXI. Resolved: To thank the Bethel College quartette for the numbers which they sang.

XXII. Resolved: To thank the Graber Brethren for their song.

XXIII. Resolved: To print the Minutes of Conference in pamphlet form.

XVIV. Resolved: To adjourn.

C. C. Wedel, Chair.
H. J. Dyck, Sec.

AN EVALUATION OF OUR HOME MISSION WORK

Paper read at General Conference
By Rev. H. A. Fast

(Concluded)

A comparison of the effectiveness and efficiency of its work in terms of results with that of other activities of the Conference would be in bad taste, to say the least, and we shall not attempt it. This much, however, can be said that under the handicap of rather limited resources and in the face of a lot of other difficulties results of immeasurable consequence have been achieved. Who can estimate how many individuals and groups in our struggling frontier settlements might have been lost to the church and the Conference but for the encouragement and help received through our home mission work. Only those who have worked in such outlying settlements realize how quickly and how easily such individuals and groups lose all contact with and interest in our church and its work. Again, who will say how far-reaching in influence may be the temporary assistance the Conference is giving our struggling immigrant brethren in Canada. Or who will measure the leavening influence the Gospel has had in our work in the cities or in some of the neglected areas of our country?

From a comparative standpoint then it would seem that our home mission work has not received proportionate support either in interest or in contributions. But in the face of this fact and in the face of other difficulties of work very creditable work has been done.

But we must undertake a more searching appraisal of our work than merely a comparative appraisal. We must try to determine how efficiently and effectively we perform our task.

That brings us at once to the question: "What is our task?" What ought we to do? What are we trying to accomplish? Have we any clear-cut policy in our work? Any evaluation of our home mission work must proceed with a more or less definite knowledge of what our task is.

So far as I know, and judging by the published summary reports of our Conference Secretary in our church publications it evidently is a fact, our Conference has never formulated a statement of policy in its home mission work or in any definite way given expression as to what it conceives its home mission task to be.

In the practical work of home missions some general policy seems to have been followed. In the beginning years the Home Board was "chiefly engaged in gathering the scattered congregations into the Conference. Later through the "Reisepredigt" work it tried to visit these congregations and different conferences for the purpose of keeping up the fellowship and the Conference interests." In addition, it assisted weak congregations and in new settlements organized churches and helped them on their feet. In time some mission stations were established in a number of cities and in some of

(Continued on page 6)

THE S. S. LESSON

December 1

The Christian Home in a Modern World. Luke 2:40-52.

Others passages: Deut. 6:3-9; Matt. 19:3-9; Luke 24:28-32; Eph. 6:1-9; II Tim. 1:3-5; 3:14, 15.

Golden Text: Honor thy father and mother. Eph. 6:2.

It was not an unusual thing in olden times for some one to discover a book or writing that was supposed to give us an account of the life of Jesus, filling in where the Bible was silent. To be sure such works were impositions that reflected the speculations of those who sought to speak in matters where God was silent and it did not require a very great exercise of the intelligence to recognize the forgeries, some of which went so far as to have the little Jesus strike down dead such of his companions whom he did not like. The reason the Bible has so little to say about the years which we call the silent years of the life of Jesus is probably because there was nothing to be recorded beyond the fact that he led a normal child life in a humble home where God was feared and served. The one light thrown upon these silent years is the incident in our lesson where Jesus goes up to Jerusalem to become a "child of the law" that is, to assume the responsibility of living under the law that was expected of an adult.

We learn many things from the parents of Jesus that should suggest how that children should be brought up. In the first place, we remember that we have the example taking the Babe Jesus into the Temple. In our day it it has become quite the fashion to leave babes at home when the parents do go to church. If they do not get the habit of attending divine worship in childhood it is hardly likely that they will get it later in life.

In our lesson we have Jesus being taken to the Temple, being taught by the doctors of the law and then we have the spectacle of the parents starting for home without the child. Here we have something that parents should ever guard against. They should know exactly where their children are at all times. Neglect of children in their tender years can never be righted in the future. The child that grows up without the discipline and care of the parents will become a very helpless person when it comes to solving the serious problems of life.

With Jesus in the Temple in the midst of the doctors, both hearing and asking them questions, we have portrayed to us not only the natural bent of mind of him who was the Son of God but also the kind of interest that naturally captures the mind of any child when opportunity is given for developing it. Such an opportunity comes when the child grows up in a religious and pious home life. Too often the natural desire of the child for information concerning spiritual things is not at all taken seriously. That Mary and Joseph supposed that Jesus was all right in the company of friends when he was absent is characteristic of many parents who take many things for granted when they should know positively concerning the state of their children. It is not enough to suppose that children are in good company, that they are all that is to be expected of children, the parents should know, and not just suppose, when it comes to matters relative to the welfare of their children.

The answer that Jesus gave to his mother has in it the suggestion of something strange and mysterious, but is a perfectly normal reply when we realize that Jesus was primarily here on earth to be doing his father's business and that he had a consciousness of his high calling and responsibility.

The last verse of the lesson: "Jesus increased in wisdom, and in stature, and in favor with God and man" is generally explained that there was a physical, a mental, a spiritual and a social development in his life. Every normal child must pass through such a process. His physical growth must be well attended to so that he may attain his better growth along the other lines. It is a crime against childhood to hinder in any way the child's proper physical development. As the mind grows it must grow in the right direction. Education, if it is worthy, is not only education, it is the development of character. This may only be accomplished through Christian education. The spiritual development begins with childhood. The best and most lasting religious impressions and impulses must have their beginnings on the mother's knee. The child properly instructed and trained in spiritual matters is, in all likelihood, the one who will grow up into the man or woman who serves God. Social development may be variously explained but perhaps, when we say that it is a consciousness of one's duty to fellow man, we make it clear. The one who is right socially is the one who does right with those with whom he lives. His, hers, is an ethical life in the sense in that he or she does exactly what they ought to be doing.

AN EVALUATION OF OUR HOME MISSION WORK

(Continued from Page 5)

the neglected places in the east and the west. In recent years a Girl's Home has been established in Winnipeg and a similar work begun in Saskatoon, while a good deal of effort has been given toward assisting our Canadian immigrants in meeting their religious needs in the new land.

But a clear-cut policy is hard to discern. For instance, on what basis were some fields of labor selected and others rejected? The Board undoubtedly used some criteria of judgment satisfactory to itself but the decisions of the Board are largely determined on the basis of the funds at its disposal and on the basis of what it thinks the Conference will sanction. The Board is not the determiner of the policy of the Conference; it is the servant of the Conference and it constantly asks: "What does the Conference want us to do and what can we do with the funds the Conference grants us?"

The Conference has been doing home mission work all right, and it has done very creditable work but whether it has been doing work toward a clear, conscious purpose or whether it has done what it should do is another question. An efficient business enterprise considers it one of the first elements of efficiency to set for itself a goal, a purpose, definite and big enough to challenge the best efforts of its men and broad enough to allow for change and growth. That means, of course, that they must have a clear understanding of the problems and needs and opportunities of their business.

It seems like something of that sort is necessary to run efficiently the great enterprise of home missions. That is especially true where the resources on which we must depend are limited as in the case of our Conference and where we cannot undertake work in every place of need or in every place where opportunity presents itself. We know of a number of places where work needs to be done and where there are fine opportunities for work. Shall we undertake work in any of these fields, and if so, how shall we decide which to take and which to leave?

What really is our task? Is it primarily a work of conservation, keeping Mennonites in the Mennonite church? Is our task primarily that of assisting weak congregations, establishing churches in new Mennonite settlements or in cities where our Mennonites are gathering? Or do we think of our home mission task as an aggressive missionary program where we, in co-operation with other denominations are engaged in winning men to Christ and pushing back the frontier of paganism and ignorance and indifference until knowledge of the Lord shall fill our land as waters the sea?

Actually, a very large percentage of our present work is work of conservation due in part to the great need for assistance in Canada. But it seems like the first argument you hear used even for the establishment of city missions (in some city) is to hold the Mennonites who in considerable numbers have moved to the city where work is under consideration. What is our task? Our home mission work must be appraised in large part on the basis of the quality and bigness of our objective for that work.

How does our work measure up in meeting the needs and demands of the groups we serve? Our answer to that question will depend on how much help we intend to give.

Jay S. Stowell of the Methodist Board of Home Misions says that the aim of home missions is "to contribute its part toward winning individuals to Jesus Christ and toward the complete Christianization of America by helping to build up and make permanent and self-supporting in neglected or under-privileged communities as good religious leadership and as adequate religious facilities and opportunities, particularly for the rising generation, as are now available in our more favored communities."

If that is our aim for the communities we serve, then our judgment as to how well we meet their needs will be one thing; and if our aim is to give support on the basis of the minimum we must do to get them on their feet, then our judgment will be another thing. How much help does the Conference want the Home Mission Board to give these communities?

We ask then: 1) How adequate is our equipment in these communities in comparison to the needs?

The church buildings in at least two of our city missions are today inadequate in size and the meeting places in some other places are but temporary makeshifts. The arrangement and equipment of these churches compares favorably as a whole

with the standard in the churches of our own Conference. But we would like to raise the question whether in our future work, particularly in the cities where churches have to be built, it would not be a better policy to build churches large enough and arranged according to the best religious educational practice so that they would be adequate for at least 25 years and be a more fitting monument to our faith in the work?

2) How adequate is our leadership?

We are not going to answer that question except to say that the best of leadership and the one most thoroughly trained for the task is none too good for any of our fields of work. One trouble is that we are not always able to hold our best leaders for the reason that they are sought by churches offering larger fields of opportunity. In my opinion it would pay the Conference financially and in results to pay better salaries in order to keep the best leaders at work in our fields.

3) How well is our work supported?

An institution improperly and insufficiently financed is handicapped in its work. Our mission fields are suffering under such a handicap. They are doing fine work under the circumstances, but they could do considerably better work were we as a Conference more generous, even though no less economical, in our financial support of the work. I am sure our workers could tell some interesting stories along this line.

4) How well do the local people co-operate in the work and how well do they share in the support of the work?

Generally speaking, they have given the finest type of co-operation and in a number of cases have shown a remarkable spirit of consecration to and sacrifice for the work. In the financial support of the work they have also as a rule been generous. In a number of cases their liberality has been such that they have given not only of their abundance but actually of their poverty. In many of our fields the local people are taking care of the running expenses of the church, and in a number of these they are also contributing toward the salary of the workers.

In an appraisal of our home mission work we also have to inquire as to its relation to the whole home mission cause. How well is our work geared into the general attempt on the part of evangelical denominations to win men to Christ and to Christianize all America? Is our work competitive and duplicating? Are we doing work where other churches are already on the field and amply able to take care of the religious needs of the community? Are we working in harmony and co-operation with interdenominational agencies in studying a common problem and meeting a common need?

We do not believe our Conference is interested in doing competitive work and generally speaking we do not think we are doing competitive work. The work of the home misions is finally a task in which all must share and in which all must work together. The work of home missions will never be accomplished in any other way. No denomination's home mission program will be what it should be without such co-operation.

May God grant that we as a Conference may ever carry on our home mission work with a vision, a faith, an energy, and an understanding commensurate with the bigness and importance of the work, and in a manner and spirit that is in full harmony with the will and spirit of the Christ in whose name and for whose sake we are engaged in this work.

SESQUICENTENNIAL OF SUNDAY SCHOOLS

One hundred and fifty years ago, in a little cottage of Gloucester, England, there was launched one of the greatest youth movements of history—a quiet meeting at a round table destined to be of more far-reaching influence than the children's crusade. It was the first organized Protestant Sunday School—a daring social venture of Robert Raikes, an obscure editor of Gloucester who, in 1780, organized the little class which was the beginning of one of the largest and most powerful organizations in the world. Today the membership of the Sunday schools of the world numbers more than thirty millions. The organization is taken so much as a matter of course in modern Christian civilizations, and plays so vital a part in the national and international education of youth, that its beginnings are not always considered. But on the sesquicentennial of the founding of that first Sunday school, in June, 1930, delegates from three continents will gather in Toronto to do honor to Robert Raikes in a ceremony of dedication of a great bronze statue of that famous layman. At the same time, a similar heroic statue will be erected and dedicated at Gloucester, near the site of that historic dwelling in which the first Sunday school was held. Both statues are in replica of the now famous one which stands guard over the Thames on the embankment at Victoria Gardens, London. The original was erected on the 100th anniversary, a gift from the school children of England, who in tribute to Robert Raikes, raised the money for the great bronze figure by the subscription of pennies. Scholars, religious teachers, students and laymen from all over the world will gather in the Canadian city to do honor to Robert Raikes when the statue is dedicated in June, on the occasion of the convention of the International Council of Religious Education. The Toronto statue is the gift of J. L. Kraft, noted philanthropist and business man of the United States, treasurer of the International Council of Religious Education. Mr. Kraft, who is a native of Canada, has been a staunch supporter of Sunday schools all over the world, and is at present superintendent of a large Sunday School on the north shore, in Chicago. The city of Toronto, by vote of the City Council, will furnish the site for the statue, the base, and the care of the statue in perpetuity.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1931 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

DEATH

Butler—Mary E. C., a member of the Roaring Spring, Pa., church died suddenly at her home in Taylor town ship, Nov. 5. Her husband and five children survive. Funeral services conducted by her pastor, Rev. Jacob Snyder, assisted by Rev. S. D. Yoder.

CONTRIBUTIONS

FOR PUBLICATION

Anonymous, $8.00.

Gratefully acknowledged,
J. F. Lehman, Treas.

RECEIPTS OF THE EMERGENCY RELIEF COMMISSION FOR THE MONTH OF OCTOBER, 1929

FOR RUSSIA: Rev. and Mrs. G. A. Linscheid, Canton, Okla., $10: Jacob H. Regier, Newton, Kansas, $10: Karl Badertscher, Pandora, Ohio, $10: P. B. Amstutz, Bluffton, Ohio, $5; Members of Menn. Ch., Berne Ind., $160; C. C. Epp, Hutchinson, Kansas $31; G. A. Nachtigal, Buhler, Kansas, $2.50; John J. Johnson, Meno, Okla., $10; John T. Neufeld, Chicago, Ill., $20; Jno. P. Andres for C. Andres, Elbing, Kansas, $47.61; Anonymous, Newton, Kansas, $6.14; John I. Walter (Sunday school) Freeman, S. Dak., $48.15; Mrs. J. M. Landis, Folcroft, Pa., $5; J. P. Habegger, Berne Ind., $50.

FOR GENERAL FUND: Jacob H. Schmidt, Ft. Cobb, Okla., $12; J. R. Ewy, Hanston, Kans., $10; Mrs. Amos S. Gerhard, Sowell, Fla., $15; Mrs. Jacob Lohrentz, Moundridge, Kans., $5; Sister Marie Lohrentz, Moundridge, Kans., $10; Tabor Ch., Goessel, Kansas, $5.50; The Buhler Menn., Ch., Buhler, Kansas, $30.35; Philip B. Schmidt, Chinook, Mont., $5;

FOR CANADA: John H. Wiebe, Whitewater, Kansas, $50; Rev. Albert Claassen, Los Angeles, Calif., $50; Rev. and Mrs. G. A. Linscheid, Canton, Okla., $10; Hoffnungsfeld Sew. Soc'y, Moundridge, Kans., $29.26; Marie Bestvater, Newton, Kansas, $10; First Menn. Church, Lostwood, N. Dak., $19.60; Anna and H. D. Voth, Escondido, Cal., $10; Emmanuels Ch., Aberdeen, Idaho, $13.24; J. A. Busenitz, Whitewater, Kansas, $25; Brudertal Ch., Hillsboro, Ks., $29.20; Alexanderwohl Ch., Goessel, Kansas, $89; Goessel Menn. Ch., Goessel, Kansas, $54.50; Bethel Sunday School, Mountain Lake, Minn., $50; Eden Cong., Inola, Okla., $70; Emanuels Ch. Aberdeen, Idaho, $16.73.

FOR HARBIN, CHINA: Refugees, Rev. Albert Claassen, Los Angeles, Calif., $50; First Menn., Ch Mt. Lake, Minn, $25.13; Menn. S. S. Medford, Okla., $20; Lehigh Menn. Ch., Lehigh, Kansas, $9.05; Emmaus Ch., Whitewater, Kansas, $171.01; Deer Creek Menn. Ch., Deer Creek, Okla., $20.54; Rev. and Mrs. G. A. Linscheid, Canton, Okla., $15; Hoffnungsau S. S., Inman, Kansas, $15.55; New Hopedale Ch., Meno, Okla., $53.05; Pratum Ch. and S. S., Pratum, Oregon, $81.25; P. H. Eck, Hillsboro, Kansas $5; Jacob H. Regier, Newton, Kansas $5: Bethel Ch., Inman, Kansas, $31; Hoffnungsau Ch., Inman, Kansas, $44; P. C. Klaassen, Mt. Lake, Minn., $50; Friedensberg Ch. Avon, So. Dak., $48.33: Anonymous, Berne, Ind., $10; Bethel Ch., Mt. Lake Minn., $200; Bergtal Ch., Pawnee Rock, Kansas, $50.50; Menn. Ch., Paxton, Neb., $8.90; Members of Menn. Ch. Berne Ind., $30; Sister Clara, Newton Kansas, $5; G. A. Nachtigal, Buhler, Kansas, $2.50; Christian Ch. Moundridge, $121; Salems Ch. Freeman, So. Dak., $634; Bethanien Ch. Kingman, Ks, $23.21; Jesse L. Brenneman, Manhattan, Kansas, $15; First Menn. Ch., Bluffton, O., $42.44; Menn. Ch., Avon, So. Dak., $15; Burrton Ch., Burrton Kansas, $4.27; Jacob Claassen, Beatrice, Neb., $25; Bethany Ch., Freeman, So. Dak. $36.35; Bethel College Menn. Church, Newton Kansas, $2; Rev. H. D. Schmidt, Cordell, Okla., $5; Hannah Heimer, Conshohocken Pa., $10:

October 1st 1919, Balance on hand, $35.64.

Received for Russia and Sib.	$415.40
Received for General Fund	$92.85.
Received for Canada	$526.53.
Received for Refugees in Harbin, China	$1256.42.
Total	$2326.84.
Paid out during month	$2040.92.
Nov. 1st Balance on hand	$285.92.

Gratefully acknowledged.
C. F. Claassen
Treas.

JOTTINGS

Last Sunday evening the Woman's Foreign Missionary Society of the Bluffton, O., church gave its annual Mite Box Program, which was very interesting. Addresses were given by Mrs. Bauman and Mrs. Thiessen. A special offering was lifted for missions.

The Men's Chorus of Reedley, Cal., began its season with a concert in the Arlington Height Presbyterian church of Fresno. The following Sunday its first program was offered in the home church. C. F. Mueller is leader of the chorus.

The Men's Glee Club of Bluffton College is planning a trip through Pennsylvania during the Christmas holidays. Whenever Bluffton's singers have made the trip East they have met with generous responses and there is no doubt that they will again meet with an enthusiastic appreciation.

A number of Mennonites living in Lansdale, Pa., have been holding meetings in the Mt. Vernon Evangelical church for some months past, their meetings having been under the direction of the Home Mission Committee of the Eastern District Conference. Recently the building has been purchased and will be remodeled. Preaching will continue every Sunday evening.

Rev. and Mrs. Sylvan Lehman of Berne, Ind., who have accepted the work in the mountain missions near East Freedom, Pa., left their home town for their new location last week. The charge consists of two meeting places, Smith's Corner and Upper Poplar Run, which are on opposite sides of a mountain about four miles apart. One may easily walk the shorter route if one does not mind hill climbing, but by auto the distance is about eighteen miles.

The Western District Conference, having voted the sum of $2,500 at its last session for the beginning of Home Mission work in the city of Wichita, Kan., Rev. Arnold Funk has been placed in charge. Services began last Sunday with services held at Burton and Dodge Sts. Rev. Funk has already moved to Wichita and will be greatly obliged to any one who will assist him in locating prospective members.

The Christian Endeavor society of the West Swamp church, near Quakertown, Pa., will celebrate its anniversary Sunday evening Nov. 24, at 7:30. The topic of the evening will be "Thanksgiving Through Thanksliving". A group of young people of the society will discuss this topic. Another feature of the program is to be the singing of several songs by Mr. Noah Swayne of Philadelphia. Mr. Swayne is a noted interpreter of negro spirituals.

Continued reports coming from Russia concerning the Mennonites in that unfortunate country are very distressing. Conditions have gone from bad to worse and persecutions, taxes unbearable and other activities of the atheistic authorities have made it imperative for Mennonites to leave Russia, if such a thing is at all possible. Hundreds are now in Moscow trying to get permission to leave, compelled to live on their small means, who will soon be in dire want and utter hopelessness. The soviet government is demanding from $100 to $650 from these ruined people for visas to leave the country. Last week a number of Mennonite pastors and leaders met in Newton, Kans., to consider ways and means by which their distressed brethren might be helped.

On Saturday November 3 Bluffton College was honored by the presence of a large number of alumni and friends who returned to the College in order to take part in the annual Home Coming. The two main events of the day were a football game with Toledo University in the afternoon and a banquet in the evening. Though the Bluffton team played a very good game, and it seemed for a long time that neither side would be able to score the heavier Toledo team succeeded in carrying the ball across the line during the last few minutes of the game, thus defeating the local team by a 7 to 0 score.

The banquet in the evening was well attended. The president of the Alumni Association, E. L. Harshbarger, acted as toastmaster. The speakers on the program were Dr. D. A. Baumgartner of Toledo who spoke on "The Association, Alumni." Dr. Irvin W. Bauman who talked on the subject, "A Perspective and Henceforth" and Pres. Mosiman who concluded the addresses by emphaszing the need for a greater and better aliumni publication in which the alumni could make distinguished contributions from time to time relative to their fields of work. Mr. C. H. Sprunger, Secretary of the Y. M. C. A. at Fort Wayne gave some reminiscences of his college days in his usual entertaining style. The music was furnished by the College Orchestra and the Men's Glee Club. Enthusiasm ran high, and the president of the Association spoke of the plans that were being made for a great Home Coming next spring when the College will celebrate the thirtieth anniversary of its founding.

In Zions Herald, Boston, Oct. 30. 1929, there appears a photographic representation of two pages from a nineteen page mimeographed list of names with comments entitled, "Who Is Back of the Pacific Movement Opposing National Defense?" The caption over the reproduction reads: "Is This the D. A. R. Black List?" It seems that the officers of the D. A. R. responsible for the getting out of the list are of the opinion that the speakers named are people of unsafe opinion who by all means should not be permitted to address a patriotic assembly. In the list given are such names as those of Senators Borah of Idaho, LaFollette of Wisconsin, Shipstead of Minnesota, Prof. Rufus Jones of Haverford College, Prof. Luccock of Yale Divinity School and President Mosiman of Bluffton College. Perhaps this is the first time in the history of the D. A. R. organization, which kids itself that it alone has the only simon pure brand of patriotism, that its guns have been turned on a Mennonite. Let them do their worst. A good anvil wears out many hammers.

Christmas Services for Sunday School

The Babe Divine
The Gift of Love (L)
Worship at the Manger
Follow the Star
Star-led Pilgrims
The Starlit Way
The King has Come (L)
Come to the Manger
The Start of Bethlehem
Glory in the Highest (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 37—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc.	25c
Christmas Treasury No. 39—Recitations, Exercies, Pantomimes, Dialogues,	25c
Christmas Treasury No. 40—Recitations, Exercises, Pantomimes, Dialogues,	25c

Christmas Recitations

No. 4.—Recitations, exercises and dialogues	75c
No. 8.—31 Recitations and dialogues for Christmas	75c
No. 13.—30 Recitations and dialogues	75c
No. 14.—30 Recitations, exercises and dialogues	75c
No. 15—30 Recitations, exercises and dialogues	75c
No. 16—30 Recitations, exercises and dialogues	75c

Twenty-five Years with God

in

India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.

Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, NOVEMBER 28, 1929 No. 47

NOTES AND COMMENTS

The effort to supply the mountain schools of the South with helpful Christian literature, by the Bible Institute Colportage Association of Chicago, is meeting with marked success. Already this literature, consisting of the Moody Colportage Library books, the Evangel booklets, Pocket Treasuries, Gospels of John and Gospel tracts, has been placed in over 2,000 of these schools. It is the desire of the Association to reach 5000 such schools in this way, if possible. In this plan, the Association gives a New Testament to any scholar who memorizes certain Bible verses.

Europe's post-war child welfare problem presents two distinct phases. Immediately following the war all existing orphanages were overwhelmed by the thousands of new orphans created by the war.

Many institutions were financially wrecked as currency depreciation wiped out long standing endowments.

Some countries had never made state provision for orphans, and newly established governments such as Poland, Jugoslavia and others, were slow to cope with the problem. Plebiscites, revolutions, economic disorders and financial ruin kept them so occupied that they did not make plans to meet this unforeseen emergency until it had grown to disastrous proportions.

As a result, thousands of children became amazingly adept in shifting for themselves but were so hardened and brutalized in the process as to become a real menace.

Europe is now in what might be termed the second phase of the problem. Many families that came through the war unbroken, have found it impossible to adjust themselves to new economic and social changes that have broken down family life and weakened morale.

An increased number of deserted and unmarried mothers have left hundreds of young children to become public charges.

The problem is much more difficult than simply that of finding shelter and feeding. Medical care over a long period to fully restore health broken by long continued undernourishment, special provision for the mentally deficient and vocational training for the normal children are needed.

The position of the Russian refugees constitutes a distinct and very urgent problem. The total number of them is given as 2,500,000. Not more than 1,500,000 have been able to achieve economic independence. The plight of the remaining million is desperate. In many of the countries, none but the most menial of work is open to them. No adequate survey has ever been made as to the total number of children among them. Detailed information of a score or more of small schools reveals pitiful need. Detailed reports from a group of such homes with a total enrollment of 4,019 children, show that the support of individual young children varies from $4 to $6 per month, and that the shelter, support and full technical training of older children ranges from $15 to $20 a month.

The recent four months' tour of Mrs. H. P. Loomis, of the American Society for Relief of Russian Exiles, Inc., through eleven countries in Europe, brings a wealth of new data and photographs. Moreover, her personal presentation to the League of Nations of the facts regarding the spread of tuberculosis among Russian refugees as constituting a real menace to all Europe, resulted in the promise of League action. This should be a valuable leverage in securing supplemental aid in America.

When the Woman's Foreign Missionary Society of the Methodist Episcopal Church recently celebrated its sixtieth anniversary, President Hoover sent a message expressing his high appreciation of the work of the missionary. In a letter to Mrs. William F. McDowell, one of the officers of the Society, Mr. Hoover said:

"I have had occasion over many years to witness the actual labors in the field of the American missionary societies, and have come to have the highest regard for their self-sacrifice and their single-minded devotion. I wish for their continued activity and success."

Another convincing testimony to the service of the missionary is that of Dr. Frederick P. Keppel, President of the Carnegie Corporation. After an extensive and first-hand examination of present conditions in British Africa, he says:

"I must begin by confessing that I had entirely under-estimated the importance of Christian missions as a factor in the development of peoples of low cultural level . . . My impressions of what I saw may be summarized as follows: first and foremost is the earnestness and devotion of the individual missionary. I do not recall a single incident of service which I would call perfunctory. Secondly, I would place the high quality of results obtained in view of the limitations existing."

Lawrence Lippincott and Frank B. Watson, prominent members of the Religious Society of Friends, have arrived at Marion, N. C., where they will organize and direct relief work on behalf of church forces. The relief will be distributed impartially on the basis of human need, without regard to whether workers are members of the union or not. The need is immediate, as cold weather is coming on, and if further suffering is to be avoided, adequate supplies of food and clothing must be received.

No better indication of the rising tide of interest throughout the churches in the question of world peace could be found than the national study conferences bringing together representatives of the committees on peace or international relations in practically all of the major Protestant denominations. The third national gathering of this character is announced to meet in Evanston, Ill., in the first Methodist Episcopal Church, February 25-27. This conference, like the earlier ones, held in Washington in 1925 and in Columbus in 1929, will not be a popular convention, but an occasion for intensive study of the program and policies which the denominations should follow in their work for peace.

The Chairman of the National Committee on the Churches and World Peace, which is the official name of the organization responsible for the conference, is Rt. Rev. G. Ashton Oldham, the Episcopal Bishop of Albany, N. Y., and the Vice Chairman is Dr. M. Ashby Jones, minister of the Second Baptist Church of St. Louis, Mo. The Secretary is Rev. Sidney L. Gulick, 289 Fourth Ave., New York.

The reasons for holding the forthcoming conference are defined by the committee as follows:

"Because the churches should keep abreast of the constantly changing international situation and should be prepared to interpret that situation from the standpoint of Christian principles, ideals and motives.

"Because the churches should cooperate, even more than at present, in making a united approach to the problem of establishing world justice and peace.

"Because the churches should take their part in creating the will to peace and in developing a public conscience opposed to the war system of the nations.

"Because encouragement should be given to every communion and to every local church to institute a thoroughgoing policy of education in the constructive policies and programs for peace.

"Because encouragement should be given to the 30,000,000 members of the 150,000 churches in the United States to register their individual and collective influence in support of those public policies that make for understanding and peace among the nations.

"Because the peace program cannot and will not succeed without the active cooperation of the churches."

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

MISSIONARY PETTER WRITES ABOUT DIFFICULTIES IN TRANSLATION

Nov. 11, 1929.

We had good services yesterday, in the morning many women and fewer men, and in the evening vice versa. The portion of Luke 18 about the rich ruler and the words of Jesus were striking for the Indians. In hearing the men express themselves, I find that M. has more spirituality and his explanations are good, free from the rigamarole of pevomoxtastoz, (health) hamoxtastoz (sickness), and haomenestoz (poverty).

As for the translation of the book of Romans, it looks as though I shall have to postpone it until after New Year's. First we have a loaded program not only on Sunday, but several evenings in the week not mentioning the unavoidable interruptions during the day. I need not tell you that the Roman Epistle is difficult. It reads smooth enough in the English but compare the different translations, and you will see the difficulties of rendering. I have about 17 different versions before me including the Latin version and two different Greek texts and to find the nearest wording and meaning of a sentence takes not only time but strict concentration. Take for instance the apparent easy verse 23 of chapter 3 "And fall short of the glory of God." The Greek word for "fall short" means "to come late, be behind, fail, be inferior, suffer want, to lack, be deficient." The French translations give for this, "prive" (deprived) and "denue" (denuded of). The Germany versions of this word are "mangeln, ermangeln." The Latin says "egent" (to be in need of). Now in the Cheyenne the following words exist for any of the above meanings as "enitoxnehatanov, eohemeozetanov, esaa-taeozetanov, ehospeexoeszenov, ehospeshotaetanov, ehozoetaetanov esaahoeseozetohenov, ehospeozetanov, ehespeexoeszenov, ehospeexoetaetohenov, ehoze-hoxtamistanov and others. Now this means fourteen good expressions to choose from. Which suits best to the text meaning? Yes, but what mean the words "come short of the glory of God?" Does "glory" here mean "shine, brightness, effulgence, reflect or honor? The last is evidently implied, but who can be absolutely sure? Then, does it mean "they come short of God's glory, that is they fail to reach it, or they have no honor coming to them from God, i. e. their condition of sinfulness renders them unfit of any praise, honor from the sight of God?" Well, all this must be sifted before the right Cheyenne word can be used for "come short of". . . .

And here is my need of concentration. And who can well concentrate with unavoidable interruptions? And when the evening of a day of steady concentration comes there is little rest from the Cheyenne for Indians are ever here. And now the preparations for Busbys 25th anniversary celebration, Thanksgiving here and right after follow the preparations for Christmas. And the print in between!

BLUFFTON COLLEGE NOTES

College Deputation at Trenton

The college was exceptionally well favored in having the privilege of sending a deputation to the Trenton church on Sunday, November 17th. The morning message was delivered by one of the students. In the evening service topics of vital interest were discussed. A mixed quartet and a soloist furnished the special music in the evening and morning services respectively.

This week the entire faculty and student body of Bluffton college observed a week of prayer which was sponsored by the Young Women's and Young Men's Christian Associations. Prayer, however, was not the only topic discussed but also the problem of peace held a prominent place.

On Wednesday peace became the topic. Several students discussed in chapel the problems of our laboring class of people and the American negro.

On Friday Mr. Arthur B. Krauhl, a returned missionary from China, challenged the student body to take up missionary work. He gave a very interesting talk and was very much enjoyed.

This week has been very well spent. We realized more than ever before the need of prayer and we also realize that peace can only be attained by the love of Jesus Christ.

Educational Meeting

The second meeting of the educational institute was held Friday night in the Presser building at Ada. Dr. Lewis of the Ohio State College of Education, spoke on the function of the liberal arts college and teacher training.

The keynote of his address was the fact that the educational department should have some part in the finances and should have some say as to the academic courses in the liberal arts college.

Bible Lectures

Walter L. Lingle, D.D., LL.D., president of Davidson College, Davidson, N. C., who will deliver the annual Bible lectures at the College from February 2 to 7 has announced the titles of his lectures. The topics to be discussed are as follows:

What it Means to Believe in Jesus.
How Shall I Invest My Life?
Why I Believe in the Deity of Jesus Christ.
The Social Gospel.
Why We Believe the Bible is the Word of God.
Jesus' Sermon on the Kingdom.
The Message of James.
The Bible and Money.
The Message of Jonah.
The Bible and Poverty.
The Message of First John.
The Bible and War.
Shall I Sell My Soul?

These topics as well as the qualifications of the speaker who will discuss them give assurance of a very valuable series of lectures. It is hoped that a large number of friends of the College may join the students and the community in taking advantage of these lectures.

College Athletics

Bluffton College played its last game of football for the season on Saturday, November 16 with Findlay College. During the last minute of the game in which both teams played exceptionally good football Findlay defeated the Bluffton team by a 14 to 12 score. Bluffton has thus failed to win a single game this season. Those endowed with the only too prevalent idea that only a winning team is a successful team would pronounce Bluffton's team this year a failure. From their standpoint it must be declared a failure. But one is led to inquire whether there is not something in modern school athletics which has real value aside from the glory of winning. Do we not perhaps too often overlook the deeper and more permanent values of life in our enthusiasm for the fleeting glory of the moment and for the honor of being pronounced the winner? The summary of the value of athletics in the development of Christian character as given by Ted Cunningham, captain of the Bluffton team, based on personal experience shows that athletics as carried on in our Christian college has such values. Although Bluffton like other colleges like to win and is proud of a winning team, we are more concerned about the training of Christian character, and for that reason Bluffton has steadfastly remained with that rather too small group of American colleges, which also includes most of its opponents, that refuses to hire its teams and to commercialize its athletic program, as the Carnegie Foundation's survey has shown to be only too frequently the case, just to have a winning team. We shall remain with that group of colleges in the future and shall be content if the participation of members in the games has taught them to live better Christian lives. This is and must be our chief aim.

CORRESPONDENCE

East Swamp, Pa.—On Sunday evening the Young People's Society of the East Swamp Mennonite church held a joint meeting at the Hereford Mennonite church at Bally. The topic was very ably discussed by Mr. Shelly, Mrs. Burtine Patterson, and Dr. E. E. S. Johnson of the Bally Society. Rev. Wm. Renville supply pastor of the East Swamp church gave an address on the topic. This was "Uprooting the Causes of War." Rev. Renville gave some of his experiences as a chaplain in the "Soldiers and Sailors Home" in Phila. and also working in Eddystone at the ammunition plants. Dr. Johnson spoke on the "Economics of War." Dr. Johnson gave the strength of the standing army, how many men could be put on the field of battle in two weeks' time, how many trained officers are available, how many more men in the standing army today and that of 1913.

Although the evening was very disagreeable, raining all evening, there were over 100 members over to Bally from East Swamp.

Ebenezer Mennonite Church, Bluffton, Ohio—Dear Mennonite readers, as we are again approaching Thanksgiving season, we at times think we have no reasons to be thankful for, but when we stop to enumerate them we are surprised to find that they are almost innumerable. First, perhaps that we are privileged to attend church and worship as we desire. Second, that we were able to procure a pastor who is capable of ministering and directing so efficiently. For several months our congregation was without a pastor and we can truly say and realize what it means for a flock of sheep to be without a shepherd. So we are grateful to

(Continued on page 5)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3. 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

From the city of Peoria, Ill. comes a wonderful discovery. A notable one for a city that for so long was so prominently identified with the manufacture of whiskey. Judge Louis Fitzhenry has ruled that according to a law dating back to 1790 a knowledge of the violation of a law that is not reported by one who has knowledge concerning it to the authorities makes that one guilty of a felony and liable to arrest and prosecution. This discision was made in connection with the trial of a liquor violation and has special reference to those whose knowledge of such violations is concealed by them. Funny. Isn't it? It has been generally known that when one sees a crime committed and does not make the fact known he shares with the guilt of the actual wrong doer. We are wondering just how far the application of this phase of the law will go. Wet newspapers are continually telling the world that there is much liquor consumed. Will they give the benefit of this information to the authorities? Or, are they like many others who do not like a thing and then go speaking in generalities about it with the sole object of discrediting the object of their dislike? We would like a show down not only from the papers but from every one else as well who is proclaiming that there is more liquor consumed than ever before the time when prohibition became a part of our national law.

In spite of the fact that he comes of excellent Quaker stock one can not regard Maj. Gen. Smedley D. Butler of the Marine forces as a pacifist by any manner of imagination. He bears in his body numerous scars of battles in which he has been engaged in many parts of the world and he has forced his way up from inferior rank to commanding general. He is accustomed to take things by storm, as his short and rather unsuccessful experience as Director of Public Safety in Philadelpphia will show where his tempermental outbursts made him a person of national interest for a while. But it is General Butler who this time has spoken for peace for placing his finger on the spot that always has been the one where wars began and where the profits of war were reaped whenever there were profits to reap. The General said in addressing the Cardinal Dougherty assembly, Knights of Columbus at a recent gathering of that body:

"It is time big business was forced to do its dealings out in the open," he said. "It is big business that causes most of the wars. The men who make the wars don't fight them.

"When business is so rotten it has to be done behind closed doors it is about time that kind of business was put out of commission.

"When we demand that this country be prepared we are denounced as warlike, as blood-drinkers. We are nothing of the sort. There is no body of men on earth that detests war more than soldiers. We know what it means; we have been through it.

"Unless we do something to prevent it, the true meaning of Armistice day will be forgotten. We should set aside this day once a year to stop and think things over. There is much to be considered. Let's remember that Armistice day is not a celebration of the victory of our armed forces.

However, the general runs into true military form when he raises his protest against the abolition of military establishments. He cannot see the difference between policing a community and engaging that community in war. It does not occur to him that the man whom the police go after is the one actually guilty of crime who must be restrained while the man the soldier goes after is one who has done no wrong and engages in slaughter because he is driven into it just as the one who is after him is driven into it by the severe military discipline. General Butler's compliments to the pacifists was expressed as follows:

"Let's look into this frenzied, hysterical cry to lay down arms. Whence does it originate? If we give too much heed to it we are going to head directly into trouble. The only way we can keep out of war is to hold a big club over the heads of those who might be led into making war upon us. What good do you suppose all the orders of the courts would be if we didn't have a police department to enforce them?"

THE IMPORTANCE AND IMPROVEMENT OF MUSIC IN CHURCHES

To Officials of Church and S. S.

We all know that there is no real value in song unless we know how to sing it. It is a fact that church members and the audience cannot know how to sing well, without a little,—or much training. It may take time and a few dollars, to have the congregation to sing intelligently.—"Making melody with your heart to the Lord with the spirit."

To allow the choir and paid singers do nearly all the singing in the churches, "is a shame and source of profound weakness in Christendom. Every church ought to be a singing church. The Psalmist regards song as one of the most important duties of religion. Somebody has said, "give me a singing church and community, and I know it is a good community."

Have of course a good choir, and that consisting of not only a few members, and make good use of them; but especially, emphasize congregational singing in all the meetings of the church and Sunday school.

It is a lamentable fact that pastors, superintendents of Sunday schools (with the other officers), seldom make the proper efforts in devising plans to arouse an effective and inspiring song program for their sessions. This could certainly be effectively brought about, by having some one engaged to instruct and drill occasionally, in groups and in a body, the membership of the church. Young people like to sing, and if an opportunity is given them they can be induced to attend the various services more regularly.

It is a fact, however, that many of the young folks get a good start in vocal music, as taught in the public schools. This is however only a beginning of singing intelligently. If they quit practicing singing with others after they are away from school, it will be impossible to develop musical ability.

It is impossible without engaging occasionally in practicing part singing with others in choruses, quartets, etc., to be able to sing correct and effectively. In order that a leader will be able to conduct a chorus or an audience, the singer must also recognize and understand what the leader is doing, that is, they should know what he or she wants the singers to do. A fluctuating body of singers can never be led aright.

Chorus, solo and quartet singing in churches should, and can be more inspiring and effective, than that which is heard over the radio. Even if produced by the same voice. Radio music can never make one a good musician. In order to acquire the art of singing, we must practice it ourselves, as well as also being instructed by a teacher. Listening to music brings out only one side to a musical achievement.

He who does not know music is partly blind and must go about always in the hands of a leader. Those clearly intelligible in the art of music can stand and walk alone.—"He is no parrot, chattering always the ideas of a coach. These singers are usually to be found at the top." Those who criticize others are generally the most ignorant, because they do not yet know how little they know themselves about music.

Why not make use of the opportunity of developing the excellent talents which we find dormant among thousands of young people, who attend Sunday school and church services. The non-church-goers could in this way be induced to take part in music and also in the various church activities.

Pastors, church and Sunday school workers should seriously and thoughtfully weigh this greatly neglected church work, with all other religious activity; thereby having their churches filled to overflow, with people who like good music. It can be done as easy as any other church campaign, and it will not conflict, whatever, with the other musical activities of church or Sunday school. By giving a proper and sincere explanation, as to the need and the practical method of engaging in such important work, the young and old will be presuaded to take part in building up good singing in churches.

M. G. Oberholtzer.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January, 1931 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subcsription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE CHRISTIAN EXPONENT "CHAT"

WITH OUR READERS

In this issue appears the first of a series of articles by Mrs. Elsie B. Burkhard on the subject of books for children. Mrs. Burkhard writes out of her experience as a student of child life, a teacher in the school room and a mother in the home. The style and content of her first article will appeal to a large number of parents who at this time of the year with the approach of the Christmas season are thinking seriously of books for the children. Any of the books recommended may be ordered through our publishing house, The Mennonite Book Concern, Berne, Indiana.

The father of a good sized family said to me a few years ago: "I would be glad to buy books for my children if I only knew what to buy." I suspect that there are many parents like that Mrs. Burkhard's articles will give valuable suggestions on this subject. You will do well to write the names of the books in your memo book where you can turn to them in the future.

I am pleased to announce another series of articles which will begin soon by Prof. A. R. Aeschliman of Freeman College. His articles will give us the gist of a series of addresses which Prof. Aeschliman will broadcast over the radio on the subject of Parenthood. The home is our first and primary institution. Its importance to religion cannot be overemphasized. The discussion of home problems are always in order and welcomed by a large number of readers.

I hope that I am not telling tales out of school when I tell readers of the "Mennonite" that beginning with the first of the year, the Publication Board has provided for certain changes in the make-up of the "Mennonite". It will take on a new dress. I cannot give details here but I am confident that readers will approve of the change.

The "Mennonite" is the official organ of the General Conference for English readers. It has a large potential constituency. It ought to have at least five thousand subscribers. At present it has less than half that number. Do our people not read church papers or do they prefer other papers to our own? It is well to read other papers, as many as you have time for. But it should be remembered that the best religious periodical in the country cannot quite take the place of your own church paper. The "Mennonite" is the only paper printed in English whose purpose is to reflect the life and activities of the General Conference of Mennonites. It should have the same interest for you as the "Advocate" has for a Methodist, the "Presbyterian" for a Presbyterian, the "Friend's Intelligencer" for a Quaker, or the "Lutheran" for a Lutheran.

It is not difficult to criticise a paper. There are plenty of people who are sure that they could write more interesting things for the reading public than those of us who try. The difference between them and us is that they are not foolish enough to try. At any rate we are at the point where we need a revival of our publication interests. And a good way to have that revival is for everybody to lend his aid. Send in a good article for publication or a subscription. After you have helped all you could to make the "Mennonite" better you will have earned the right also to criticise it.

There is only one Roman Catholic in our town. It is said that in six years he has missed only once the early mass service on Sunday morning. He drives ten miles with his family to attend church. Such faithfulness is a rebuke to all of his Protestant townsmen, including the former members of the Ku Klux Klan. We have said to ourselves long enough that going to church will not save a person. It is time to emphasize the fact that staying away from church will not save a person either. A good attendance always gladdens the heart of the minister, for it makes him feel that the army of the Lord is a victorious army. Empty pews, on the other hand, give one the feeling that if victory is possible at all it must somehow be snatched from defeat.

Among the church notices I saw the mention of a "unified service of worship". Inquiring into the meaning of it, I was told that a "unified" service of worship is one in which the Sunday School and church service is one continuous service and that it was designed in order to remedy a situation where people do not stay for church service after the Sunday School hour. The whole service lasts one and one-half hours, the preacher confining his remarks to fifteen minutes. The percentage of people who stay for the sermon has been greatly increased. In contrast, my Sunday School superintendent announced last Sunday that hereafter there would be a five-minute interval between Sunday School and church service. This will allow for moving about, talking, and relaxing, so as to be better prepared physically and mentally for the second service. Incidentally it also affords better opporunity for people to leave after Sunday School if they are inclined that way. Not knowing yet what effect the five-minute interval will have in my own church I am in no mood to criticize a "unified" service. Both plans seem to be relief measures. Are the services too long or the sermons too dull?

When a considerable portion of the congregation does not stay for the church service it is well for the preacher if he regards that as a challenge rather than the occasion for scolding. It may be that the spirit of worship is lacking or that the sermon deals with abstractions that lend no help and throw no light upon the business of living. If so, then there is no good reason why people should attend except for the humorous reason sometimes given, namely, to be a good example. The churches are driven far too much by the spirit of competition. We are tempted to identify success with numbers We want numbers but the church's first concern must be to bring the spirit of Christ to bear upon the problems of living, individual problems as well as social problems.

This week I read "Leaves from the Note Book of a Tamed Cynic" and attempted to read "Does Civilization Need Religion" both by Reinhold Niebuhr. The latter book was published first. It is a formal presentation and comparatively difficult to read. I had to re-read sentences and paragraphs and chapters in order to understand them and then I was not sure that I understood. The "Note Book" is informal in style very interesting, penetrating in its insight, and delightful to read. Both books call attention to the gap that there is between our modern civilization and the ideals of Jesus and to the need of the church to constantly keep a tension between the two. Many churches spend their energy in attempting to adjust the intellectual problems of faith to modern conditions but make not attempt to study the ethical implications of Jesus' teachings and their application to our modern social order. To quote one sentence: "the sorriest preachers are those who preach a conventional morality while they try to be intellectually and theologically radical.

I had the pleasure to accompany Rev. Wilmer Shelly, pastor of the Wadsworth church, and Rev. Austin Keiser, pastor of the Salem church, to Oberlin where they go every Monday afternoon for courses in the School of Theology. At the close of the New Testament lecture, the professor suggested that the next period be devoted to the subject of Thanksgiving and suggested this question for meditation: "Is our Thanksgiving prompted by an ethical religion or by a natural religion?" This is an interesting subject and I wish I could be present for the next discussion. I suppose that the trend of many Thanksgiving sermons will be as follows: "We have prospered during the past year. Our natural resources are abundant, more than those of any other country. We have had bountiful harvests and now that they are safely garnered let us give thanks to our Creator who hath blessed us above all the people of the earth." This I judge is naturalism. Such a sermon is well received by those who live by the products of the soil and who having enjoyed the smile of the elements, the sun and the rain and the wind, find their barns full. But what does Thanksgiving mean to those who have suffered during the year by flood and storm or lightning, or who have lost their health, or their fortune? And what does Thanksgiving mean to 100,000 unemployed in the city of Detroit, who as a result of a deflation in the automobile industry are facing a cold winter with nothing wherewith to buy food and clothing? Those to whom the year has brought plenty should consider well how they got it before they give thanks or congratulate themselves that they have been the favorites of a beneficent Creator. It is possible to find ourselves thankfully in the possession of things which will ultimately mean our spiritual ruin.

If our Thanksgiving sermons are to express an ethical religion rather than the religion of naturalism, they must take into consideration the seamy side of our economic life. Kirby Page reminds us of one aspect of this in the following paragraph in his new book on "Jesus or Christianity":

> **There is an appalling amount of misery in this world. Nearly one-third of the human race is hungry, literally hungry. Millions of children are born and live their days without ever having all the food they really need. All over the earth fathers hear the cries of their young for bread without being able to give them plenty. Not only is this true in the Orient and in many parts of Europe, there is widespread destitution in the United States. Evidence has already been cited showing the extent of poverty in this country. The fact that the standard of living is immeasurably higher here than abroad and that the percentage in need is much smaller than in other lands should not blind us to the fact that even in prosperous America millions of people are always in destitution or on the very brink of want. Consider the misery caused by forced unemployment. Here is a man able to work and willing to work who is unable to find employment. Day after day he tramps the street from factory to factory, money gives out, supplies are gone, debts pile up, morale sinks lower and lower, character deteriorates, and frequently the end is catastrophe. Yet there are in this country at a given time from one million to five million workers unable to find a job.**

Let us give thanks not only that we have things but that we have things to give—to our Russian brethren and to others in need.

Lester Hostetler.

BOOKS FOR CHILDREN

By Elsie B. Burkhard

I. The Young Child.

Whenever a mother, book in hand, calls her child to her knee and reads to it some simple story, she is enlarging that child's experience. She may have intended only to give him a few moments of pleasure or she may have tried to instruct him. In either case, the result is the same. She had added something to her child.

Merely enlarging a child's experience, however, does not always mean that one has been helpful to him In fact, it may do him harm. If that addition represents a bit of knowledge that can be fitted easily and naturally to what already is in the child mind, then every time the child listens to a story, he will be enriched. If on the other hand, that addition represents an unreal situation or facts too far beyond his experience, then his reading will only confuse and bewilder him and may even do him harm.

Evidently then before reading to her child, a mother should know what already is in the child's mind. In other words, what are his interests? What are the things to which the three, and four, and five year old child attends spontaneously? In a general way, always to his immediate environment.

Just now my kitchen window looks out on a beautifully landscaped court about two blocks in length. It is well equipped with modern playground equipment and tennis courts. Some fifty or sixty children are permitted to play there every day. My front window faces a thoroughfare leading over the river into New York City. All day long and only a little less so at night a constant stream of traffic pours along this street. The intersection one hundred feet from my door has a record of seven deaths in three years on account of the congestion. It is always interesting to watch the children in the court when the bell of a fire-engine is heard coming up this street. No matter how diverting their play has been, it is always the signal for one and all (pre-school child as well as others) to rush pell mell for the side walk to "lend" their eyes as well as their "ears" to the occasion. The same is true when there is an auto crash, an arrest, or only an organ grinder with his monkey. All of which seems to indicate that the moving life of the streets is a more real factor in the young city child's environment than is his splendid playground equipment. And if these are his interests, why should not his first stories at his mother's knee help him to understand and see what beauty there is in them? Why should she give him at this age stories of animal life or activities which he has never seen and therefore cannot visualize? There will be plenty of time for that very thing a few years later when his interests begin to broaden and he normally craves knowledge of a world beyond the "here and now" of his present environment.

The fact that there is real beauty in the city child's environment which can and should be made a part of his life was brought to my attention very interestingly a number of years ago. After having spent some months in a large city, there was an opportunity for a brief weekend in the country. A heavy snow had just fallen a few days before One of the most beautiful sights enroute was an old fashioned rail fence along the railroad's right of way. The newly fallen snow was draped over the harsh angular lines of the fence in great billowing curves. Later, upon telling a friend in town of my enjoyment of the scene, she replied by citing a similar experience. City born and city bred, she had tried to spend several months resting in the beautiful Pennsylvania hills. One would have thought of her as completely happy in her beautiful environment. But she was not. The sights and sounds of the streets were more real to her than any hill country, no matter how beautiful. Upon her return to town, the first cart peddler she saw, selling his wares on the street, gave her a thrill. And the little court at the rear of her apartment full of clothes lines hanging in graceful curves between a central post and nearby windows—never before had she realized they were so beautiful against a blue sky! She was a woman of broad contacts and had traveled much She had taught in the city schools until retired on a pension. And yet these humble things had a place in her life. If such picturesque surroundings are a part of the city-dweller's life, why not help the young child to see beauty in them when first he manifests an interest in them

The interests of the pre-school child of the country are like those of the city child in that they lie in his immediate environment—the things he sees and hears about himself daily. In his case it is the moving life of the farm—farm animals and farm activities. One often finds the young child exhibiting an almost affectionate interest in the animal life with which he is surrounded. In his own way, too, he likes to share and enjoy the sowing and reaping, the planting and gathering, the flowering and fruitage around his home, in their season. If the mother wants to enlarge his interests—these are the things then that should be the subject matter of the first stories he hears at her knee. He should have simple stories of farm life and animals on a plane he can understand and appreciate. If these are the things among which he is to live later in life, surely any effort to help him find beauty in them is greatly worth while and the earlier this is done the better. As with the city child the country child too, will a little later want to know the world outside of his present. That will be the time to go beyond in his reading as well as in other ways.

It is a much easier matter to select good books for the young child of the country than it is to do so for the child of the city. The former has been richly provided for. There is a dearth of books for the latter.

Perhaps no one has done so much or so well for the city child as Lucy Sprague Mitchell in her little stories of the life of the streets. In these stories she writes of the street car, the automobile, the boat at the pier, the fire engine, the railroad engine and other moving things of interest to the young child. In this same collection she has a story about a horse, one about a dog, and one about a cat. But it is the horse, and the dog, and the cat the city child knows. The horse is not the spirited animal of the farm but the patient, plodding creature of the streets. It is the dog who when he ventures into the street is in constant danger of traffic. It is the cat of the alley who ekes out a scanty living from the garbage can. This author believes that only harm can result from giving the young child the so-called fairy tales. So she gives him only simple reality in a way he can understand and enjoy, and which will help him move onward to a better understanding of his environment in his later reading.

For the rural child there are many stories that deal with interesting facts of farm life. Many of these are written in words so simple that they are practically all in the pre-school child's vocabulary so will need little or no explanation. A suggestive list of books for the very young reader follows:

HERE AND NOW PRIMER. (Ages 4-6) $ .70.

HERE AND NOW STORY BOOK. (Ages 3-7) $2.00. Lucy Sprague Mitchell.

THE PETER RABBIT SERIES. $ .75 each. Beatrix Potter.

THE GREEN MEADOW SERIES. $1.75 each. By Thornton Burgess.

WORK-A-DAY DOINGS ON THE FARM. By Emma Serl.

FARMTOWN TALES. An unusually fine book. By Mary Wolfe Thompson.

Long Island City, N. Y.

CORRESPONDENCE

(Continued from page 2)

have Rev. Kliewer break the bread of life to us.

We were also privileged to have several missionaries speak for us these last months namely: Rev. John Thiessen from India who pointed out vividly the need of real workers in foreign lands and Rev. Daniel Gerig from Pa. who told us of the difficulties confronting home mission stations. Rev. Jansen from Canada spoke of the persecuted Christians in Russia.

We are also anticipating a joyful Christmas season, when the mixed choir renders a cantata entitled, "The Holy Night" and the children furnish one evening's program. On Dec. 15th we are expecting to have an annual Sunday school day when we hold the election of officers for the ensuing year, give various reports from this year's work and each organization furnishing music. In the afternoon and evening a talented Sunday school speaker will deliver addresses. Hoping that these plans will be carried out for God's honor and glory and everybody will derive many blessings from them, so that we should not only be thankful one day of the year but every passing day.

Corr. Sec.

THE S. S. LESSON

December 8

Helping Neighbors in Need. Matt. 25:31-46. Other passages: Luke 10:25-37; James 1:27; 2-14.

Golden Text: "Thou shalt love thy neighbor as thyself." Lev. 18:18.

The time of the coming of the Son of Man is uncertain but his coming is certain. He, the Son of Man, is to appear in regal splendor, he is to act as a judge who shall for all time put an end to the uneven distribution of good and evil. Those who should have been punished in this world but have escaped the just retribution of their wrong doing will eventually hear their sentence pronounced by the eternal judge of all the world. Likewise, those who in this world lived righteous lives but in no way reaped the reward of their righteousness will finally come to enjoy the right reward of their right living. This is one of the strongest arguments for eternal life. If neither the righteous nor the unrighteous get their rewards or punishments in this life which they merit our sense of justice tells us that at some time God our Creator must provide a time and place where the just deserts will be meted out.

It will be noticed that when the final judging comes those who will be condemned or rejected because of their doing or not doing what the Lord approves will not suffer because of what they accepted as items of their creed but because they either did, or neglected to do, what in the eyes of the Lord was their plain duty. The duty of everyone is to serve those who stand in need of their service. Jesus came to earth to identify himself with those who were in need of service and he therefore regarded it as receiving service when even the least of his own received the assistance of which they stood in need. The point is well illustrated in the story of the soldier and the leper. A great champion was returning home after a campaign. As he neared his home he saw a poor leper shivering by the road side. Without hesitation he removed his own great military cloak from his own shoulders, wrapped it carefully about the shivering form of the leper and then rode home. Some nights later he had a dream. He dreamed that he saw the Saviour approaching and that he was wearing the cloak he had given to the leper. Do you see the point? Inasmuch as you have done it unto one of the least of these my brethren ye have done it unto me."

At first it does seem singular that those who received the approbation seemed not to have done anything unusual. They had not. They had followed the tenor of their ways and in their lives they unconsciously made themselves useful and blessed. Those who were rejected also asked, but no doubt with indignation: When saw we thee a stranger, sick, unclothed, hungry, thirsty or in prison? They did not have their eyes open for such sights. They were not on the lookout to serve, they did not have the mind of Christ and therefore it never could occur to them to do the Christly thing? Therefore there could no reward come to them.

Those who selected this portion of Scripture for our lesson would have us apply it to the subject, Helping Neighbors in Need. The first thing, then, to be emphasized is that our neighbor is any one who is in dire distress and should be helped. The parable of the Good Samaritan applies this point strongly. It here shows that nationality, race, condition in life are not to be permitted to interfere with our helping any one in any kind of distress who needs help and in so doing we are not only helping fellow men and brethren, but we are, in words of our Lord "Doing it unto me."

Food, medical and nursing care shelter and sympathy in all kinds of misfortunes are things to which any one with the heart of a human being should be given without stint or reservation. No one knows how soon he or she will become dependent and for this reason alone one should be helpful, but there is a higher reason. It is more than just sentiment, it is the reason that Jesus gave us by the example in his life. He wore himself out in serving. His life, and even his death, were a kind of unselfish and loving service. If Jesus did such things that is all the reason why we should be applying ourselves in doing the same things.

The right living Christian to whom our Lord shall say: "Well done" in that great day is the one who loves his fellow man. This means man, no matter what kind of a man he is with regard to color, nation or condition in life. It will mean that such a one shows his love by doing good to all men. One may love but do nothing. There is not much credit in that kind of a love. Doing good manifests itself variously. Some can do good with money. Others, having no wealth may show compassion in other practical means besides the giving of money. None is so poor but that he can have something for the distressed and the poverty stricken all around him.

COLLEGE ATHLETICS AND CHRISTIAN CHARACTER

By Ted Cunningham.

In the building of Christian character we must have certain definite convictions which lead us ever onward towards an unattainable goal, as far as we ourselves can judge our advances towards that goal. We can not always be judges of our own character, but we must strive to have the highest ideals and to live up to these ideals. It is others who will judge us as to whether we have a Christian character, and that character is determined by our doings and our beliefs.

The modern trend of athletics leads us to play the game hard, wisely and exemplify the ideals of the sportsman while on the field. So in the building of Christian character we must strive to do the things we believe to be right. We find that this also holds true in athletics. We must constantly strive to do things right, whether it is executing the various parts of the game or cooperating with our fellow men in playing the game fairly. Athletics further teaches us to work incessantly to perfect and increase our co-ordination with team mates. Our team must work harmoniously or we can not achieve our aims. Is not this also one of the keynotes in the success or failure of man, of organizations, or the church, or of the country? When men fail to cooperate then an organization is bound to fail.

In order that we may cooperate with each member of the team, we must respect his ability, and if any one has difficulty with a certain type of play it becomes necessary for us to help him to attain his goal in order that both of us can prosper. In other words, we are taught to share other people's burdens and not to be so selfish as to see only our own personal advantages and gains. This certainly is what is needed in this world of ours, and how good a place it would be if everyone would learn to help others, and would actually be of service to them.

Furthermore, we have the tactics of the good sportsman drilled into us. Some of these ideals such as courage, modesty, respect and fair play have a lasting effort on the players. In victory we are taught to be modest, to forget ourselves for the benefit of the team, and in defeat we must smile at our misfortunes and praise our conquerors. It is things like these that teach one the ideals which a Christian man must have. Our contact with the opponents in a contest must be a friendly one. We must learn to admit their superiority at times, and again we must prove our superiority at other times. If some misfortune has befallen our opponent or if he has been injured, it becomes our duty to help him to his feet and to render all possible service to him. Such things cannot fail to build a character in a man that makes him a bigger and a better individual. It is through athletics that even the power of prayer has been discovered by many men and has been used by them. This year the Bluffon College football team has entered into a short period of silent prayer before each game, and though at this writing the team has not won a game, the men continue to take a few seconds just to ask for divine guidance.

Yes, college athletics does help to mold in athletes a character which is undeniably Christian in many of its aspects. It tends to develope bigger and better men who are able to take the knocks of life without complaining and yet play the game as hard and as fair as they know how in spite of overwhelming odds.

WHAT DOES JESUS TEACH CONCERNING PROPERTY?

What Is the Attitude of the Church Toward This Teaching?*

H. D. Epp

Let us understand property to be "any object of value that a person may lawfully acquire and hold: Property in this sense includes land, cattle, bank deposits, briefly, anything that may be used or exchanged for things of use. What does Jesus teach concerning such property?

First, Jesus sanctions the holding of property. This should be almost self-evident. When he says, "Man shall not live by bread alone" (Mt. 4:4), or when he teaches us to pray, "Give us this day our daily bread" (Mt 6:11), he admits that man needs bread to sustain life. In order to obtain this daily bread the farmer must have land and proper tools, the business man a certain amount of merchandise and a place where to store it, the teacher enough credit to pay for his preparation so as to meet the requirements set for teaching, and

so on. Again, Jesus repeatedly advises almsgiving. In order to be able to give alms it is necessary that the one who gives has more than he needs. It is true, Jesus once said to his twelve when he sent them out to preach, "Get you no gold, nor silver, nor brass, in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff" (Mt. 10:9). This was advisable for the special work in which they were to engage, but we notice well that he also adds, "for the laborer is worthy of his food" (Mt. 10:10). This simply means that in order to support such special workers there must be others in the possession of property which they use in such a way as to feed themselves and then have some to spare. In like manner Jesus called several of his disciples away from their property and remunerative labor and asked them to walk with him and depend for support upon that which would be given them. However, Jesus never criticized the fathers of Peter and John for continuing the fishing business with their hired servants after the sons had left it to follow him. We may rather think that Jesus and his disciples must have received considerable aid from here because the fathers continued the business of fishing. Jesus does not deny the holding of property.

Not only does Jesus sanction the possession of property but he regards it as a duty to multiply such property by using it carefully. I admit that I cannot quote any saying of Jesus that teaches this directly, but indirectly this statement finds good support in his teachings. If he sanctions the holding and use of property he must have regarded its increase with favor. Jesus does not criticise the certain rich man whose ground brought forth plentifully for working more ground than he needed for himself. (Cf. Luke 12:16ff). The mistake of this man was that he placed his trust in this earthly store and that he planned to use it all for his own self. He was supplied now for many years and would be permitted to retire completely from all remunerative labor. Jesus found fault with the selfish indolence of this man. In the parable of the ten pounds Jesus has the nobleman command his servants, "Trade ye herewith till I come" (Luke 19:13). The increase gained by the first and second servant is given favorable recognition by the nobleman upon his return. The other servant, who had kept his pound wrapped up in a napkin, received severe condemnation. The criticism was that if he did not know how to increase it himself he should at least have turned it over to a bank so that the nobleman could have received his own with interest. To invest properly, to manage profitably, to increase ones property is an ability not everyone has. If the parable applies to ability in general it must also apply to the ability of increasing property in particular. That was the interpretation once suggested by a well-to-do brother who was approached for a donation. He said, "I am not endowed with the ability to teach or to preach but I can make money, God has granted me a certain ability that way. I am willing to do my part by way of a contribution". Jesus would advise everyone who has this ability to use it and to hold it as a gift from God.

This leads us directly to the teachings of Jesus concerning property. Jesus' view of property may be summarized in one word—stewardship. All property is God's; this is Jesus' insistence, and from it there is no escape. One almost hesitates to say that God is the owner of al things when one remembers the various tools of warfare and whisky and other similar means of destruction and degredation. But Jesus would answer that they are man's perversion of God's property. Jesus everywhere carries the attitude of the Psalmist when he says, "The earth is Jehovah's and the fulness thereof; the world and they that dwell therein" (Psalm 24:1). With the assurance that everything is God's and that God has complete control over everything he says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him" (Mt. 7:11). It is God the Father that clotheth the lilies in the field and feedeth the birds of the heaven. Jesus related everything back to God. He made no exception with property. "Property then is God's; stewardship is the means of exalting him through it. Wealth must worship, or at least must aid in it." (Versteeg, "Deeper Meaning of Stewardship").

If all property is God's it must be applied as God himself would apply it. God is no respecter of persons, therefore, he would not have some live in perfect luxury and have others starve for want. Again, he would not sanction any selfish hoarding of wealth and have institutions that build his kingdom go in want. His distribution would be just and so as to build up God's kingdom of **happiness** and **good will** among all men. We find then that Jesus' teaching concerning property is further, property is a social product and must serve society. When he was asked, "Is it lawful to give tribute to Caesar or not?" he said, "Render unto Caesar the things that are Caesar's" (Mt. 22:17 ff). He reminded them of the fact that they were receiving protection from the Roman government, that their property was secure because of this protection, that the greater part of the value of their property resulted from this protection on the part of the government. It had, therefore, a perfect right to claim a part of this property. Our brethren in Russia would have gladly given half of their possessions to the government if they had received perfect security for the other half. What have we that we could rightly claim ours? Think of anything that we value today and has it not come to us because others have labored and sacrificed? Al modern inventions and conveniences come to us as products of the past. We reap what was sown long ago. Paying our taxes and our debts, therefore, will not be enough to meet all our social obligations. We are to hold and manage our property in the interest of society. This was Jesus' conviction, this is what he must have had in mind when he said to the rich young ruler, "If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven" (Mt. 19:21). This young man felt that his property had come to him because of his own diligence and careful managing. That any of it should be due to society he had never realized. Jesus tries to make him see his obligation to all mankind. The mistake of the rich man who left Lazarus lying at his door without aid was that he never shared with anyone the property at his command. He held everything to his own self-gratification. When Jesus was asked, "Which is the great commandment in the law?" he said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind," and the second equal to the first is, "Thou shalt love thy neighbor as thyself." This may be applied directly to the holding of property. This we should use to the interest of our neighbor as we would use it to our own interest. "Man's best should not be used for property, but property for man's best. The world will begin to turn toward Christ when money-making is deemed a means of ministry to men." (Versteeg, **Deeper Meaning of Stewardship**, 60).

(To be concluded)

---

*Paper read at General Conf.

DEATH

Schrag—John C., son of Christian and Katherina Schrag, was born Feb. 9, 1871 in Waldheim, Russia. In the year of 1874 he came to America with his parents settling first near Yankton, S. Dakota. The family moved to Eugene, Ore., in 1882, and to Salem in 1888, and from here they came to Washington settling in the Menno District in 1899. At the age of 18 years he was baptized upon his confession of faith in Jesus Christ as his personal Savior and united with the church. He was always willing to render his help to neighbors and friends frequently at the neglect of his own place. On Thursday evening, Nov. 14, while in the midst of his work, happy, and not ailing in any way, he suddenly dropped over and had passed away. It was his privilege to be reunited so soon with his parents in the heavenly mansions. He attained the age of 58 years, 9 months, 5 days. He leaves to mourn his so sudden departure, one sister, one sister-in-law, a number of nephews and nieces, and a host of friends who will miss him. An older brother, Andrew, passed away, Aug. 21, 1905. Funeral services were conducted from the Menno Mennonite church, Sunday afternoon, Nov. 17; and interment was made in the Menno Cemetery, one mile from the church. Rev. M. J. Galle, his pastor, officiated.

CONTRIBUTIONS

FOR PACIFIC DISTRICT CONFERENCE TREASURY

First Mennonite Ch., Upland, Cal., $25.64; Do., Monroe, Wash, $18; Emmanuel Mennonite C. E., Aberdeen, Idaho, $6; San Marcos Mennonite Ch., Paso Robles, Calif., $12; First Mennonite Ch., Monroe, Wash., $12; Onecho Ch., Almota, Wash., $86.55; First Mennonite Ch., Upland, Calif., $37.09; Ruff Salem Ch., Ruff, Wash., $10.25; Menno C. E., Menno, Wash., $5.40; San Marcos Mennonite Ch., Paso Robles, Calif., $22.50; The Emmanuel Mennonite Ch., Aberdeen, Idaho, S. S. and C. E., $13.50; Menno S. S., Menno, Wash., $13; First Mennonite Church, Monroe, Wash., $31.18; First Mennonite Ch., Reedley, Calif., $30.

For Portland, Oregon Mission—Immanuel Mennonite Ch., Los Angeles, Calif., $12.65; from Senior C. E., of Immanuel Mennonite Church, Los Angeles, Calif., $4.90; Immanuel Mennonite Church, Los Angeles, Calif., $6.50.

May God bless all these gifts.

Gratefully acknowledged,
Pacific District Conference,
Jno. O. Jantz, Treas.,
Odessa, Wash.

FOR PUBLICATION

Pulaski Iowa Congregation	$10.00
West Zion Mennonite Church Moundridge, Kansas	$10.00
First Mennonite Church, Aberdeen, Idaho	$24.60
Anonymous	$ 1.00

Gratefully acknowledged,
J. F. Lehman, Treas.

JOTTINGS

Rev. Freeman Schwartz, pastor of the Schwenksville, Pa., church had for his subject last Sunday, "Pre-Thanksgiving Requisite". Last week Rev. Schwartz conducted a week of services in the Lederach Chapel, Lederachsville, Pa. His theme was, "The Compelling Power of Christ". Music was under the direction of Warren Swartley of Souderton.

The Mennonites of Lustre, Mont., wishing to erect a school building to be devoted to Bible studies and training workers, erected the structure with volunteer labor. At times as many as 44 men were at work on the job. The completed structure represents 170 days of labor and a cash output of about $700. The dimensions of the school building are 30 by 40 feet.

Mr. H. W. Shields, of Fresno, Calif, was the speaker at the Father and Son Banquet given in the First Mennonite Church of Reedley. Other speakers were Rev. Wallace and Richard Worrel. Community singing interspersed the numbers on the program.

According to a report in The Mennonite Weekly Review, a committee has been created at Newton, Kansas, to seek contact with those in authority in Washington, D. C., and to do its best to direct the attention of these authorities and representatives of the people to conditions affecting the Mennonites in Russia since the situation in Russia is serious. The members of the committee are: Rev. P. P. Wedel, president of the General Conference, Rev. C. C. Wedel, member of the Relief Commission, and Rev. H. P. Krehbiel, president of the Mennonite Settlers Aid Association.

On the afternoon of Nov. 17, a meeting was held in the Auditorium of Freeman College, Freeman, S. D., for the purpose of discussing ways and means for helping the more than four thousand Mennonites now stranded in Moscow, Russia, who must either leave Russia or be sent to Siberia.

Rev. Jacob H. Janzen of Waterloo, Ont., spent last week holding services in the churches in the vicinity of Freeman, S. D. Among the churches visited were: the North Church, the Hutterthal Church, the Hutterdorf Church, the South Church, the Bethesda Church, the Bethel Church, the Silver Lake Church and the Bridgewater Church.

Mr. and Mrs. Peter Preheim of Freeman, S. D. celebrated their 60th Wedding Anniversary on which occasion the children and grandchildren rendered an interesting program. Rev. Samuel Preheim was in charge of the exercises and Rev. W. S. Gottschall made the main address.

The Ladies Aid Society of the Springfield, Pa., church held a sale in the town of Quakertown at the home of one of its members, Mrs. Hinkel. Springfield church is about six miles from Quakertown.

Daniel W. Landis, a deacon of the Bethany Mennonite church, Quakertown, Pa., since its organization and a former officer of the East Swamp church, passed away last week after an illness of several months. The latter years of his life were greatly beclouded because of sorrow over the death of a son who died in France, Nov. 10, 1918, the day before the Armistic was signed.

Rev. B. Bryan Musselman, pastor of the "Radio Church" Allentown, Pa., was the speaker at the monthly Adult Bible Class meeting of the East Swamp, Pa., church, Nov. 27. The services of Rev. Musselman's Bethel Mennonite Brethren church are regularly broadcast over WCBA.

Rev. S. M. Musselman, of the First Church, Bluffton, Ohio, will preach the Thanksgiving sermon at a union meeting of the churches of Bluffton The service is to be held in Christ Church.

An audience of some two hundred people attended the Annual Mite Box Program of the Ladies Aid Society of the First Church, Bluffton, Ohio. on the evening of Nov. 17. An offering of $100 was lifted for Missions.

A Presbyterian minister in Bloomington, Ill., some Sundays ago urged his people to a more regular attendance and pointed to the Mennonite church at Berne, Ind., as an example of what a modern church and its members should be, making special reference to the late Rev. S. F. Sprunger and his faithful service. The information the pastor used in his address came from an article published in the Country Gentleman several years ago. He was delightfully surprised, when, after the service a young woman, a nurse in the local hospital, Miss Dessie Amstutz, came forward to thank him for the favorable reference to the church of which she is a member.

A Musical was given in the Old Germantown, Pa., church on the evening of Nov. 26. The Harmony Boys' Quartette of the Hereford Mennonite church, Bally, Pa., rendered an acceptable program.

The Swiss Mennonite church of Alsen, N. Dak., plans its Harvest Home and Mission Festival in connection with the 25th Anniversary of its organization on Thanksgiving Day. Nov. 28. Since the father of Rev. J. C. Kaufman organized the church a quarter of a century ago, Rev. Kaufman shall be the main speaker on this occasion. The congregation looks forward to greater blessings in the service of the Lord for the coming years.

An interesting item appearing in the Bluffton, Ohio, News of Oct. 1, 1903 reads: "As there has been a long felt need of a Mennonite church building in Bluffton, the members of the church (Bishop Moser's congregation) of Bluffton and vicinity held a meeting at the Lutheran church Monday evening to arrange plans to bring the matter before the congregation. A committee was seleced to secure an option on a suitable location."

Salem church, Dalton, Ohio, looks forward to Nov. 28, and 29 when it will observe a Home Coming. Special services have been arranged. The pastor of the Salem church is Rev. A R. Keiser.

Christmas Services for Sunday School

The Babe Divine
The Gift of Love (L)
Worship at the Manger
Follow the Star
Star-led Pilgrims
The Starlit Way
The King has Come (L)
Come to the Manger
The Start of Bethlehem
Glory in the Highest (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 37—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. **25c**
Christmas Treasury No. 39—Recitations, Exercies, Pantomimes, Dialogues, **25c**
Christmas Treasury No. 40—Recitations, Exercises, Pantomimes, Dialogues, **25c**

Christmas Recitations

No. 4.—Recitations, exercises and dialogues	**75c**
No. 8.—31 Recitations and dialogues for Christmas	**75c**
No. 13.—30 Recitations and dialogues	**75c**
No. 14.—30 Recitations, exercises and dialogues	**75c**
No. 15—30 Recitations, exercises and dialogues	**75c**
No. 16—30 Recitations, exercises and dialogues	**75c**

Twenty-five Years with God

in

India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission to show the wonders of the workings of God and to give Him glory and praise.

A great Missionary book. Exceedingly interesting and instructive.

250 pages with 100 illustrations and charts.

Bound in fine cloth binding.
Price $2.00 net postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV **BERNE, INDIANA, DECEMBER 5, 1929** **No 48**

A MEETING OF THE EXECUTIVE COMMITTEE OF THE MENNONITE CENTRAL COM.

The Committee had an important meeting in the office of Bro. Maxwell Kratz in Philadelphia. Two matters of importance were under discussion, the needs of the Mennonites from Russia now in Canada and the needs of those in Russia who are in great distress because of conditions imposed upon them by their government and their desire to leave the country.

With reference to those now in Canada the following statement was drawn up:

"Nov. 27, 1929.

"We, the Executive Committee of the Mennonite Central Committee, in regular session assembled at Phliadelphia on this twenty-seventh day of November, 1929, do hereby give the assurance that we will use our best efforts and exert our influence to its fullest extent toward the support of any Mennonite emigrants from Russia who may be admitted into Canada toward the end that they may not become a public charge or a burden on any government which so admits them.

"And we further state that we have taken steps to call together a meeting of the leaders and representatives of the different branches of our Church in the United States and of the charitable and relief organizations of said respective branches for the purpose of laying before said meeting the problem of the immediate and future relief of our brethren who are now getting out of Russia or are about to do so, and that we have every reason to expect that this project will meet with the united and whole-hearted support of our people throughout the country and that, judging by the responses that we have had to previous appeals for similar purposes, we are confident that there will be ample contributions toward the support and maintenance of any of our brethren who may be settled in Canada and who might otherwise be in danger of becoming public charges.

"We further take this occasion to express our deep appreciation for what has been done in the past in the reception of Mennonite immigrants into Canada and its Provinces."

The matter of those now in Russia was one of grave concern to the committee. Word has been received that Mennonite and other German speaking people are desiring to leave Russia because of unbearable conditions there and that there are now assembled in Moscow large groups waiting for permission to leave which permission is very costly and difficult to get. These people are in immediate need of help as they are without means or have already consumed all they had. It was a matter of gratification to learn that the good offices of the German government in this matter has already become an accomplished fact. These brethren will need assistance in finding homes in Canada or some other country. The Mennonite Central Committee has therefore been called by the Executive Committee to meet in Chicago and definitely work out an extensive relief program. It is expected that representatives of all the Mennonite branches will be present.

A cable was also sent to the brethren in Germany expressing appreciation for what has been done for the Russian brethren and assuring them of the cooperation of the American brethren.

STORM CENTERS IN MODERN RELIGIOUS THOUGHT

By Pres. J. E. Hartzler of Witmarsum Seminary.

In the fifth chapter of the Gospel of John we have a very interesting suggestion relative to the disturbed waters in the pool of Bethesda. Healing resulted only when the waters were stirred. It is no less true in our religious and theological pools. Messengers of God must stir our religious thought frequently or we die in stagnation.

The past one hundred years, particularly the past twenty-five, have witnessed very significant stirrings, due in a large measure to the entrance into our thinking of three factors, namely, (1) **Science,** with its **method** and its belief in the regularity and the continuity of the universe. (2) **Historical Criticism,** with its quest for authorship, genuineness, dates, etc. (3) **Psychology,** with its quest for the validity and content of religious experience.

May I ask you to think with me, and by "thinking" I mean something more than the mere rearrangement of our old prejudices. Let us face the issue like men of God, recognizing the truth and be fair with all men.

Leading Storm Centers

There are three storm centers disturbing modern Christian society:

1. **The Question of the Seat of Religious Authority.** It is interesting to note how many of our religious differences are traceable to this question. Four answers have been given: (1) That revelation is authoritatively handed down. (2) The Church Creeds. (3) Reason apart from supernatural revelation. (4) The inner experience. Irrespective of merit or demerit every intelligent Christian must face these positions with an open mind.

2. **The Question of the Content of Christianity.** Here again four answers are given. (1) That it is loyalty to an authoritative system, authoritative ecclesiastical system. This is the Roman Catholic position. (2) Loyalty to Biblical ideals. This is the Protestant position, particularly during Reformation and early post-reformation period. (3) That it is a deposit once and for all unchangeable. This is the modern orthodox position. (4) That Christianity is a **way,** and **attitude** of life, an attitude of love toward God and man. This is the view of the so-called liberal.

3. **The Place of Science.** Three charges are made against science. (1) That it leads to materialism. (2) That it tends to eliminate God. (3) That it substitutes natural law for Providence. What you and I must do is to acquaint ourselves with the motive and purpose of science and be prepared to think efficiently rather than to condemn unjustly. The real issue is twofold: (1) Can pre-scientific cosmic ideas be admitted in modern religious thought? (2) Does the theory of evolution disgrace God and degrade man? Before we speak dogmatically let us be certain that we understand the implications of the issue.

Resulting Types of Thought

Out of these storm centers there have come three types of thought:

1. **Fundamentalism.** It urges an unchangeable content in Christian Doctrine, emphasizing: (1) The infallibility and inerrance of the Scriptures. (2) Supernaturalism vs. naturalism. (3) Salvation by the blood of Christ. (4) The virgin birth of Christ. (5) The visible premillenial return of Christ. (6) Denunciation of the theory of evolution. Irrespective of merit or demerit let us be fair with this type of thought.

2. **Modernism.** Urges a change of emphasis. **The new emphasis** is on: (1) The inner life rather than externals. (2) The historic development of Christianity. (3) The vital interpretation of religious beliefs. (4) A Kingdom of God which is workable on earth here and now. (5) Loyalty to the past through loyalty to the present. Let us also be fair with the modernist.

3. **Humanism.** The humanist does not deny the existence of God, he only doubts his efficiency; he can not depend on God for anything. He affirms: (1) That God is an unknowable mystery and that he is unnecessary in our modern world. (2) That man, not God, is central in the universe. (3) That man, independent of God, is his own savior. (4) That prayer is unavailing, except as man on his own will and initiative, answers his own requests.

Which Way Out?

The present generation alone is not responsible for this situation. We are living in the assumulation of one hundred years of religious thinking. Schleiermacher and Ritschl of near one hundred years ago were struggling with the same problems. Relative to the seat of religious authority we shall likely find our way out by way of **truth** in whatever form it may appear. This implies prog ressive revelation, experience, reason and investigation. Relative to the content of Christianity we shall likely need to accept it as a **way** of **love**, an inner experience with God and Jesus Christ the Savior of mankind. Relative to science we must accept its method and its known facts.

Guiding Principles

As students of religion we must keep in mind four things if we would come through the present storm successfully: (1) That religion always outgrows theology, and that Christianity always outgrows the creeds. It is not religion or Christianity that gives us trouble; it is theology and creeds. (2) That God is not limited to the Bible or to the supernatural in his revelation of himself to men. God works also through the natural. (3) That man can not find the whole of himself in the finite and material world, but in certain relations and response to the "More Than Ourselves," and that something "More" is none other than the Christian God. (4) That human progress is not "inevitable." It does matter what a man believes concerning God. Blind force, without a personal God, never forces man upward. There is in "love" and "sacrifice" something more than natural force. Things do not, never have, moved upward without God.

Conclusion

I am most happy to find myself living in a day when the waters are disturbed. I venture to suggest that if we will take the Experience of Schleiermacher, the Historic Jesus of Ritschl, the Zeal of the Fundamentalist, the Light of the Modernist, the Sincerity of the Humanist, the Courage of a St. Paul, and the Spirit of Jesus Christ, that we will make a glorious advance over our past and that we shall come through our present conflicts with a clearer heaven, a purified theological atmosphere, a deeper Christian experience, and there will come a better day for the old world in which we live.

THE S. S. LESSON

December 15

The Christian Spirit in Industry. Deut. 24:14; Eph. 6:5; I Timothy 6:17. Others passages, Ex. 1:8-14; Amos 5:6-15; Zech. 8:16,17; Matt. 20:1-16; Mark 12:1-9; Luke 3:14.

Golden Text: "As ye would that men should do to you, do ye also to them likewise." Luke 6:31.

There are three principal passages in this lesson. First, we are charged concerning being just to those who work for hire. Secondly, those who work for hire are to be exactly as just with those who hire them as they expect those who hire them to be just, and thirdly, those who being more wealthy and therefore better fixed as far as this world's goods goes, are not to be arrogant because of their wealth and are to use it to the best advantage of their fellows. All three passages, taken together, impress upon us the reasonableness of being just with every one as being one of the ways by which the Christian spirit which should dwell in all who love the Lord is exemplified.

The whole story of the world's industrial difficulties is one of wages. Not that all get the wage they are entitled to, but because so many selfishly withhold from those who must make their living by hard toil the just remuneration for their labor. Too many men go and have gone on the presumption that having money and being in a position where others must look to them for the means of supplying their needs by the wages they pay they have the right to drive the hardest bargain possible. In matters of exchange it should be the rule that a fair return should be given for those who make the exchange be it in goods or labor. The cause underlying the labor trouble in the Southern States at present is that capital went into that territory because it believed that here labor was cheap and docile. This attitude led to terrible abuses that ended in disorder. A fair way of bargaining is not, "What can the other fellow be forced to be satisfied with?" but "What is a fair return to be given to him in exchange for the labor he is compelled to throw into his work?" So long as it is principal that one should get as much as possible for the least returns, that long will there be dissatisfaction and trouble between labor and capital. The Christian attitude certainly is not to drive or force a bargain to the extent of getting the last ounce of the pound of flesh. The laborer is worthy of his hire, is a rule laid down in Scripture. Give the laborer as little as he can be forced to take, is the rule of those into whose business conscience the fairness of the Christ has not been permitted to enter. Employers are the making or the unmaking of social quiet and peace.

On the other hand it must not be supposed that the fault of industrial difficulties lays entirely with the employer. The employee sins as often against business fairness as the employer. It has often happened that the hard conditions imposed by employers are what they are because the workers has so often abused his confidence. When one agrees to work so many hours a day for so much money it is for that one to give a fair and honest return for the money he receives. The one who only comes near doing his best when the eye of the boss is on him, the one whose eye is on the clock, rather than on his work, the one who takes mean advantage not only of his boss, but of his fellow employee as well, stands in the way of mutual confidence existing between the employer and the employee. Too often such a one is regarded as typical of all who work with him. With that kind of a service on the part of employees there is little to be expected in the line of improvements. The man who works at the machine and the one who is busy in the office have problems that are very different but both have their difficulties that strain, worry and wear out the human machine. There should be mutual sympathy between these two kinds of workers. Too often there is friction because neither understands the problems of the other. Let it be remembered that in whatever position we find ourselves in the daily grind of life all are workers together. The good of one is the good of all the rest and the hurt of one is the hurt of many others.

The last section of the lesson lays emphasis upon the stewardship of wealth. Wealth is but a relative condition. The man with a million dollars may be respectable though poor among the financiers of New York while the native of the frozen shores of the north may be the richest man in the community because he owns a handful of iron nails that may be converted into useful implements needed for sustaining life. In either case the fortunate possessor of more than his neighbor has owes the use of his surplus to some good purpose for the good of the community and that means his fellow man. The giving of talents, pounds or abilities is not an idle whim of Providence. Those who have them must use them, if they would use them right, as unto the Lord remembering that in the final reckoning they must give an account of their stewardship.

A Thanksgiving Day Service was held in the East Swamp, Pa. church to which the West Swamp of Milford Square and Bethany congregations of Quakertown werce invited. The acting pastor, Rev. Revelle, preached the sermon.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

PACIFISM IN THE MODERN WORLD

Optimism predominates in the studies of modern pacifism from every view-point which leading pacifists the world over contribute to "Pacifism in the Modern World," recently given timely publication by Doubleday, Doran. The book is edited by Devere Allen, Editor of "The World Tomorrow" and has twenty-two contributors. These include Rabindranath Tagore, Roger N. Baldwin, George A. Coe, John Haynes Holmes, Sarah N. Cleghorn. The insecure position of the pacifists in times of peace and his downright danger in times of war bring real and hard experience to its supporters. Men write here who have been punished by imprisonment, by ostracism, by abuse. And yet the book teems with optimism. Rabindranath Tagore closes his essay with:

"I believe in the individuals in the West; for on no account can I afford to lose my faith in Man. They also dream, they love, they intensely feel pain and shame at the unholy rites of demon worship that tax the whole world for their supply of bleeding hearts. In the life of these individuals will be welded East and West; their lamps of sacrifice will burn through the stormy night along the great pilgrim tract of the future, when the names of the statesmen who tighten their noose round the necks of foreign races will be derided and the triumphal tower of skulls in memory of the war lords will have crumbled into dust.

John Haynes Holmes in his discussion of personal relations writes: "Today, in these personal relations, however, we are most of us men who have discovered reason and good will. In that one field of experience, in other words, wherein we are able to exert direct personal control over events, we have established life on an out and out pacific basis. And this achievements, so hardly won, and now so quietly and happily accepted is the prophecy of the coming victory of pacifism in those more remote international, industrial and social fields which men have yet to reclaim from the jungle to civilization."

TO PASTORS AND CHURCH LEADERS

During the war many felt that the General Conference should have officially adopted Articles of Faith that could be referred to when the question arises. Since then the matter has been before the Conference at every sessoin. The Articles herewith submitted to you were not adopted by Conference, but they were referred to the churches to be acted upon by them.

Will you not therefore kindly arrange for a meeting of your church and study these Articles together and then report as soon as possible to the Conference Secretary by answering the following questions:

1. Does your church favor adopting these Articles as given here?....................................
2. Has your church any changes to offer?..
   Where and What?..
3. Would your church omit anything?................ What?..................
4. Would your church add anything?................What?...................
5. Does your church favor continuing as has been done till now, without committing ourselves to uniform articles of faith any further than what is contained in the Conference Constitution?
6. Any suggestions?..

If your church is divided on the vote, will you kindly give the vote for.................... and against.................... adoption of these Articles so the Conference Secretary can get the majority sentiment and can report totals of all churches and votes for and against adoption.

Of course the votes of individual churches are not to be published in detail, nor to be announced. The report of the Conference is to be a summary, thus: So many churches, or votes, for this, and so many for that.

The suggestion has been offered that churches study these Articles through together in a series of meetings before voting on them. This would be of educational value. However, it is hoped that by so doing they will not forget to send in their replies to the Conference Secretary without further inquiry.

Will you, dear Brother, kindly take this matter up just as soon as possible—so it will not be overlooked—and report the decision of your church on the points given above to the undersigned and greatly oblige

Yours fraternally,

C. E. Krehbiel, Secretary General Conference,
Newton, Kansas.

In case your church should be overlooked, or you should need more copies, please notify the Secretary at once.

NOTICE! ALL GENERAL CONFERENCE CHURCH BOARDS

Shall the General Conference adopt "Uniform Articles of Faith"?

Nine years ago, at Perkasie, Pa., the following resolution was adopted by the General Conference.

No. 72, 1920—Resolved, That the Nominating Committee submit the names of ten men out of which five are to be elected for the purpose of drafting a uniform confession of faith and a plan of discipline for the examination of candidates for the ministry to be submitted for adoption at the next General Conference.—

These brethren were elected: J. H. Langenwalter, P. H. Richert, R. Petter, W. S. Gottshall and P. R. Aeschliman.

Six years ago this committee reported, that each member had done a part of the work assigned to him, but that the whole had not been collated; however, the committee expressed willingness to finish the work and then report to the next session. By Res. 49, 1923 Conference endorsed this.

Three years ago a printed draft of the proposed Articles was laid before Conference. However, there was objection that the whole was too long; and as it had not been passed upon by all committee members in the final form as now presented, it was referred back to the committee for further action as follows:

No. 80, 1926: Resolved, That the submitted draft of the proposed "Articles of Faith" be put into print and copies thereof supplied to the churches; the consideration of this draft shall then be taken up for further consideration at the next session of Conference.

Now at the last session of Conference at Hutchinson, Kansas, August, 1929 the draft was presented in pamphlet form in German and English and the German was read.

The Conference then took the following action as given in the Minutes of 1929:

"The report of the Committee on Articles of Faith was read in German. A motion to lay the proposed articles of faith on the table and declare our adherence to the Ris articles was lost. No. 107, 1929: Resolved, That we refer this draft of Confession of Faith to our congregations for examination and eventual approval or rejection, during the following three years, and that they report the result of their action to the next session of Conference. No. 108, 1929: Resolved, That the Committee on Articles of Faith be discharged with a vote of thanks by this Conference.

"As this Committee was released the question was raised, as to who would see that this matter is brought to the attention of the congregations. The Chair stated that likely the Executive Committee would have to act as a clearing house."

In compliance with this, the Executive Committee is having the proposed Articles of Faith printed both in the Bundesbote and the Mennonite and is also having 1750 extra English and 2850 extra German copies printed to be sent directly to the pastors and leaders of the churches.

PROPOSED ARTICLES OF FAITH OF THE GENERAL CONFERENCE OF THE MENNONITE CHURCH OF N. A.

I. God.

Deut. 6:4.
Matt. 3:16-17.
I Kings 8:27.
Gen. 1:1; 17:1.
Iss. 40:22-26; 11:5.
Rom. 1:19, 20.
John 4:24.
I John 3:20; 4:8.
Ex. 34:6-7.
Ps. 139:7-12.
James 1:17.
Eph. 4:24.
James 5:11.
Rev. 7:11-12.

We believe in a triune God, Father, Son, and Holy Spirit, who is the only God, infinite, incomprehensible, self-existent from eternity, unchangeable, omnipresent, all-sufficient and wholly perfect. In His essence He is Spirit, Life, Love, and Light. In His attributes He is holy, righteous, omnipotent, omniscient, all-wise, merciful, gracious, long-suffering, of absolute goodness and truth. He is the creator, ruler, and preserver of all things, and is worthy to be reverenced, loved, and glorified by all His creatures.

Rom. 15:6.
John 5:26; 1:14.
Ps. 2:7.
I Cor. 8:6.
John 1:11, 12; 1:3.
I John 5:20.
Micha 5:2.

The Father is the first person in the God-head, and is revealed to us in the Scriptures as the author of life and the source of all things through the Word. He is the father of Jesus Christ, His only begotten, eternal, uncreated Son.

John 1:1-4.
Hebr. 1:3.

The Son is the second person in the God-head, being the Father's eternal Wisdom and Word through whom all things are, and who was made flesh,* being the very image of His person and the brightness of His glory.

I. Tim. 6:15.
Hebr. 7:17.

The Son is the fullest expression of God's thought to the world in His threefold office of prophet, priest, and king.

John 15:26.

The Holy Spirit is the third person in the God-head, proceeding from both the Father and the Son.

I Tim. 3:16.
Hebr. 10:5-10.
I John 4:3

*This incarnation is of profound significance: It made possible not only the supreme revelation of God's infinite love, but also His death for the redemption from sin. The denial of this "coming in the flesh" (not "of the flesh", which denotes ordinary birth) is an outstanding mark of the anti-christian spirit.

(Continued on page 5)

THE CHRISTIAN EXPONENT "CHAT"

WITH OUR READERS

Christmas is not far away. It is time to begin the singing of Christmas carols and hymns in Sunday school and church and in the home. This is a good way of getting into the mood and atmosphere of Christmas. It is a mistake to keep the songs regarding the birth of Jesus waiting until December 25. To get the most out of Christmas requires preparation and it is not too early to begin.

The big stores have begun weeks ago to prepare for Christmas. "Come in and see the Christmas Circus" reads one sign. We went in and there were car loads of things on display as only the big department stores know how to display. Mechanical toys of every description—trucks, airplanes, jumping jacks, toy pistols, — anything and everything to produce motion and noise. There were immense crowds of early shoppers. We elbowed our way through, stopping where the circus seemed the most exciting. When through with one floor we allowed ourselves to be packed into an elevator for a ride to the next floor. When ready to return home there was the final flurrying and crowding in the basement of the store where with hundreds of others customers we had accepted parking privileges. We returned tired and depressed. Is this the meaning of Christmas?

Contrasting this with the peace and quiet of the first Christmas, we were reminded of the extent to which the day has been commercialized. To many people Good Friday suggests a fishing trip, Easter a day of indulging in eating and drinking, Thanksgiving suggests a rabbit chase and Christmas becomes literally a day of weariness to an increasing multitude of people. Store clerks work through long and fatiguing hours. Housewives are busy for weeks planning, cooking and baking for Christmas. And husbands work and worry to get the extra cash to carry them through another Christmas season. It is in general a day of rush and excitement and work and worry. Strangely enough some churches find it difficult to prepare a Christmas program because everybody is "getting ready for Christmas." This is of course all wrong and is another illustration of the pagan elements in our modern life.

Christmas ought first of all to be a religious holiday. And therefore the church and the home have first claim upon it. No Christian should be overly busy with "things" when preparing to celebrate the advent of One who was uniquely indifferent to "things." The day has only been properly celebrated when it has brought the atmosphere of gladness, and peace and adoration. As for toys, there are thousands of parents who not only violate the spirit of Christmas but sin against sound educational method when they bring home a load of complicated mechanical apparatuses which the child does not understand and with which he can have no experience except to wind them up and be amused. Fortunately they are, as a rule, short-lived. Simple toys are less costly, more appreciated, and in the long run better for the child. Probably the spirit of Christmas finds its most perfect incarnation when parents and children are gathered around a Christmas tree in the home, where the story of Jesus' birth is read, carols are sung, and the hearts of the children are gladdened by gifts of books and blocks.

A new magazine called the Christian Century Pulpit has made its appearance, the second issue having just reached my desk. It is a magazine for preachers. The editor is Dr. Clayton Morrison who is also editor of the Christian Century. The magazine appears once per month and contains a half dozen or more sermons by present day preachers. It should give inspiration to thousands of preachers and lift the general level of preaching wherever it goes.

In his book entitled "Signs of These Times" Dean Sperry writes: "I suggest that we should all do well to give our denominational tenets a vacation of, say, ten years, and address ourselves denominationally to discovering those truths of religion which our hereditary faith and practice ignore. I think that in this way we should have better prospect of mature and saintly individuals among us." There is no doubt good common sense to this suggestion. As a denomination we believe certain things that are biblical and essential. But the trouble is that we preach these things to ourselves. We repeat them to those who have heard them often before and who are already convinced. We keep on emphasizing our denominational tenets until finally we thank God, pharisaically, that we are not as other people are. We would do well to recongnize freely the truths which other denominations have discovered and emphasized and teach them diligently from our pulpits. Life becomes free and full only when truth is welcomed from any quarter whatsoever.

Visiting a new Lutheran church recently I was reminded that that denomination lays more emphasis upon beauty than we do as a rule. There were beautifully colored windows embodying artistically designed Biblical scenes. The massive columns, the arches above the window, the carving on the pulpit were all beautiful and seemed to suggest that God is beauty and that religion stands for that which is orderly and harmonious and pleasing to the eye. And so it does. Christian character is certainly beautiful while sin is vulgar and coarse and ugly. The Christian faith has been the inspiration of the highest in art whether in the field of literature or painting, or music or sculpture or architecture. We would do well in our churches and in our homes to cultivate the appreciation of the beautiful. Only the best in music should satisfy us. The service of worship should be beautiful and dignified. Our radios should be tuned in on the classical concerts, leaving the blaring jazz for the entertainment of wordly people. Our walls should be graced with good pictures, reprints from the masters possibly, rather than to be cluttered up with photographs and calendars. On our book shelves should be the best in literature. And we should learn to see beauty in the flowers, in the grass and trees, and the wild life about us. This is God's world and it is beautiful except where man has marred it.

And now I would like to ask the readers of the "Mennonite" to do me a favor. Beginning with the new year, I am to edit two pages of material which is to be of special interest to young people. This, I feel, is a very difficult task. It is not a hard matter to fill two pages with printed matter. Anybody with a pair of scissors who has access to several magazines can do that in a few minutes' time. But to get together two pages every week of live, readable, and helpful material, that young people will read in these days is a big challenge. I would be more than pleased if everyone who chances to read this would take the time to write me your suggestions as to the kind of material that you consider suitable for the purpose. Should there be continued stories, devotional articles, Bible expositions, outlines of Christian Endeavor topics, book reviews, discussions of methods in young people's work, suggestions for literary and social gatherings, questions and answers on life work problems, news items, puzzles, pictures, or what? Will you not sit down now and write me a page suggesting what you consider helpful material for a Young People's epartment? If a paper comes to your home which seems to you would serve as a good model, kindly pass it along. Let a hundred letters come this way from all parts of the country, advising me on this difficult problem! My address is Sugarcreek, Ohio.

Lester Hostetler.

A WINTER BIBLE INSTITUTE AT FREEMAN COLLEGE

Freeman Junior College offers a Winter Bible Institute to open December 9 and to continue untill March 12, 1930. No age limit is set for those who attend, no definite amount of school preparation is required. Classes will be conducted in the German and English languages. The course is being given during the winter months so as to make it easier for those who wish to attend to get away from other duties, especially on farms. The purpose of the course is: (1) To bring some of the opportunities of larger Bible Institutes nearer home. (2) To supply simple yet thorough Bible teaching for such who have had no opportunity of receiving it in earlier life. (3) To prepare Sunday school teachers. (4) To help Christian workers. (5) To find and guide candidates for the ministry and the mission field. (6) To help young people find the way of life. (7) To receive blessing and strength from fellowship with other believers. (8) To learn to pray by uniting with others in a school of prayer. (9) To stem the tide of modern unbelief by searching the Scriptures under the guidance of godly Bible teachers.

The instructors at the Institute will be Revs. P. R. Schroeder, David E. Harder, W. S. Gottshall, P. P. Tschetter, M. A. Kroeker, Ellen Duxbury.

For the twelve weeks the entire cost should not exceed $90.

During the term a weekly prayer hour, a Gospel literature committee and Gospel workers will be organized.

At the institute last year ten congregations were represented. There were 25 special Bible students, and a total of 45 students in six German classes and 152 in eight English classes. The Bible Institute is a work of faith and prayer and all interested congregations and believers are requested to intercede for this work.

(Continued from page 3)

John 16:8-13.
John 3:3-5.
John 14:16.
Rom. 14:17.
Ephes. 1:13-14.
Rom. 8:26.

His office is to convict the sinner, regenerate him, and dwell within the believer, sanctifying him, filling him with peace, joy, and power for service, and victory over sin, leading him in all truth as the true vicar of Christ during His absence in person, sealing the believer unto the day of the consummation of the redemption at Christ's return. He is also an intercessor for the believer.

As a summary of our belief in the triune God we accept the "Apostolic Creed" in full, in which the whole Christian church is united.

II. God's Word.

II Pet. 1:20, 21.
John 10:35.

We believe that the Old and New Testament, called the Bible, or Sacred Scriptures, is God's word, and although written by men, was inbreathed by the Holy Spirit, and is therefore the infallible record of God's dealing with His creation, particularly with man, and of man's reaction to it. It is the special revelation of God's will and plan of redemption, and of the rule of life for man.*

III. Creation.

Gen. 1:1-27.
John 1:3.
Ps. 33:6.

We believe that the triune God, Father, Son, and Holy Spirit created the universe, the heavens and the earth with all that is therein, and that He continues to have immediate command over it. The visible things were created from that which does not appear. Everything that has life was created after its kind.

Gen. 1:26, 27.
Gen. 2:7; 5:1.
Hebr. 11:3.
Prov. 8:31.
I Cor. 15:39.

As an intelligent and moral being God desired fellowship of such beings, and therefore created man in His own image and to His glory, using the dust of the ground to form his body, and His own breath of life to endow him with a soul. We believe that this crown of creation was physically, mentally, and spiritually perfect, having a free will and a pure spirit from the beginning, able to acquire dominion over the earth and to glorify his Creator in all his doings. We also believe as the Scriptures indicate and science after many years of searching has failed to disprove that man was not evolved from a lower animal.**

IV. Fall and Degeneration of Man.

Gen. 2:17.
Gen. 3:1-6.
II Cor. 11:3.
John 8:44.
Gen. 3:6, 16-19.

We believe that our first parents Adam and Eve did not remain in their original state of innocence and happiness, in which they enjoyed intimate communion with God. Through the subtlety of Satan man was induced to doubt and disobey God, and to believe the tempter, and to eat of the forbidden fruit from the tree of knowledge, which was set before them to test their faith and free will obedience.†

John 8:44.
Rom. 8:19-23.

We believe that the whole perspective of man and all creation, of history in nations and nature, of ethical and physical evils is absolutely connected with this fall, and that Satan is the author of all of degeneration.

V. Man's Redemption and Regeneration.

I John 4:9.
I Tim. 2:5, 6.
John 3:16.
I John 4:9, 10.

1. THE MEDIATOR—We believe that the work of regeneration or redemption was and is wrought in the person, words, and work of Jesus Christ, the only begotten Son of God, the only mediator between God and man.

Rom. 5-8.
I Tim. 2:3, 4.
Gal. 1:3, 4.

2. THE SPRING—We believe the source of the cure for sin in man and creation is found in God's love and God's will and God's holiness and justice.

Rom. 1:17, 18.
Rom. 3:23-26.
Gen. 3:15.
Gen. 12:3.
Ex. 20:3-17.
Rom. 3:20.
Gal. 3:24.
Gal. 4:4.

3. THE PREPARATION—We believe that God first revealed His plan of redemption to Adam and Eve as He pronounced the doom upon Satan through the seed of the woman, and promised to Abraham that in his seed should all the families of the earth be blessed. He gave the law to Israel to teach man the knowledge of sin, and train him in righteousness until Christ should come. Through the types, symbols, ceremonies and prophecies in the Old Testament He kept this hope of redemption alive.

John 1:14.
Phil. 2:7.
Heb. 2:14-16.
Gen. 2:17.
Gal. 4:4, 5.
Heb. 9:15.
Isa. 53:4-6.
Gal. 3:13.
II Cor. 5:21.
I Pet. 1:18-19.
Hebr. 2:9.
Rom. 4:25.
Heb. 2:9.
Rom. 4:25.
Heb. 10:12.
I John 2:2.
Ps. 103:12.
Acts 3:20, 21.
Rom. 8:17-23.
I Cor. 5:24-26; 54-57.
Rev. 21:1-4.

4. THE MANIFESTATION—We believe that for our redemption from sin and death, God in the fullness of time gave His Son Jesus Christ, who was made flesh, and assumed the form of a servant, that through death He might destroy him who had the power of death. Because man had transgressed God's law and was under sentence of death, Christ was put under the law to free us from it by fulfilling its requirements, and becoming our substitute. Having lost our righteousness by the Fall, He was made sin for us that we might be made the righteousness of God by Him. Eternal life having been forfeited; Christ made the restoration of it possible by tasting death on the accursed tree; thus ransoming us by His precious blood. The penitent believer's standing before God as a just soul being thus restored, Christ rose again, thereby sealing our justification. He ascended to the right hand of the Father as our merciful and faithful High Priest to atone for our sins, and as our advocate to intercede for us, and remove our sins from us as far as the East is from the West. We also believe, according to the Scripture, in a future consummation or completion of this work of redemption or regeneration, through our Savior Jesus Christ.

Eph. 2:4-9.

5. CONDITIONS—We believe that Christ's redemptive work is applied to the sinner by the Holy Spirit through: grace, faith, repentance, conversion, regeneration, justification, and sanctification.*

Luke 24:44-47.
II Tim. 3:16.
Matth. 5:17-19.
John 10:35.
Hab. 2:3.

*It is different from all other books, being in a class by itself. All other books, insofar as they might come in conflict with the Scriptures, are to be tested by this standard of truth, which cannot be broken. The fulfillment of many prophecies bears witness to the trust-worthiness of the Scriptures, as does also the best scholarship. We believe that the prophecies that are yet unfulfilled, will be fulfilled when their time comes.

Rom. 8:28.
Matth. 10:29.
Matth. 23:27.
Job 1:12.
Acts 15:18.

**In His wisdom and power God rules the universe, making all things serve together for good to them that love Him. Not even a sparrow, or a hair falls to the ground without His will. But we must distinguish between what He wills in an absolute sense, and what He permits and overrules according to circumstances and the nature of things, giving sufficient room for man's free will to safeguard his personality as a moral being, and for God's foreknowledge.

Gen. 3:10; 6:5.
Rom. 3:10, 19.
Gen. 2:17; 5:12.
Rom. 8:21-23; 6:23.
Ps. 59:2.
Rev. 21:8.

†The consequences of this transgression are: Loss of peace and happiness, estrangement from God, mental and physical suffering, corruption of the whole nature, which is continually inclined toward evil, and a degeneration coursing into death as the wages of sin. This death passed upon Adam and all his posterity as a separation from God spiritually, resulting in a separation of the spirit from the body, and eternal separation of man from God, unless man is reconciled to God through Christ,

Rom. 6:23.
II Pet. 3:9.
John 1:12.

*a. GRACE—Grace is the merciful attitude of God toward the sinner who has no claims to make and no promise to plead, and who is entirely unable to earn his salvation by works, but must receive it as the gift of God. This grace is extended toward all without respect of person, but subject to our choice and will.

Rom. 5:1.
I Pet. 1:8.
Gal. 5:22.
I John 5:4.

b. FAITH—It is the faith in the Lord Jesus Christ, by which we accept Him as our personal Savior, and receive the right and power to become the children of God, and obtain peace and joy, and are fruitful in good works, and live a victorious life.

II Cor. 7:10.
I John 1:9.
Ps. 32:1, 5.
Isa. 43:25.
Acts 2:38.

c. REPENTANCE—This is a godly sorrow for sin and offences of which we have been convicted by God's Word, His goodness, or His chastening rod, so that we are willing to confess them and forsake them, and do God's will. This secures pardon and forgiveness because our sins have been atoned for, and the indwelling of the Holy Spirit becomes possible.

Rom. 12:2.
Ps. 51:13.

d. CONVERSION—This is a change of mind and attitude toward God, and causes the soul to turn from sin unto Christ. When a soul turns to God with an honest purpose, then the Holy Spirit does His part in:

I Pet. 1:23.
John 3:3-7.
II Pet. 1:3, 4.
II Cor. 5:17.

e. REGENERATION—This is by the Word of God the new birth, the imparting of the divine nature, a new creature in Christ, receiving eternal life by faith, and the restoration of the image of God. The evidences of this new life are: supreme love to God, love for the brethren and love

VI. The Church (Greek "ekklesia"—called out).

I Cor. 1:2.
John 17:16.
John 5:24.
Gal. 6:14.
I Cor. 15:20.
Luke 24:51.
Acts 1:11.
John 14:17.
John 15:4, 7.
I John 1:7.
Ephes. 5:23.
Eph. 1:22.
Acts 1:5.
I Cor. 12:13.
Ephes. 3:6.

We believe that the church is the body of believers in the Lord Jesus Christ, called saints, that have been called out of the world by a living faith in a crucified, risen, ascended, and returning Christ, who have been partakers of His divine nature, are indwelled by the Holy Spirit, and in living union with Him and with each other. Christ is the head of the church which is the new man in Christ, having been baptized on Pentecost by the Holy Spirit into one body in Christ, including believers of both, Jews and Gentiles.

Acts 2:38.
II Cor. 5:17.
Rom. 10:9, 10.
Acts 2:38-41.

MEMBERSHIP—Only such can be members of the church who have been baptized upon their confession of repentance and faith in the name of the Father, the Son, and the Holy Spirit.*

Col. 1:18.
Rom. 12:4, 5.
I Cor. 12:12-27.
II Cor. 11:2.
John 15:1.
Eph. 5:31, 32.
Eph. 2:19-22.

FIGURES of the Church—1. As Christ's body. The Bible teaches that the true church is the body of Christ, and, therefore, a living organism, and vitally related to Christ as the head, and having the same life, consequently, the members are vitally related to each other. 2. Branches on the vine which is Christ. 3. The Bride of Christ. 4. God's dwelling place. The habitation of God through the Spirit.

Acts 1:8.
Matt. 28:19, 20.
Eph. 4:11-16.
Eph. 2:7.
Eph. 5:18, 19.
Heb. 10:25.

PURPOSE—The mission of the church is to witness for Christ, and bring the Gospel to all mankind, and be a spiritual power in the world. It is her duty to complete herself, and show forth the riches of God's grace. This is effected through the ministry of the Word and the fostering of the Christian life.

Acts 20:28.
Eph. 4:11.
Tit. 1:5.
I Tim. 3:2-7.
Tit. 1:5-9.
I Pet. 5:1-3.
Heb. 13:17.

THE MINISTRY.—To accomplish this purpose with the church, God has appointed the office of the ministry in its diversified duties and departments. It is enjoined upon the church to look for men with proper qualifications. These qualifications and their duties, as well as the duties of the church toward them, are outlined in the Scripture passages connected herewith.

VII. The Ordinances:

Matt. 28:19, 20.
I Pet. 3:21.
I Cor. 12:13.

BAPTISM—Christ has commanded that all who believe in Him and His shed blood and have become children of God, should be baptized in the name of the Father, and the Son, and the Holy Spirit; not as in itself a means of salvation, but as the outward sign of their covenant with God, and their baptism by the Holy Spirit, by which they were incorporated into the body of Christ (the church).

Matt. 28:19, 20.
Mark 16:16.
Acts 8:36, 37.
Acts 2:38.
Acts 8:12, 13.
Acts 8:36-39.
Acts 16:14, 15.
Acts 16:31, 32.
I Sam. 1:24-28.

The conditions for baptism are: previous instruction, faith, repentance and a new life. These conditions make it impossible for infants to be fit subjects for baptism, since in every New Testament record of baptismal services, faith was present, and required. But we believe in the consecration of children.

Matt. 26:26-28.
I Cor. 10:16.
Acts 2:46.
I Cor. 11:24-26.

COMMUNION (THE LORD'S SUPPER)—In the night in which Christ was betrayed He instituted the Holy Communion with bread and wine. The former, the emblem of His broken body, the latter the emblem of His shed blood, and He commanded that this ordinance should be observed.

John 6:29.
Heb. 11:6.
I Cor. 11:28.
Luke 22:19, 20.

The purpose of communion as taught in the Word of God, is a memorial of Christ's suffering and death till He comes, and a token of communion with Christ, and with each other, in unity of faith and spirit. It is to be partaken of with gratitude, and faith, and after a thorough self-examination.

VIII. The Family

Gen. 2:18-24.
Matt. 19:4-6.
Eph. 5:22-32.
Matt. 19:6.

The family is the first institution ordained of God in the garden of Eden, and confirmed by Christ, and must be regarded and honored as the holiest temporal relation between two persons on earth, because it is typical of the believer's relation to Christ. This union must, therefore, properly originate with God who really joins them together, for marriages are to be "in the Lord". We believe, therefore, that only such that are free from all others, and not too close in blood relationship, and fundamentally of the same faith, should be united in the holy bonds of matrimony. Such a union is to be for life, and divorces are unscriptural.

Matt. 5:32.
Matt. 19:8, 9.
I Cor. 7:10, 11.
Eph. 6:1-4.

If children are born into the family it is the duty of parents to bring them up in the nurture and admonition of the Lord, and the children are to obey their parents in the Lord.

IX. The Relation of the Church and the Individual to the Government

Rom. 13:1.
Matt. 16:16-18.
Matt. 5:43-48.
Rom. 12:17-21.
Rom. 13:1-6.
Mark 10:42-43.
Acts 5:29.
Matt. 5:33-37.
James 5:12.
Matt. 22:21.
Rom. 13:6.
Rom. 13:6, 7.
I Pet. 2:13-15.
Acts 5:29.
I Tim. 2:1, 2.

We believe that the office of the worldly government is a necessity and ordained of God. But Church and State, the one a heavenly and the other an earthly institution, are to be organically separate from each other. They are not built on the same foundation, and their principles are often in direct conflict with each other, and Christ's followers are warned against bearing rule according to the manner of the world. It appears, therefore, that the believer's relation to the government should be guided by strict adherence to the plain teachings of the Scriptures wherever there is a conflict of duties. The Bible teaches that it is the duty of those enjoying the blessings of, and protection by the government, to pay their tribute, honor and obey those to whom it belongs, in so far as it does no violence to their conscience, and to pray for those in authority.

X. Swearing of Oaths

Gen. 24:2-9.
Heb. 6:13-17.

The Oath, though devoutly performed by the patriarchs, even spoken by God Himself, according to the Scriptures and history, seems not to have been in the original divine plan, but adopted by, and deeply rooted into the heart of man because of man's inclination to misrepresent a matter and deviate from the truth, and only permitted by God like the divorce, because of the hardness of their heart.

Matth. 12:36.
Ex. 20:7.

We, therefore, believe that a Christian should abstain from any and all forms of oath as well as profanity and idle words, and a false affirmation which is justly regarded as perjury. The oath establishes a low standard of truthfulness, and is an insult to a Christian who is supposed to speak the truth always, and who is forbidden to take the name of God in vain.

Besides, the law does not require the oath of us. Those of us who have an office that ordinarily requires the administration of an oath to others, should serve only as a witness instead, and not as a partaker in swearing.*

XI. Non-Conformity to the World.

I John 2:15-17.
John 17:16.
James 4:4.
II Cor. 6:17.
James 1:27.
I Cor. 10:13.

The Scripture and experience have taught us that man's nature is prone to conform to the spirit of the age, and God's Word warns believers against loving the world, because they are not of it. It declares that the believer's friendship to the world is at the expense of the friendship of God, and that they shall be a separate people not unequally yoked together with unbelievers, and keep themselves unspotted from the world, and do all to the glory of God.

Ps. 37:4.
Eph. 2:2.
I Tim. 2:8-10.
I Pet. 3:3, 4.
Ezek. 8:7-16.
Eph. 5:11-14.

We, therefore, believe that this principle should control the believer's conduct in regard to amusements, business methods, bodily adornment, his affiliation with organizations which are hindering his spiritual growth, and oath-bound secret organizations, which under the guise of religion are antagonistic to Christ and the best interests of the church.

XII. Nonresistance.

James 4:1.
Gal. 5:17.

Since the Word of God teaches that all strife and contention and wars originate in carnal lusts, against which the Spirit strives, because the flesh is contrary to the Spirit, Therefore,

We believe, according to the teachings of Christ and the Apostles, and the example of our Lord and Master and the first Christians, that believers cannot take part in any carnal strife or warfare, either domestic, religious, or civil, between individuals, factions or nations, because:

1. Of the believer's nature and relation to Christ.

2. Of what the Bible teaches of the believer's attitude toward his fellowmen.

3. Of what the Bible teaches concerning warfare.**

4. Believers must be true to their God when conflicting demands are made upon them.

Rom. 13:1-2.
Acts 5:29.

We believe that a Christian's duty is to be subject to the higher powers, but when demands are made contrary to our convictions from the Word of God, e. g. military service, we are governed by the word of the apostles: "We ought to obey God rather than man."

XIII. Death, Resurrection and Judgment

Gen. 2:7.
I Cor. 15:47.
I Cor. 15:50.
Rom. 6:23.
Rom. 5:12.
Heb. 9:27.

DEATH—We believe that as descendants of the first Adam, our bodies are of the earth, earthy, composed of flesh and blood which cannot inherit the kingdom of Heaven, and through the fall of the first Adam, was polluted by sin, the wages of which is death. And death has passed through all, therefore all have to die except those that are His at His coming, who will be changed suddenly to immortality.

I Cor. 15:22, 23.
I Cor. 15:51, 52.
II Cor. 5:8.
Luke 23:43.
Luke 16:23-26.

For the believer death is to be absent from the body and present with the Lord. For the ungodly death is to suffer the eternal vengeance of, and separation from God in torment. We believe, therefore, that death is not the annihilation of man but a severing of the right relation.

I Cor. 15:3, 4

RESURRECTION—We believe that the Lord Jesus Christ really died on the Cross, and that He was buried, and on the third day He was bodily raised from the dead according to the Scriptures.*

I Cor. 15:23.
Rev. 20:5, 6.
I Cor. 15:23.
I Thess. 4:16.
I Cor. 15:23-26.

The Bible teaches that there are two resurrections, the first and the last. The first resurrection, or the resurrection of the righteous, will take place at the coming of the Lord. The time of the second resurrection, including the resurrection of the unrighteous, will take place at the end.

Ps. 96:13.
Matt. 13:40-42.
Heb. 9:27.
Acts 17:31.
Acts 10:42.
II Tim. 4:1.
Rom. 2:5, 6.
Matt. 12:36, 37.
I Cor. 4:5.
Rom. 2:16.

JUDGMENT—We believe that the righteousness of God and the sinfulness of man make it necessary for a judgment to come. This is definitely declared, and the resurrection of Christ is the guarantee that it will come. And Jesus Christ will be the Judge, and an account must be given of deeds, words, thoughts, and all the secrets of man.**

XIV. Eternal Life.

Matth. 25:21.
I Cor. 2:9.
Luke 19:16-19.
I Cor. 3:8.
Rev. 5:12.
Rev. 7:12.

We believe that the state of the blessed will be one of perfect joy and happiness and glory, far surpassing our present comprehension. And while there will be different degrees of glory, each one will enjoy a full measure of bliss and perfect satisfaction according to his capacity. Prompted by the realization that all this has come to them through the unsearchable riches of Christ's grace and mercy in redemption, the redeemed will find their greatest joy in praising and adoring their Lord in saying, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing." And again: "Blessing, and glory, and wisdom, and thanksgiving, and honor and power, and might be unto our God forever and ever! Amen."

Eph. 4:24.
I John 3:14.
Gal. 5:22.
Matt. 5:44-47.
John 14:15.
I John 2:3.
I John 3:24.
Gal. 5:22.
Rom. 3:10.
Rom. 4:5, 6.
Rom. 5:17-21.
Gal. 2:16.
Tit. 3:5.
Rom. 8:1.
II Cor. 5:15.
I Pet. 1:15, 16.
I Thess. 4:3.
Col. 1:28.
Heb. 12:14.
I Thess. 5:23.
I Pet. 1:2.
Eph. 5:26.

for our enemies. This constrains us to be obedient to Christ, whereby we know that we know Him, and that His Spirit is in us, and we produce the fruits of the Spirit.

f. JUSTIFICATION—We believe and confess that man has no righteousness of his own, but only the righteousness of Christ which, of his free grace, without any merits on man's part, is imputed to man's account by faith, and imparted to the penitent sinner through the Holy Ghost in regeneration, and changes his position before God from guilt and condemnation to acquittal and acceptance when God sees the penitent believer in Christ.

g. SANCTIFICATION—We believe that we can only then have fellowship with a holy God when we are holy in character, freed from the dominion of sin and perfect in Christ, pursuing a life of holiness. This condition is wrought by God through the Holy Spirit, and the daily cleansing by the Word, and only completed at the coming of the Lord.

Eph. 5:26, 27.
Rom. 12:2.
John 13:34, 35.
Acts 2:44.
Eph. 4:3-6, 13.
Rom. 12:1.
Col. 3:11.

*CHARACTER—We believe that according to the Scripture, the character of the church should be holy, not conformed to the world and the spirit of the age, but bound together by the bond of love, therefore, in fellowship with each other, and united in faith and spirit, entirely consecrated to her calling, and possessed of a spirit of absolute equality among her members.

Gen. 14:22-23.
Jer. 34:18-20.
Matt. 5:34-36.
Matt. 26:63.
Matt. 5:33-37.
James 5:12.

*An oath is a religious act, an appeal to God by holding up the hand, or imploring His wrath upon the defaulter by kissing the Bible or laying the hand upon it, and taking God into partnership without His consent, and without any power on the human side to fulfill its obligation. It was inflicted upon Christ by force so as to compel Him to speak, or in case of silence to judge Him guilty of perjury. Therefore, Christ, in order to correct this violation of, and deviation from God's original purpose, entirely prohibits the use of the oath, and the Apostle James covers all the avenues of the subject by saying: "Swear not at all", which indicates that believers are not permitted to go beyond the "Yea and nay" in their affirmation of the truth. The expressions by Christ in John 14:12; and by Paul in Romans 1:9; II Cor. 1:23; and Gal. 1:20; were required by the Jewish custom of establishing a word in the mouth of two or three witnesses.

II Cor. 5:17.
II Pet. 1:4.
Phil. 2:5.
Rom. 8:9.
Gal. 5:22.
I Pet. 2:21-23.
Luke 23:34.

**1. Of the believer's nature and relation to Christ, he is a new creature in Christ Jesus, a partaker of the divine nature, and has the mind of Christ, and the Spirit of Christ, and through the Holy Ghost he produces the fruit of the Spirit. Therefore, as a follower of Christ he shall suffer patiently, even praying for his tormenters.

Matt. 5:39.
Luke 9:54-56.
Rom. 12:18.
Matt. 5:44-48.
I John 3:15.
Rom. 12:20-21

2. Of what the Bible teaches of the believer's attitude toward his fellowmen. The followers of Christ shall not resist the evil done to them. The spirit of retaliation was very emphatically rebuked by the Lord. The believer is admonished to have peace with all men, to love his enemies and pray for them. Hatred, the necessary element in war and strife is condemned, and he is to overcome evil with good.

Matt. 26:52.
John 18:36.
II Cor. 10:4.
Rom. 12:19.
Ex. 20:13.
I Chron. 22:8.

3 Of what the Bible teaches concerning warfare. Christ orders Peter to sheath the sword or perish by it. The disciples of Christ must not fight with carnal weapons, because his kingdom is not of this world. The weapons of the believer's warfare are spiritual, and vengeance belongeth to God only. David is rebuked and not permitted to build the house of God because he shed much blood.

Rom. 4:25.
I Cor. 15:14, 17.
I Cor. 15:20.
Jno. 6:39, 40, 44, 54.
Phil. 3:20, 21.
I Cor. 15:52.
John 5:28, 29.
Acts 24:15.

*Christ's resurrection was: 1. The proof that His work of redemption was fully satisfying and acceptable to God, and, therefore, was for our justification. 2. The ground for our faith and hope. 3. The guarantee of our own resurrection, being the first fruits of them that slept, and, therefore, an assurance of the harvest, and according to His promise, believers will be raised with incorruptible bodies, changed and glorified like His own, in the twinkling of an eye. 4. The assurance of the bodily resurrection from death of all who ever lived.

Rom. 8:22, 23.

The resurrection of the body is absolutely necessary for the complete redemption of all things.

Gal. 3:13.
I Pet. 2:24.
I Cor. 5:5.
I Cor. 3:10-15.
Luke 19:17-19.
Matt. 25:31-46.
Rev. 20:11-15.
II Pet. 2:4.
I Cor. 6:3.
John 5:24.
Matt. 25:46.
Mark 9:45-48.

**In principle, sin and Satan were judged in Christ on the Cross. At the present time sin is judged in the believer by discipline. In the future the saints will be judged for reward or loss, according to their faithfulness or unfaithfulness. The living nations will be judged when Christ shall come in His glory. The dead of the last resurrection shall be judged before the Great White Throne. And there is also a judgment of the fallen angels in which the saints will be associated with Christ. The Bible teaches that the judgment sentence for both the just and the unjust shall be eternal.

JOTTINGS

Rev. N. B. Grubb of Philadelphia Pa., preached in the Dwight, Ill., Congregational church last Sunday. His son, Rev. William, is the pastor of the Dwight church.

The First Mennonite church of Aberdeen, Idaho, received forty-seven persons into its fellowship. A catechetical class has been organized and now numbers twenty-seven, Rev. J. E. Kaufman is the pastor.

A party of 14 Mennonite Refugees who were staying in Harbin; sailed from Kobe on the Japanese S. S "Iyo Maru" Nov 13 and are expected to have landed at Seattle Nov. 30. They probably join their brethren in the northwest.

Mrs. R. Petter whites from our mission in Lame Deer, Mont., Nov. 20: "On Nov. 17, we had baptismal services. Squinteyes, who is about 73 years old, was formerly of Oklahoma and one of the Cheyennes who was implicated on the attack on Whites in western Kansas when a father and mother were murdered outright and younger children and older girls dragged into captivity. He was one of those who were then sent to prison in Florida.

"For the opening of our service one of the Christian men gave an Armistice Day talk, basing it on passages in Isaiah. He told of the stand of our church for peace according to God's word and then told of the present movement among the nations of the world. It was just fitting though not especially planned for us to have this former Cheyenne scout and warrior confess his Savior and be baptized today when this subject of war and peace was being discussed here as well as elsewhere. His answer were straight from the shoulder and it did me good to see this old Cheyenne warrior kneel down and surrender himself to Jesus, thus becoming a member of the Cheyenne band which at the last day will stand before God's throne with the many from all tribes, nations, peoples and tongues."

A brother writing to the Book Concern says: "I am anxious to secure a copy of the Rosenberger Swartley Family History. Would you mind to insert an announcement in 'Jottings' stating that if any of the readers has a copy and wishes to dispose of it I should be too glad to hear about it." Should any of our readers have such an available copy the Editor would be glad to pass on the information.

During the Holiday Season the two Glee Clubs of Bluffton College will make extended tours. The Girls' Glee Club will go west giving programs in churches in Iowa, Illinois and Indiana while the Men's Glee Club will go east visiting churches in Pennsylvania.

A Union Mennonite Sunday School and Young People's Convention was held Sunday afternoon and evening Dec. 1., at the Grace church, Pandora, Ohio. Among the topics discussed were: "How to stimulate the desire for Bible knowledge on the part of both pupil and teacher" by P. A. Kliewer, "The growing teacher", by Clarence Schneck; "Some tests of successful Sunday shool teaching, Dean N. E. Byers; Illustrated Missionary address on India by Rev. John Thiessen.

Mrs. C. H. Suckau, wife of the pastor of the Mennonite church at Berne, Ind., was the guest speaker at a meeting of the Woman's Missionary Society of the Calvary Evangelical church of Linn Grove, Ind. Members of the Berne church enjoyed a rare treat on the evening of Nov. 24 when the Men's Chorus gave a sacred song service, some of the audience coming as far as sixty to seventy miles to hear them. At this service a collection amounting to $200 was lifted for the benefit of needy Russian Mennonites. Upon the invitation of the Berne Ministerial Association, Rev. J. Frank Jenner of the Pulpit and Platform department of the Indiana Anti-Saloon League, spoke in the Berne church on Nov. 27.

According to an Associate Press dispatch the German Government last week ordered its Moscow embassy to issue immediate visas to enter Germany one thousand of those farmers now waiting in Moscow for permission to leave. It is presumed that the greater portion of these are Mennonites. The German cabinet has appropriated funds for the relief of the German farmers in the Soviet Union. Herr Steucklen, a member of the Reichstag has been appointed commissioner. Many of these waiting in Moscow waiting for permission to leave the country have been arrested and forced to sign a declaration obliging them to return "voluntarily" to their home towns. Many who signed did so only because they were threatened with deportation to Siberia.

The choir of the Bethany church, Quakertown, gave an excellent rendition of the sacred contata last Sunday afternoon.

Dr. J. W. Kliewer, chairman of the Foreign Mission Board, has returned from a visit he made to the Mission stations in Arizona. He was away nearly two weeks.

According to an announcement made by Rev. W. S. Gottshall, pastor of the South church, Freeman S. D., a program entitled "The Doubter's Daughter" was given in the Freeman Auditorium on the evening of Thanksgiving Day. The reason for offering this program was to assist Rev. and Mrs. E. B. Steiner, who came from one of our churches in Ohio and were compelled to leave our field in India and are now working in the hills in the north bringing the Gospel to a most neglected people who are temporarily and spiritually poor. They are in great need, denying themselves all earthly comforts, living in a miserable hut inhabited by rats and snakes and poorly protected from the cold, with no Board to support them, depending upon their relatives and friends for the necessities of life.

Christmas Services for Sunday School

The Babe Divine
The Gift of Love (L)
Worship at the Manger
Follow the Star
Star-led Pilgrims
The Starlit Way
The King has Come (L)
Come to the Manger
The Start of Bethlehem
Glory in the Highest (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 37—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc. 25c
Christmas Treasury No. 39—Recitations, Exercies, Pantomimes, Dialogues, 25c
Christmas Treasury No. 40—Recitations, Exercises, Pantomimes, Dialogues, 25c

Christmas Recitations

No. 4.—Recitations, exercises and dialogues.......... 75c
No. 8.—31 Recitations and dialogues for Christmas.......... 75c
No. 13.—30 Recitations and dialogues.......... 75c
No. 14.—30 Recitations, exercises and dialogues.......... 75c
No. 15—30 Recitations, exercises and dialogues.......... 75c
No. 16—30 Recitations, exercises and dialogues.......... 75c

Twenty-five Years with God in India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission.

It is a handbook on our own Mission Work in India.

It contains valuable reading material which is educational and religious. It lifts the soul to higher levels of aspirations. Your children read something. Why not offer them a good book on Missions to read?

The problem of Missions is the problem of every true follower of Christ. Jesus said: "Ye shall know the truth and the truth shall make you free." We may say: "To hear the truth about Missions makes the family (home) and the church happier."

It contains good pictures which help you to visualize the work as it really is in India.

It should be in the library of every Mennonite student who is interested in international problems.

Bound in fine cloth binding. Price $2.00 postpaid.

A Valuable Christmas Gift for your friends

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, DECEMBER 12, 1929 No. 49

A CALL FOR SPECIAL GIFTS

The foreign mission board has voted to subsidize the printing of missionary E. G. Kaufman's doctor's thesis in book form. It is a history of all Mennonite Missions and charitable undertakings. We believe it to be in the interest of missions to have it published, and would herewith ask for special gifts to the amount of $500.00 for this purpose, to be sent to our treasurer, J. G. Regier, Newton, Kansas.

P. H. Richert, Sec.

NOTES AND COMMENTS

Children's Week was observed in Ceylon under the general direction of the Ceylon Sunday School Union of which J. Vincent Mendis is the General Secretary. The purpose, as stated by the Secretary, was for special spiritual attention to the needs of the children and to prepare them for definite decisions. It was also hoped that the observance of this week would help in bringing the claims of the children to the attention of the churches and increase the interest of adults and parents in the religious education of youth.

Mr. Mendis makes the following report, in part, to the World's Sunday School Association: "During my visit to the Tamil County, the South India United Church in Jaffna (Ceylon) held their 'Children's Week'—in advance of the rest, taking advantage of my visit there. It was a most inspiring period. I can never forget a prayer gathering I had with the Senior girls of one of the big schools that week; after a most inspiring period of conversation, everyone felt the prayerful atmosphere and I gave them the opportunity of decision. Twenty of them definitely made the decision, including two girls who were Hindus. I had the opportunity of meeting these girls before I left a few days after and I found them most resolute in their decision. The last day of Children's Week there was a Rally of 1,000 children and teachers and it was a great time. After returning from Jaffna I went to Galle (a tour covering 150 miles) to spend a week end with Sunday school teachers there who have made a new start and wanted special guidance. It was a most fruitful time and I felt that my visit and the conference we had was of great assistance to the young school of twelve teachers, most of them under 21, and therefore raw in the work while most earnest in their activities."

"Dr. Alvin E. Bell, pastor of a church at Toledo says: 'Some one has found in the story of the Good Samaritan three social attitudes as prevalent now as then, and expressed in the phrases, "Beat 'em up," "Pass 'em up" and "Pick 'em up," and illustrated in the conduct of the thieves of the Jericho road, the priest and Levite who passed by on the other side and the Good Samaritan who ministered to the man in need: "Had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." The Good Samaritan asked no questions regarding the needy man's race or creed, his membership or standing in any order, his identity with any social class. None of these made any difference to him. His spirit of neighborliness bridged all differences.' "

Field Secretaries of the World's Sunday School Association must be strategists as well as technicians. The greatest ability as an educator is constantly called for. They must also be able to help those who are poorly equipped do the very best work that is possible. Rev. Herbert S. Harris, Secretary of the Brazil Council of Religious Education tells some of his experiences in holding a series of Workers' Institutes in four places in the State of Minas Geraes, under the general auspices of the East Brazil Mission of the Southern Presbyterian Church.

"Formiga, Campo Bello and Oliveira are comparatively new fields and Sunday school work there is of quite an elementary character. Contact with such fields as these shows how great are the possibilities of Sunday school work of the primitive type of schools and also the pressing need of furnishing better means of training, even of the simplest character, for workers whose chief qualification is their Christian zeal and willingness to help. In most of these places I would have an hour in the afternoon and sometimes another hour in the evening in which to present in the simplest fashion the objectives of Sunday school work and how these are to be attained through proper application of the Bible lessons by teachers trained, if possible, in methods of teaching and in the knowledge of their pupils, and also through adequate organization of the school. I like to lay great stress on a proper understanding of the objectives of the work, for, even in the absence of proper training, where these are understood and appreciated, a consecrated worker will develop some method by which they may approximately be attained, and this will be better than the hit or miss method so often seen.

"In all these fields the Sunday school furnishes a splendid means of approach to the people and is being more and more appreciated as an effective evangelizing agency. In most places it is now comparatively easy to get large numbers of people to attend a special series of Gospel services or special sessions of the Sunday school. In such places the fear of the Roman Catholic priest is not nearly so strong as formerly, the greater fear being of 'What will my neighbors say?' But children are not so greatly influenced by this latter and are more easy of access than their elders."

WHAT DOES JESUS TEACH CONCERNING PROPERTY?

What Is the Attitude of the Church Toward This Teaching?*

H. D. Epp
(Concluded)

This leaves us another very vital teaching of Jesus concerning property, the personal use of property. **Property as an individual product must develop personality.** There are no values apart from men. Our land, our notes, our stocks and bonds, etc. have value only because of the presence of men. Man is not only the source of value, but he is the supreme value. "The development of the resources which are in men, therefore, is the only way in which the world can be permanently enriched along any line." (Charles A. Ellwood, The Reconstruction of Religion, 162). This must be Jesus' meaning when he says, "For whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Mt. 16:25, 26). The development of the individual personality, the building of the inner man Jesus must have meant when he said, "Lay not up for yourselves treasures upon earth" (Mt. 6:19). By doing so one would at least run the risk of destroying that inner self which is godly. "If therefore the light that is in thee be darkness, how great is the darkness!" (Mt. 6:23b).

In summary then, we would repeat that Jesus' teaching concerning property is: "1. Property is God's and so it must honor him. 2. Property is social and intended for the advance of society. 3. Property is personal and must help personality to come into its own." (Versteeg, **Deeper Meaning of Stewardship,** 104.)

Before leaving Jesus' teaching concerning property we should ask yet what is Jesus' teaching concerning **tithing.** In a parable Jesus spoke of a Pharisee that prayed and said, "I give tithes of all that I get" (Luke 18:12). This, however, did not justify him because he did it in a spirit of self-righteouness. When Jesus pronounced his eightfold woe upon the Pharisees, he called them **hypocrites** and said, "Ye **tithe** mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith." (Mt. 23:23). Therefore, according to Jesus tithing itself is nothing to be approved of, it is the attitude of the individual that lends value to the gift. It was when Zacchaeus said that he gave half of his goods to the poor (Luke [illegible]:8) or when Jesus saw that a certain poor widow cast into the treasury all that she had that he had a burst of enthusiasm. This giving was a matter of personal conviction and not one of legal demand. Jesus, then, would not be satisfied with a mere mathematical division of property, but he demands that the individual first surrender his complete self and then give according to his newer light.

What is the attitude of the church toward this teaching?

Let **church** refer here to the body at large and not to the church as it may be found in smaller divisions of this great general body. With that in mind let us take a brief look into the church of the past and the present.

Of the first believers we read that they "were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things in common." (Acts 4:32). **To put all things under one common management is different from holding things under individual management for the good of all.** The latter would be more according to the teaching of Jesus. The practice among the early believers at Jerusalem did not prove successful. They became very poor. Some believe their poverty may have come, at least in part, because of ill management of this common property and because of lack of stimuli to work and increase this common treasury.

Paul's teaching concerning property and giving harmonizes much with that of Jesus. The Corinthians he admonishes to give freely to the support of the saints at Jerusalem. He specifies no definite amount but says that they shall give "according as a man hath, not according as he hath not" (II Cor. 8:12). The Ephesian he exhorts to "labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need" (Eph. 4:28).

The early church then, excluding the little group at Jerusalem, followed very much the teachings of Jesus concerning property. But as the church came westward and as it came under Roman influence, it accepted many of the prevailing ideas of that time. The Roman jurists emphasized individual rights. This view entered the church more and more and also controlled its attitude toward the possession of property. It became more individual and selfish. In opposition to this prevalent idea the moralists of that time began to teach moderation and centered their teaching in the expression, "The love of money is the root of evil." (Haney, **History of Economic Thought,** 68).

During the Middle Ages the church developed a special love for money. This began as soon as it became the state church under Constantine. The church became the possessor of great wealth. It is true that individuals who became monks had to take the vow of poverty. But in many instances this was no sacrifice on part of the individual, for in a monastery he was assured of food and protection. The church as a church developed great love for possessions and money. Various means of extracting money from the people were invented. "Charity was emphasized as an end, as a pious thing, rather than as a means for benefiting society or the poor." (Haney, **History of Economic Thought,** 89). Tithing was made obligatory by the Council of Tours (567) and the second Council of Macon (585) enjoined its payments under pains of excommunication. Tithing continued in England as a church tax until 1869. (Versteeg, **Deeper Meaning of Stewardship,** 74, 76). In France the clergy joined hands with the nobility in oppressing the poor (1789). The church of the Middle Ages was far from voicing the social gospel concerning property as Jesus had taught it.

What is the attitude of the present day church?

It is safe to say that just as there has been progression in the church's attitude toward war so has there been advancement in the church's attitude toward property. The social gospel of Jesus is slowly coming to the foreground. A great change of attitude is noticeable in many spheres of life. In business **service** is being emphasized. All over the world there is a **movement against war.** Sociology has within the last few years turned "about face" and is intent upon harmonizing all of its teachings with those of Jesus. In the field of education Jesus is being set as an example of the best teacher. In a similar manner the church is experiencing changes which seek to conform more with the ideals and teachings of Jesus. The "Youth Movement" is an example of this. The leaven of Jesus is working everywhere, emphasizing not only a few of his teachings, but all of them, including his teaching concerning property. Versteeg says, "Stewardship, always a part of the Christian faith, is receiving fresh attention. The church aroused large interest in it for the sake of its world-wide needs. Increasing treatment is accorded it in the pulpit and the press. It is getting into the thought of the man on the street. This is a wonderful thing that is coming to pass in our midst. Stewardship is converting our collective concepts. The word of the social gospel is made flesh by it. This revival of stewardship spells the survival of our faith. Future generations will arise to call us blessed for taking it to heart." (Deeper Meaning of Stewardship, 9.)

As the Christian conscience responds in matters of property to the view of Jesus it becomes necessary for the church to be prepared to use these funds wisely and effectively. **Open-minded** study of problems and how best to overcome them is essential. No blunder should be permitted to blind us to the splendor of this movement.

H. D. Epp.

CORRESPONDENCE

First Mennonite Church, Butterfield, Minn.—In a few short weeks this year again draws to its close. In looking back over the twelve months, our congregation has experienced many spiritual blessings for which we are truly thankful.

The gracious Lord has permitted us to assemble every Sunday in His house of worship to partake of spiritual food and be of service in the up-building of his kingdom.

We have also been bountifully blessed in material things so that there is enough and should be some to spare for the less fortunate ones. May we remember that what we have done unto the least of these we have done unto him, the giver of all good gifts.

In July we had two weeks of Vacation Bible School which work, no doubt, will scatter seed on some good ground.

Through baptism three members were added to the membership, namely: Leo Duerksen, Anna Eckstrom and Sigrid Rempel. May these precious souls be led deeper into the religious life.

Only one little child was called from our midst to his heavenly home. One member withdrew to join in another locality.

Rev. and Mrs. H. J. Brown were with us two evenings showing slides of their missionary work and travels.

We again shipped a box of used and new clothing to Canada. Rev. Louis Linscheid has served us faithfully for a year, for which services we feel truly grateful but probably fail to acknowledge as much as we should. We were favored with a few sermons by Marvin D. Linscheid while at home for vacation.

We are looking forward to a week of evangelistic meetings soon after the Holidays and pray that much good may come from them.

We had the rare opportunity of celebrating the first and only Golden Wedding so far in our church, that of Rev. and Mrs. Daniel Hubin on June 30.

The Christmas spirit is being manifested in the preparation of a cantata and Christmas program.

Elizabeth Friesen.

Dallas, Oregon, Nov. 27, 1929.—Dear Editor and readers: Greetings to all. Shall endeavor to give a little report of our trip here and our work here. Being pastor of an undenominational church for four years in Wibaux, Montana, we made a decision to change location and accepted the pastorate of the Zion Mennonite church in Dallas, Ore. On the side I shall attend the State Normal School beginning my work in this school, Jan. 2, 1930.

Before we left Montana, the county of Wibaux experienced a great loss by a flood. About six feet of water in the main street, 4 feet in many houses. We had 8 inches of water and mud in our house. The flood took three lives and made many people destitute. With the help of the Red Cross and friends much was done to restore the situation. We left Wibaux, July 2, making a few stops on the way to Oklahoma. Here we had a family reunion of both my wife's side and mine, Namely, my parents, P. G. Baergens and my wife's parents. J. A. Foth, near Cordell, Okla. We enjoyed a five weeks' stay very much although it was very hot and dry. The time thus spent is always too short, but are always glad to look back for such a time.

From the 20th of August to the 28th we attended the General Conference at Hutchinson, Kansas. Noon of the last day came the parting time. Some of my brothers and sister also had attended the conference and also my parents. Some of our group went north, some south, some east, and we went west. It start-

(Continued on page 5)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

There are several noteworthy cases in which women holding pacifist views were denied application for citizenship in the United States because they believed the doctrine of peace the only consistent attitude they as Christians could hold. The Supreme Court of the United States denied Rosika Schwimmer, a Hungarian woman of culture, the right to become a citizen of the country because she would not commit herself to a pledge to take life if ordered to do so by her country. Basing their decision upon the pronouncement of the Supreme Court, several other judges in other parts of the country have refused women citizenship on the ground that they would not make good citizens if they did not pledge to stand ready to take life in their country's defense. The latest of those to feel the reflection of the Supreme Court's action was Mrs. Margaret Webb, a Quaker of Canadian birth, who has resided for twelve years in Richmond, Ind. A part of the testimony heard on the case of Mrs. Webb given in substance as reported by our good friend, Walter Woodward, the editor of The American Friend is as follows:

Margaret Dorland Webb was called and she took the high seat facing the Judge and the federal examiner, E. J. Kennedy of Cincinnati, the same man whom she had faced on her former appearance. At a side table sat a local attorney, Wilfred Jessup, as her counsellor. We cannot quote verbatim, not yet having before us the official transcript of the proceedings, but the substance of the hearing follows:

Examiner: Mrs. Webb, when you appeared here before, you said you would be willing to render service for your country, but you could not fight for it. Are you still of the same mind?

Margaret Webb: I love the United States and I would serve it faithfully—would lay down my own life for it, but I could not take life.

Judge: If necessary, are you willing to take up arms in defense of the United States?

Margaret Webb: I would give my life but I could not take up arms.

Judge: Are you willing to take this oath of allegiance (Judge reads oath), renouncing allegiance to all other governments, that of King George in particular?

Margaret Webb: Yes, putting my own interpretation on what defense of the Constitution means.

Examiner: But it might be necessary to defend the government in war. Would you do that?

Margaret Webb: Friends have been exempt from bearing arms.

Judge: Would you render noncombatant service in time of war?

Margaret Webb: Yes.

Examiner: But you make a mental reservation in your declaration of allegiance on the question of taking up arms?

Margaret Webb: Yes, I couldn't do that.

Examiner: (Turning to Judge) I can't do other than recommend against the applicant.

Attorney Jessup: You recognize do you not Mrs. Webb, that citizenship is a privilege, purely a governmental courtesy, granted by legislative enactment?

Margaret Webb: I do.

Jessup: In case you or members of your family were attacked, would you be willing to use physical force in defense of yourself or them?

Margaret Webb: Yes, but I would not take life in doing so.

Jessup: In an emergency, would you permit your government to take your property—even your life—conceding that it has the right to do so?

Margaret Webb: I would.

Jessup: Do you recognize that the government could require you to serve in an emergency?

Margaret Webb: Yes, in noncombatant service.

Judge: If the law were changed compelling women to fight, what would you do?

Margaret Webb: I could not fight.

Judge: (To others in court) It all seems to come down to the Schwimmer case, upon which the Supreme Court has spoken.

Examiner: There is but one satisfactory way in which to take an oath and that is to take it absolutely and unreservedly.

Jessup: Mrs. Webb, while you yourself are not willing to fight, would you be willing for this government to defend itself by force of arms under necessity?

Margaret Webb: But that isn't necessary now that our government has renounced war.

Jessup: But you are taking counsel of your hopes. We are not in the millennium. I repeat the question, would you be willing for the government to defend itself by force of arms, granting that it had exhausted peaceful methods of settlement?

Margaret Webb: (After some hesitation) No.

Jessup: (Addressing Court) In view of that answer, Your Honor, I shall not press the applicant's request. While I honor her high-mindedness and conviction in the matter, I do not see how under the law as interpreted by the Supreme Court, she is entitled to citizenship.

Attorney Jessup had pointed out to the Court that contrary to Rosika Schwimmer, Margaret Webb has a sense of nationalism and apparently in the above question sought further to show that the applicant's point of view was solely one of personal conscientious objection which she would not apply to the State. Failing in this, he gave up her case. As a thoroughgoing Friend, Margaret Webb could have made no other answer than she did. Otherwise, she would have negatived the entire history and fundamental philosophy of the Society of Friends.

After citing passages from the Supreme Court decision in the Schwimmer case, holding that the duty of citizens by force of arms to defend our government against all enemies whenever necessity arises is a fundamental principle of the Constitution, the Judge denied citizenship to the applicant.

Then came a peculiar act of patriotic supererogation on the part of the examiner, Mr. Kennedy. Turning to the other applicants, men and women, whom he ordered to stand and raise their right hands, he asked: "Will you enter the United States Army or Navy in time of war and if necessary shed the blood of the opposing forces?"

All replied eagerly in the affirmative whereupon there was an outburst of applause in the center section.

And it was the end of a perfect patriotic day!"

A Philadelphia paper, the Record, some days ago editorially commented on another unsuccessful attempt of a woman with pacifist convictions to gain citizenship under the caption, "Soldierettes" in the following statement: "A woman who wants to become a naturalized citizen of the United States must, it seems, be ready to lie or fight." It then quotes the exact words exchanged between an Ohio Judge and a woman applicant for naturalization:

Q.—Are you willing to serve in the army, if needs be in time of war? A.—I am willing to serve in my profession, . . . a registered nurse.

Q.—Suppose your country saw fit to demand your service in the army in time of war as a combatant, to take part in the war; explain what you would do under such circumstances. A.—I would go to the front in my profession.

Q.—That doesn't answer my question. My question was, Suppose you were called upon to act as a combatant in time of war for the United States, would you fight? A.—That would not be professional as a nurse.

Q.—That doesn't answer the question, Are you willing to fight for the United States if need be? You understand what is meant by fighting, Miss Graber: I mean to take up arms in defense of the United States if necessary. A.—I cannot kill but I am willing to give up my life.

Q.—Do I understand that you mean that you are unwilling to fight for the United States? A.—Do you mean by "fighting" killing?

Q.—I do, if necessary. Such is war, Miss Graber. The question is as to whether or not in time of war you are willing to shed blood in defense of the United States? A.—I said I would be willing to shed my blood to protect this government.

Q.—I am not asking you as to your willingness to shed your blood; I am asking you as to your willingness to shed the blood of others, if need be? A.—I conscientiously could not do that.

The Court—The petition of the applicant will be dismissed.

The Record then goes on to remark: "This is one of the most amazing diologues on record. It is almost incredible. It is funny—and heartrending because it has no right to be funny. When will recruiting for the Woman's Battalion of Death begin?"

All we have to say is that in the light of such proceedings courts are regarding Quaker women, such as the one of the first instance, and Mennonite women, such as the one in the last instance, as dangerous to the safety of the country even though the United States has renounced war as an instrument for settling differences. The fact of the Peace Pact in the light of cases such as we have described them becomes a matter of shameless hypocrisy when our Government calls upon Russia and China to remember what they have promised in the pact and settle their differences without a resort to military means. We wonder if we are as badly scared of the rest of the nations of the world as Russia is so that our hope of safety lies in the fighting ability of women whom the world hitherto sacredly regarded as non-combatants.

BLUFFTON COLLEGE NOTES

Glee Clubs

Both the men's and the girls' Glee Clubs have been successful in securing a sufficient number of dates for concerts to insure the possibilities for trips during the Christmas vacation. The men are going east and will give most of their concerts in Pennsylvania and Ohio. The girls will go west to Indiana, Illinois and Iowa. The clubs expect to leave about December 20 and hope to return about January 8.

With the date for the first concert less than a month away the men under the direction of Professor Lantz are working with greater enthusiasm than ever. The work is progressing rapidly, and the audiences will be assured of the usual high grade program which will include a number of novelty selections. The girls too are putting forth extra effort to present a well balanced and an entertaining program which is sure to meet with approval wherever they will be heard.

Both clubs are enthusiastic because of the hearty cooperation which the various churches have given in arranging the itineraries and because of the assurance that their efforts will be gratefully appreciated. Only those who have had the opportunity of participating in such a tour among the various Mennonite churches and have had the privilege of staying in the various homes and enjoying the hospitality and the intimate personal contacts that are thereby made, can appreciate fully what these trips mean in the lives of these young men and women. Certain it is that the churches and individuals who help make these trips a success seldom fathom the great mutual good that arises from these contacts and the far-reaching influence they themselves exert.

Vesper Service

Dr. Robert Williams, president of Ohio Northern University, delivered the fourth vesper address in the college chapel on Sunday afternoon, November 17. His fine diction and forceful delivery held the attention of everyone to his theme 'What is Religion."

After discussing several historic conceptions, he delivered a definition from Jesus' parable of the Good Samaritan which reveals religion to be a way of life, of discovering who your neighbor is and then serving him in the spirit of Christ. The three men who saw their neighbor in distress were faced with the biggest challenge in the world. They were living their natural lives, but in this crisis their philosophy of life collapsed.

In like manner college training and religion collapses today if college life makes you remote from the world. Its enrichment must be carried back to our home communities. We dare not collapse emotionally at the sight of evil. Instead we must face poverty, misery, and disease squarely, and then go out and do something about it.

Y. M. C. A.

Speaking on "A Soldier's Reverie of War and Peace," Rev. Fred Riley, pastor of the Lima Epworth Methodist Episcopal church sketched some of the horrible and uncivilized methods of warfare in an address before the college Y. M. C. A. group last Thursday night.

"There must be something wrong with a civilization that will resort to war and its inhuman destruction to settle petty difference," the Lima pastor said. Rev. Riley fought through the entire war as a sergeant in an English company of infantry.

"The great challenge facing those who were allowed to escape death in the last war is to create a world feeling against combat that can ultimately result only in peace," Riley said. "Nationalism and its petty stir over patriotism is the real seat of international discord," he continued.

Y. W. C. A.

On Thursday evening at Ropp Hall the Girl Reserves from the high school gave a very interesting and worthwhile program. The topic for the evening was "Christian Living."

Those present were shown how by belonging to one of these clubs, they would receive inspiration to do the better things of life.

One of the primary reasons for having this joint meeting was to create a closer relationship between these sister organizations. This aim was accomplished. The high school girls were delighted with the fine reception given them and the college girls were in turn exceedingly pleased with the program and the spirit in which the girls entered into the social part of the evening.

College Amusements

Recently efforts have been made by the Y. M. and the Y. W. C. A. organizations to provide the students with wholesome amusements and wider opportunities for physical exercise. As a result several new student activities have been successfully begun. In these days when so many colleges are faced with serious social problems all such efforts which tend to create a more wholesome college life are welcomed by all of us. These activities are conducted under the supervision of the officers of the Christian organizations cooperating with the faculty and great interest has thus far been shown.

To avoid any possible misunderstanding on the part of the students that this effort might be considered as an entering wedge which would finally permit questionable forms of amusements to be introduced, President Mosiman called the attention of the student body during the chapel exercises on Saturday to certain rules of the college which forbid student participation in public or college dances, smoking on the campus, frequenting pool rooms, etc. The College authorities find it necessary to stand unswervingly by these rules and to deal with any infringements of the same coming to their attention, in a fitting manner. Considering the problems other colleges and universities are constantly called upon to meet Bluffton has been most fortunate in having such fine student cooperation in such matters.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

II. BOOKS FOR CHILDREN

By Elsie B. Burkhard

In the previous discussion on books for children, it was pointed out that the young child's interests lie in his immediate environment—the things he sees and hears about himself daily—and for that reason his reading should begin at that point and from there lead outward.

As the child grows older, however, his interests begin to widen and he normally craves knowledge of a world beyond his present environment. Unless he has suffered some unusual handicap in early life, the average child of from six to ten years of age will enjoy meeting new people: he will be eager to visit new places; and above all he will like to engage in untried play activities.

Sometimes, though, there is little opportunity to satisfy this craving for a larger experience on the part of the child. In his effort then to escape from too narrow a sphere he will invent imaginary situations in which he, of course, is one of the principal actors and he will live in these rather than in a real world. The danger here lies in that occasionally these day-dreams become so satisfying that the child eventually prefers them to reality. They may be prolonged until they become hurtful to his life. They lessen his interest in activity. There are those who feel that books for children often encourage this tendency to dream rather than to do. This is true of a certain type of boks.

The ideal situation, whenever this period of greater activity and broadening interest manifests itself, would be for the parent to help the child make as many new contacts as possible. Little excursions from home such as camping trips; visits to points of interest in the country as well as in nearby towns; attendance at public gatherings where the child can see and hear and even meet if possible interesting personalities; entertainment of child guests in the home so he can meet new playmates and form new friendships—these are only a few ways in which we can help the child to what he needs at a time when he needs it. It is well to remember that just as it is a rare and worthwhile experience for the city child to go to the country, so it is also a rare and worth while experience for the rural child to see the department stores, the mills, printing presses, parks and schools as well as other points of interest in the city.

But even though we make the

very best possible use of every opportunity at hand to help the child know the world about himself (and most of us are not able to do this) there will aways be a very large world outside which neither parent or child can know except through the printed page. Here the well chosen book can do a great deal to help the parent help the child. A good book can take the child into far away lands and help him understand people and customs of today which he can never hope to know first hand; it can take him back through the years and even centuries of time and show him how the people of that day lived; it can lead him into purely imaginary situations which are yet wholesome and so stimulate his own creative impulses—a book can do all of these and if it is the right sort of book it will not result merely in day-dreaming. Rather will its message still be a vigorous challenge to strong action in the present. A good book leads the child to life, not away from it.

When it comes to the selection of particular books, there are many from which to choose. Some of these are good books a few may be thought of as harmful, but by far the great majority are neither "very good nor yet very bad" but merely indifferent. They neither help nor harm the child. They only waste his time.

One type of story for the child that is being assailed today is the so-called fairy tale. Somehow, one hardly knows why, these stories of magic, of cruelty, of intrigue, and bloodshed have survived the years and are with us today. At almost any book shop one finds them—beautifully bound, well illustrated, and moderately priced—side by side with the better and more worth while books. And at Christmas time they have almost as ready a sale as the others.

Only a few days ago my six-year-old was the happy recipient of a gift booklet won as a prize in school. It was supposed to be reading material suitable for his age. In form, it was a fairy tale. Analysis of the story resulted as follows: at the outset of the action a lad outwits and disobeys his mother. Theft and falsehood have a prominent part in the story and in each case the lad benefits by it. At the end of the story a murder makes possible a happy outcome for the lad and enables him to live in peace and plenty ever after.

A story like this may be a stimulant, but surely it cannot be food for the child mind. At a time when the child is trying to set in order, as it were, his little world for himself, what help can such a story possibly give him? At a time when his parents are trying to lay foundations for right thinking and conduct in later life—what possible help can such tools give in shaping young minds?

Some one may say the children like them. They like the story of Cinderella, of Red Riding Hood, of Hansel and Gretel and others. They read them and listen eagerly when they hear them read. To which one might reply, they do— at a certain age —much as they select sweets and relishes at the table instead of bread and butter. And the result is much the same.

What the child really likes in these stories is the magic, the unexpected situations, the almost Biblical simplicity of language, and the large pictorial effects. And he probably accepts the cruelty, theft, and bloodshed in order to get the things he likes.

Fortunately there are today a fairly large number of really good books for the child of from six to ten years of age. Many more books are being written for this age than for the very young child. All children like stories with plenty of action. So the adventure story is always a favorite among girls as well as boys. This story usually places its characters into some new untried situation from which, after more or less struggle, the hero or heroine wrests success. Stories of animal life are also eagerly read by most children of this age. There are several kinds of animal stories but by far the larger number have a common underlying theme which is a plea for the better understanding and kinder treatment of all animals whether wild or domestic. A suggestive list of these books follows:

Forest Castaways. Frederick Orin Bartlett.

Hans Brinker. Mary Mapes Dodge.

Tales of Labrador. Wilfred T Grenfell.

Swiss Family Robinson. Johann David Wyss.

The Jungle Book. Rudyard Kipling.

The Story of Dr. Doolittle. Hugh Lofting.

Dr. Tam O'Shanter. Mabel Robinson.

Wild Animals I Have Known. Thompson Seton.

White Patch. Angelo Pati.

(This is the second of a series of short articles on Books for Children by Elsie B. Burkhard. The first one appeared in the issue of Nov. 28 and contained a suggestive list of books for the young child. A third article is to follow shortly and will conclude the series. L. H.)

SILVER WEDDING ANNIVERSARY

Rev. and Mrs. A. S. Bechtel of Deer Creek, Oklahoma, celebrated the twenty-fifth anniversary of their wedding on Saturday Nov. 23rd. On the twenty-third day of November, 1904 they were joined in marriage in the home of Mrs. Bechtel's parents, Mr. and Mrs. D. Z. Hauck, in Philadelphia, Pa., by Rev. N. B. Grubb, the then pastor of the First Mennonite church.

On Sunday morning after the services in the Deer Creek church the entire congregation came to the home of the pastor and wife and gave them a real surprise and helped them celebrate their silver wedding anniversary in a most enjoyable dinner.

It had been planned to have this celebration held in the church house but because of the illness of Mrs. Bechtel, it was held at the pastor's home.

The members of the congregation brought very well filled baskets and kettles and it being a very beautiful day, a table was set up in the front yard and soon filled with a variety of very good things to eat. Needless to say that fried chicken held the place of prominence. When all had done ample justice to the dinner they were asked to come into the house and a program was rendered. A male octet sang two numbers, Mabel Bechtel recited a fitting poem entitled, "Mother Father, Home", Rev. John Lichti, of Medford, gave a fitting address based on Psalm 118, verses 24 to 26 and offered prayer. Milton Lichti, on behalf of the congregation, presented Rev. and Mrs. Bechtel with a purse of silver, emblematic of the twenty-fifth wedding anniversary. Rev. Bechtel responded with a few words expressing the deep appreciation of himself and Mrs. Bechtel for the beautiful spirit shown in this anniversary surprise, the spirit of love and friendship, also asking the congregation to pray that pastor and wife might be worthy of this manifestation on the part of the congregation.

Rev. and Mrs. Bechtel received a number of gifts from relatives and friends as well as letters and cards and the well wishes for many more wedding anniversaries and the hope that hope that there may be a golden wedding anniversary twenty-five years hence.

CORRESPONDENCE

(Continued from Page 2)

ed to rain that day. We had mud for a few miles, otherwise pavement roads, although later on we had more rough roads. Going through Colorado and Idaho we had rough graveled roads. so that for a stretch of 100 miles could not make more than about 15 miles an hour. Over the Rockies was a thrilling trip, the highest pass being 11,300 feet and at that point we were glad again to go down. We had no trouble and came safe on the other side to Steamboat Springs.

When at Colorado Springs we went to see the Garden of the Gods, and the Cave of the Winds, wonderful works of nature, that makes a person stress that God is back of such natural scenery. We did stay but one day as we had been living as often is said in a suit case from June 6th the time of the flood in Wibaux, Mont., so we hurried on our trip. From Dallas to Portland we saw beautiful scenery on the Columbia River highway.

We arrived here in Dallas. September 5 at 5 p. m. We came to Nick Neufeld's, one of the families of the church who received us into their house for a few days until we could find a house. We were glad when we could again settle down in a home. The dear people here received us very royally. On the first Sunday previously arranged, they all went to the home of Frank Kliewer and there had a fine reception for us. We enjoyed a delicious dinner out under the prune trees with the prunes hanging above us. But also once in a while a yellow jacket would try to get some food from our plate We had good fellowship and get acquainted time. Early in the afternoon most of the families went home to do their chores to come back for the evening service. The services were well attended.

Then came the prune crop and during that time I have also found out the nature of that crop. which I had never done before. The weather has thus far been dry and at times cold, but we have had some very beautiful days.

We have had service two times on Sunday and S. S. every Sunday with a good attendance as a whole, and the Lord has been with us, blessing us richly. May the Lord continue to shower blessings upon us and all His.

G. M. Baergen.
116 Washington St.

THE S. S. LESSON

December 22.

The Child in the Christian World Luke 2:8-19. Other passages Matt. 18:1-6; Mark 9:36, 37, 42· 10:13-16.

Golden Text: "Suffer little children and forbid them not, to come unto me: for to such belongeth the kingdom of heaven." Matt. 19:14.

The importance of the child in the economy of God can never be overestimated. God commanded his people to live righteously not only for their own benefit but for the generations that would follow them as well. Every child has in him or her the possibility of great usefulness and blessing, for God makes his great men and women today of the boys and girls of yesterday. Every child born into the world is a potential addition to either the world's sum of good or evil. The purpose of the most lasting and most important institution, the family, is that children shall come into the world and that they shall be cared for and trained so that they shall grow up to real usefulness and service to the glory of God. All through the Bible we find that children have a place and sometimes a very important place. Take the case of Moses. His one little tear that melted the heart of the Egyptian princess changed the whole course of the world's history. Suppose the child Moses had not wept. What then? There would not have been an Israel with the oracles of God. and its long line of prophets. There then would not have been a New Testament and the Christ whom it reveals. Perhaps God hight have provided some other way for our salvation, but it would not be in the way we know it now. The boy David the boy king Josiah, the sister of Moses and the little maid who ministered to the needs of Naaman's wife are a few examples of the part children had in the plans of God under the Old Testament Dispensation. Under the New Dispensation we must not forget that Jesus came into the world as a babe and that innocent babes of Bethlehem were the first martyrs to his cause. Jesus blessed the condition of childhood by encouraging parents to bring little ones to him that he might bless them, he pronounced curses upon the heads of those who should be guilty of offending one of them. There were children to sing upon his triumphal entry into Jerusalem there was a lad present when the loaves and fishes were needed and there was a maid to rejoice as she recognized the voice of Peter at the gate when all supposed he had already fallen a victim to Herod's sword or would shortly do so. It was as a child that we have the example of our Lord being consecrated in the Temple. From the time of birth until the last breath leaves the body God has something for every one to do, it is a place we must fill and a part we should be doing.

The better way to insure the child's growing up as a man or woman after God's own heart is to train that one early in the ways of the Lord. No child should be kept from the public worship in the house of God simply because he or she is a child. If it is the place of the father and mother to be in the house of God at time of public service it is also the place of the parents to bring the child with them. God gives children receptive minds. Things they learn in childhood abide with them. No time is more opportune than childhood for implanting the truths of religion as revealed by God as in childhood.

If the child is to grow up as a useful man or woman in the service of God and fellowmen it is of the highest importance that that one should be equipped with a sound body so that he will have a clear mind. Every child has the right to conditions that make for right physical body and clear and clean minds. No parent is excused from providing these conditions. The little ones come into the world at our invitation, not their own, and we have no right to deprive them of anything that is theirs by right of nature. The meanest kind of neglect is that which does not provide the proper kind of religious instruction and training for the child. We shudder at the terrible stories of crime committed by the youths of this nation and the way the prisons are being filled with hardened young crooks, but the blame is not all to be laid only upon these youths who have gone astray. Had they received better spiritual training in their childhood and had better Christian examples been set before them the whole story of their lives might have been different and greatly for the better.

It is one of the significant things that the Christian religion centers in a child. All the other great religions of the world have their entire interest in adults and appeal to adult minds, but Christianity has its very center in a little babe, helpless like all of us and poor like the most of us. As a babe he appeals to the child mind as strongly as he does as an adult to the adult mind.

Suppose there had been no Babe of Bethlehem, how different would have been the world and heaven itself. For just as heaven was happier for the Christ child so earth rejoices that in him it has its greatest treasure, its assurance of God's love and its certainty of eternal life.

BOOK REVIEW

"The Origins of the World War"

One of the most widely—and most acrimoniously—discussed subjects during recent years has been "war guilt", or "war responsibility", as Professor Fay prefers to call it. A vast amount of literature on the subject has appeared, government documents of various types, memoirs, accusations, defensive statements and factual analyses. In these two volumes Dr. Fay, who is professor of modern European history in Smith College, presents an analysis of the causes of the war which is remarkable for its clear, scholarly treament and for the unusual degree of objectivity which he has attained in so controversial a subject.

The discussion of "war responsibility" has, as Profesor Fay points out, passed through three phases. At first the "guilt" was fixed, in Entente countries, on certain individuals: the Kaiser, the Pan-Germanists and the Austria and German militarists. After the publication of more complete documents showed that this theory was untenable, "revisionist" writers tended to fix all the blame on Entente leaders—Izvolski, Poincare, Sazonov and "even upon Sir Edward Grey." Gradually it was realized that all the powers were more or less responsible, and historians began to accept "the truer explanation that the war was caused by the system of international anarchy involved in alliances, armaments and secret diplomacy." But, since "the 'system' was worked by individuals", Professor Fay concludes that in the future it will be the historian's task to explain "the political, economic and psychological motives which caused these individuals to act as they did." The work of the revisionist historians is based on the collections of documents issued by the new governments of Austria, Germany and Russia, on the volumes of British documents issued more recently and on the flood of memoirs and other personal statements issued by leaders in different countries. The reliability of the Austrian, Russian and German documents is proved by the way they fit into the picture and by the fact that the socialist editors tried to place the responsibility on their own governments. Historians may be sure that "none of these editors have consciously suppressed documents which would incriminate their former rulers, or have concocted material which would exculpate them." That is to say, the documents are credited by internal evidence.

It is possible to treat in detail and "somewhat definitively" the immediate causes of the World War in a single volume. But a really adequate treatment of the underlying causes would require the writing of the whole diplomatic history of Europe since 1789, detailed technical study of the naval and military forces of the different countries, full discussion of the problems of militarism, nationalism and imperialism, and the influence of the press on government action. The system of secret alliances was, according to Professor Fay, the "greatest single underlying cause of the war".

In the first volume he traces very clearly the development of the Triple Alliance and the Triple Entente and the major diplomatic crises from 1871 up to the assassination of the Archduke Franz Ferdinand, heir to the Austrian throne. Both the Triple Alliance and the Triple Entente were originally purely for defense and for some time they helped to preserve peace. From 1907 to 1914 opposition between the two groups of powers crystallized steadily. Four sets of tendencies may be seen in this growing opposition: the widening of both systems of alliances to include offensive military action as well as defensive; the tightening of the alliances in both systems with greater success in the Triple Entente; more distrust within each system than is usually believed; rapid increase of naval and military armaments in both systems. While France's desire to regain Alsace-Lorraine, the Morrocon question, Anglo-German rivalry, and various economic questions raised serious diplomatic difficulties at different times, the most important factors were the Balkan problems caused by Austro-Russian rivalry in the Balkans, Russia's desire to control the Dardanelles and the intense nationalism of the Balkan states. On the part of Rumania and Serbia this nationalism naturally caused bitter enmity toward Austria-Hungary which was regarded as the oppressor of the Serbs and Rumanians within its territory. And this enmity was to some extent encouraged by Russia.

Professor Fay devotes his second volume to a detailed account of events from the assassination of Archduke Franz Ferdinand to the outbreak of the World War. He concludes that none of the governments wanted a European war, but that it broke out because "in each country political and military leaders did certain things, which led to mobilizations and declarations of war, or failed to do certain things which might has prevented them." He does not believe that the relative responsibility of any country or statesman can be definitely determined even with respect to the immediate causes of the war. Even if this could be done, it would not necessarily be true as to the underlying causes which had long been tending toward the creation of a dangerous situation. His analysis of the most salient facts in regard to each country is particularly interesting.

(To be concluded)

MARRIAGE

Billman-Kramer — On November 16th 1929 in Perkasie, Pa., Rev. A. M Fretz, Mr. Walter E. Billman and Miss Elizabeth Kramer.

DEATHS

Landis—On November 14, 1929, in Quakertown, Pa., Daniel W. Landis, aged 65 years, 4 months and 4 days. Funeral services were held on the 18th in Bethany Mennonite Church. Rev. A. M. Fretz spoke words of comfort from John 6:37, 38; interment in Union cemetery.

Zuercher—Samuel, son of Isaac and Anna (Geiger) Zuercher, was born in Switzerland on July 2, 1855 and died at his home south of Berne on November 20, 1929 bringing his age to 74 years, 4 months and 18 days.

He was baptized on Easter 1871 and became a member of the Old Taufgesinnten church. He was a members of the Berne Mennonite church, since he moved to this community, until death.

In 1872 he, with his father and some of the brothers and sisters, came to America. The first eleven years in this country were spent in Wayne County, Ohio, and the remainder of his life was spent on a farm in Wabash township.

On November 2, 1884 he was united in marriage with Maryann Amstutz To this union were born ten children Albert, Emily, Jephthah, David and Palmer at home, Noah of Bluffton O. Oswin of Hatfield, Penn., and Martin of Princeton, Ind. Two sons (Enos and Walter) died in infancy. Besides these there are seventeen grandchildren, six brothers and two sisters to mourn his departure. Also many relatives and friends.

The following brothers and sister preceded him in death: Peter of Elida, O., Maryann (Geiser) of Apple Creek, O., Anna (Welty) of Pandora, O., and Barbara (Hanni) of Berne.

CONTRIBUTIONS

FOR PUBLICATION

Anonymous, Newton, Kan.	$1.00
Goessel Menn. Ch., Goessel, Kan.,	$5.00
Bethesda Ch., Henderson, Nebr.	$45.76

Gratefully acknowledged,
J. F. Lehman, Treas.

HOME MISSION TREASURY REPORT FOR OCTOBER

General Fund:

First Menn. Ch., Upland, Calif., $33.03; First Menn. Ch., Berne, Ind., $813.35; Pratum, Ore., Ch. and S. S., $58.50; First Menn. Ch., Phila., Pa., $25.21; Bethel Ch., Inman, Kan., $84.24; Burrton, Kan., Ch., $3.40; Calvary Ch., Quarryville, Pa., $40.27; First Menn. S. S., Bluffton, O., $21.88; Pulaski, Ia., Ch., $37.85; Vineland Group, Waterloo, Ont., $5; Offering, Truax, Sask., $3.50; Ex. Com. of Mission Societies, $3.12; Bethesda Ch., Henderson, Neb., $92.74; Garden Tp. Ch., Moundridge, Kans., 22.21; First Menn. Ch., Chicago, Ill., $26.18; Gnadenberg, Ch., Whitewater, Kan., $50; Gen. Conf., Trust Fund, Interest, $27.50; Eden Ch., Inola, Okla., $16; Friedensberg Ch., Avon, S. D., $60; Bergtal Ch., Pawnee Rock, Kan., $19.67; Salem Ch., Freeman, S. D., $500; Immanuel Ch., Los Angeles, Calif., $50; Monroe, Wash., S. S., $9.40; First Menn. Ch., Mt. Lake, Minn., $46.66; First Menn. Ch., Geary, Okla., $15.07; Salem S. S., Freeman, S. D., $50; Ebenezer Ch., Bluffton, O. $100; Salem Ch., Dalton, O., $33; Donnellson, Ia., S. S., $10.50; Grace Ch., Pandora, O., $33.04; Second Menn. S. S., Phila., Pa., $10; St. John S. S., Pandora, O., $82.48; Second Menn. Ch., Beatrice, Neb., $191.55; Mid. Dist. Conf. C. E. Fund, $100· Interest, $2.13; Immigrants, Wymark Sask., $24.50; Bethel Ch., Fortuna, Mo., $31; Dundurn, Sask., Ch., $22; Buhler, Kans., Ch., $10.25; Hoffnungsau Ch., Inman, Kans., $25.60: First Menn. Ch., Monroe, Wash., $40: John Pankratz, Truax, Sask., $12.90; Aletta and Mattie Krehbiel, Clarence Center, N. Y., $40.

Special Gifts:

Emmaus Ch., Whitewater, Kans., Ch. Bldg. Fund, $61.75; Ex. Com. of Mission Societies, Girls' Home in Canada, $10; Interest on Orphan Fund, $27; Friends in Kansas, Winnipeg Girls' Home, $28.56; E. Dist. S S. Conference offering, Saskatoon Girls' Home, $28.04; West Swamp S S., Quakertown, Pa., Saskatoon Girls' Home, $21.

Total Receipts, $3060.08.
Total Disbursements, $2772.82.
Bank Balance, Oct. 1, $2169.43.
Bank 'Balance, Nov. 1, $2456.69.
Total Indebtedness, Nov. 1, $9000.00

Gratefully acknowledged,
J. E. Amstutz, Treas.
Trenton, Ohio.

REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR NOV. 1929

Christmas Fund:

Upper Milford Sew. Soc., Zionsville, Pa., $30; Sew. Circle West Market St. Menn. Ch., Nappanee Ind., $10; Tabitha Mission Sew. Soc., Beatrice, Nebr., $5; Sew. Soc., First Menn. Ch., Newton, Kan., $15; Jr. Mission Sew. Soc., Henderson, Nebr., $10; Ebenezer Sew. Soc., Bluffton, Ohio, $10; Mission Soc., Upland, Calif., $15; Mission Sew. Soc. Avon, S. D., $30; Salem-Zion Sew. Soc., Marion, S. D., $167.13; Bethel Mission Soc., Wolf Point, Mont., $5; Dorcas Soc., Pulaski. Iowa. $30; Ladies Aid. Medford, Okla., $5.

Miscellaneous:

Ladies Aid, Wadsworth, Ohio, Busby Station, where needed, $30; Dorcas Soc., Wayland, Iowa, Foreign Missions, General Treas., $25; Hoffnungsau Sew. Soc., Buhler, Kans., foreign missions, general treas., $50; Eigenheim Sew. Soc., Rosthern, Sask., foreign missions, general treas., $37; Eigenheim Sew. Soc., Rosthern, Sask., Medical Supplies, China, $5.80; Christian Menn. Sew. Soc., Moundridge, Kans., Home Mis., Gen. Treas., $20; Bethel Missions Soc., Fortuna, Mo. Home Mis., Gen. Treas., $75; Hoffnungsau Sew. Soc., Buhler, Kan., Home Mis., Gen. Treas, $50; Mission Sew. Soc., Avon, S. D., Home Mis., Gen. Treas., $50; Mission Sew. Soc., Avon, S. D., Hospital, India, $50; Bethel Mission Soc., Wolf Point, Mont., hospital, India, $68.75; Jr. Mission Sew. Soc., Henderson, Nebr., orphan, India, $30; Sew. Soc., Herbert, Sask., teacher, China, $50; Do. Native Helper, India, $50; Do. Lepers, Home, India, $45.39; Mission Sew Soc., Avon, S. D., Evangelist, India, $42; Sundria Soc., Bethel College church, Newton, Ks., Orphan, India, $30; Mrs. Jacob Dyck, Halstead, Ks. Famine Sufferers, China, $10; Silberfeld Sew. Soc., Waldheim, Sask., Do. $39; Eden Menn. Sew. Soc. and M. B. Sew. Soc. Inola, Okla., Harbin Refugees, $76.33; Mary-Martha Circle Lehigh, Kans., Do. $10; Zion Sew. Soc., Elbing, Kans., Girls Home, Winnipeg, $14.50; Mission Soc., Upland, Calif., Do. $25; Ladies Aid, Donnellson, Iowa, Do. $5; Ladies Aid. Donnellson, Iowa, Chicago Mission, $5; Mis. Sew. Soc., Avon, S. D., Immigrants, Canada., $60; Sew. Soc., Herbert, Sask., "News and Notes," Printing and Postage $3; Eigenheim Sew. Soc., Rosthern, Sask., Do., $1.50; Bergtal Sew. Soc., Pawnee Rock. Kans., Do., $4.50; Mrs. J. M. Suderman, Newton, Kans., Do., $.15;

Total	$1,295.05

Gratefully acknowledged,
Mrs. J. G. Regier, Treas

FOREIGN MISSION RECEIPTS FOR NOVEMBER. 1929.

J. E. Entz, Newton, Kan., $30; Anna Hiebert, Wichita, Kan., $21; Herold Ch., Bessie, Okla., $25.53; Calvary Ch., Quarryville, Pa., $10.27; Ebenfeld, Ch., Herschel, Sask., $27; Christian Ch., Moundridge, Kan., $53.30; Immigrants, Whitewater, Man., $25.00; Salem Ch., Munich, N. Dak., $155.12; Zoar Ch., Olser, Sask., $46; Grace Ch., Pandora, O., $51.62; Bergtal Ch., Corn, Okla., $18.50; West Zion S. S., Moundridge, Kan., $115.12; Ch., Buhler, Kan., $20.10; Friend, Inman, Kan., $50; First Ch., Geary, Okla., $11.20; P. H. Pankratz, Henderson, Nebr., $100; Ch., Upland, Calif., $49.59; Ch. and S. S., Pratum, Ore., $18.20; West Zion Ch., Moundridge, Kan., $42; Brudertal, S. S., Hillsboro, Kan., $70.30; Immigrants, Springwater, Sask., $11; Ch., Almota, Wash., $433.15; Gnadenberg Ch., Whitewater, Kan., $37.35; Hebron Ch., Buhler, Kan., $25.46; Ch., Deer Creek, Okla., $10; Alexanderwohl Ch., Goessel, Kan., $109.22; Ch., Escondido, Calif., $17.10; H. H. Adrian, Escondido, Calif., $35; Ch., Herbert, Sask., $138.50; C. I. Wall, Waldeck Sask., 108; S. S., Herbert, Sask., $100; Abram Olfert, Sperling, Man., $10; First Ch., Aberdeen, Idaho, $45.70; A. M. Ch., Milford, Nebr., $34.44; Bethany Ch., Quakertown, Pa., $37.53; Ladies Aid, Zoar Ch., Langham, Sask., $100; Zoar Ch., Langham, Sask., $75.79; C. E. Soc., Hanston, Kan., $30; Mrs. C. B. Swartzendruver and Mrs. J. E. Baughman, Pulaski, Ia., $30; D. J. and Mary Schmidt, Aberdeen, Idaho, $15; Mission Soc., Beatrice, Nebr., $25; Jr. S. S., First Ch., Reedley, Calif., $15; S. S. Bethel Ch., Fortuna, Mo., $19.10; Bethel Sisters, Newton, Kan., $25; S. S. First Ch., Newton, Kan., $50; Hutterdorf Ch., Freeman, S. D., $308.39; Andreas and Johanna Wiebe Legacy, Beatrice, Nebr., $974.85; West Swamp Ch., Quakertown, Pa., $222.65; Eigenheimer Ch., Laird, Sask., $110; S. S. Summerfield Ch., Lebanon, Ill., $26; Barbara and Mary Steiner, Pandora, Ohio, $30; Bethesda Ch., Henderson, Nebr., $67.22; Sheldonfarm Ch., Dundurn, Sask., Sask., $10.00; S. S. First Ch., Mt. Lake, Minn., $90; Grace Int. C. E., Pandora, Ohio. $30; Philathea Class, Wayland, Iowa, $10; Emmaus Ch., Whitewater, Kan., $801.75; S. S., Menn. Ch., Phila. Pa., $14; Menn. Ch., Phila., Pa., $53.05; Menn. Ch., Halstead, Kan., $51.89; Hereford Menn. Ch., Bally, Pa., $75; Jacob S. Voth Pt. Legacy, $1000; S. S., Ebenezer Ch., Bluffton, Ohio, $200; S. S., Menn. Ch., Upland, Calif., $55.50; Swiss Menn. Ch., Whitewater, Kans., $12; Sunbeam S. S., Menn. Ch., Mt. View, Okla., $10.25; Bergthal Sew. Soc., Winkler, Man., $55; Bethesda Ch., Marion S. D., $23; Zion Menn. Ch., Donnellson, Iowa, $100; C. E. Hoffnungsau Ch., Inman, Kan., $17; Aletta Krehbiel, Clarence Center, N. Y., $20; Mattie Krehbiel, Clarence Center, N. Y., $20; S. P. Snyder, Altoona, Pa., $10; Menn. Ch., Richfield. Pa., $15; Men's Class, Bethel College Ch., Newton, Kan., $75; Union Menn. Ch., Kingsville, Ont., $30; Sew. Soc., Immigrants, Jansen, Sask., $20; S. S. Christian Menn. Ch., Moundridge, Kan., $18.53; Mother's Class, First Ch., Newton, Kan., $25; John Becker, Aberdeen, Idaho, $25; Sew. Soc., Lost River, Sask., $58.58; S. S. Second Ch., Beatrice, Neb., $400; Ch., Pulaski, Iowa, $9.30; Congo Inland Mission, Goshen, Ind., $100.00; Immigrants, Stonewall. Man., $10; Ch., Wayland, Iowa, $100; Mid. Dist. Conf., meal proceeds, $133.03; Interest on Conf. Trust Fund, $236.13; Ex. Com. of Sew. Soc., receipted by Mrs. J. G. R., $429.70.

Total, $8,560.01.

Bal. in bank, Nov. 1,		$ 870.09
Gifts for:		
Gen. Fund	$6,887.06	
Orph., teach., etc.	990.00	
Sundries	446.82	
Int. and rent	236.13	$8,560.01
Balance and Total Receipts		$9,430.10
Money bor. during month		5,000.00
		$14,430.10
Paid on:		
Orders dur. mo.	$8,622.14	
Debt dur. month	4,000.00	
Advancement to Missionaries	1,000.00	$13,622.14
Bal. in Bank, Dec. 1, ...		$ 807.96

On December 1, 1929, your board has a debt of $20,000.00.

Gratefully acknowledged,
J. G. Regier, Treasurer.
J. E. Regier, Ass't Treas.
Newton, Kansas.

JOTTINGS

Rev. N. B. Grubb of Philadelphia was the preacher at the Bethany Mennonite church, Quakertown, Pa., last Sunday.

For a number of weeks Prof. Eschliman of Freeman, S. D., has been broadcasting every Saturday morning from Yankton, S. D.

Rev. Jacob H. Janzen of Waterloo, Ont., who was conducting meetings in the Mennonite churches in the vicinity of Freeman, S. D., gave an informative address in the Auditorium of Freeman College on the afternoon of Dec. 1.

The Annual Thanksgiving offering lifted in the Berne, Ind., church this year amounted to a total of $2,693.72. Of this amount $2,432.13 was received in the offering from the adult members of the congregation. The children's offering amounted to $262.59. Besides this the Berne church has taken several love offerings during the past few months which amounted to $1,700. The Berne church also receives a monthly missionary offering which usually amounts to nearly $1,000 The Sunday School recently held its election of officers for the coming year the result of which was that the following were elected: Edison Sprunger, superintendent; Menno Burkhalter, assistant superintendent: Palmer Moser, secretary-treasurer; committee members, Rev. C. H. Suckau, Judith Liechty, Robert Lehman, and Herman Sprunger. The Missionary Society of the Berne church held its monthly meeting in the church last Wednesday evening when Mrs. C. H. Suckau and Mrs. A Reusser spoke on India and Palestine respectively. The Society usually holds its meetings in the afternoon but occasionally holds one in the evening in order to give the girls who are employed in the factories, stores and offices an oportunity to attend. Dr. P. B. Fitzwater, of the Moody Bible Institute, Chicago, was in Berne last Sunday and preached in the Mennonite church at both the morning and evening services. Dr. Fitzwater is well known in Berne, having been the speaker at the community union meetings several years ago and also having visited Berne several times since.

Rev. Daniel J. Unruh, of Kingston, West Virginia, has accepted a call extended him by the Lansdale, Pa., Mennonite Mission which recently purchased a church building in that town which is being modernized and repaired. When the work is completed a special dedicatory service will be held. Rev. Unruh is a native of South Dakota where he was born thirty-four years ago. He is preparing to move to Lansdale where he shall make his home on Mt. Vernon street. Rev. Unruh, who until last spring, when he took charge of an undenominational work in West Virginia, was in charge of the Mennonite church at Mechanic's Grove, Pa. The name of the new church at Lansdale will be Grace Mennonite church.

In an oratorical contest held in Chaffey Junior College, Ontario, California, on the futility and destructiveness of war, Miss Lucille Sommerfield of Upland was one of the prize winners. She delivered her oration on "The Abolition of War in This Generation" in connection with the Armistice Sermon delivered by the pastor, Rev. A. J. Neuenschwander.

Mens Brotherhood of the Upland church held its Quarterly Meeting, Nov. 22. Supper was served by the S. O. (Serving Others) girls. Sixty-eight men and boys gathered around the tables. The address of the evening was delivered by Mr. DeGroot of Los Angeles, who is chief Boy Scout Executive of that city. Officers elected for the year were: Paul Schowalter, president; Tresler Boshart, vice president; Wallace Hiebert, Secretary-Treasurer.

Rev. A. J. Neuenschwander and family spent Thanksgiving Day with the Rev. Albert Claassen family in Los Angeles. Thanksgiving service was held in the Mission church on Thursday evening. Some time was spent visiting Miss Lavina Burkhalter, a cousin, as well as looking up former Berne people.

The Mennonite Year Book for 1930 in the thirty-sixth year of its publication, has just come from the press. As for the former year, Rev. A. J. Neuenschwander is its editor. This year the Yeark Book undertakes the very timely task of reviewing the work of the General Conference. Rev. P. P. Wedel, president of the General Conference writes up this article. The various boards functioning under the conference are reported by their secretaries. The four pages in which this material appears contains such a store of information that it is hard to believe any one in the membership of our church would not welcome them as a contribution to the information available concerning the activities of our church. Missions are represented this year by an article on India prepared by our pioneer missionay to India, P. A. Penner. As the year book has during the many years of its existence gained for itself the reputation of being a valuable source book concerning our Mennonite history one naturally looks for other and newer contributions along this line. The historical articles for this year are one relating to the Pacific Conference, another giving a history of the famous Alexanderwohl church at Goessel, Kansas, one having to do with the Wadsworth School Fifty Years after Its Close and a letter giving a description of a Trip from Havre, France, to Hayesville, Ohio, in 1834. The usual features of the Year Book, the necrology. chronicles of the past year, statistical information concerning the district conference, the lists of officers, board, etc., of the General Conference and the list of ministers are as complete and up-to-date as the editor could make them. No member of a General Conference Mennonite church should be without a copy of the Year Book.

In a Vesper address on the subject "Weighed in the Balance" Prof. J. Quiring pointed out that religion provides the vital spark needed by men and institutions to attain success and lacking which material resources and equipment are unavailing.

Christmas Services for Sunday School

The Babe Divine
The Gift of Love (L)
Worship at the Manger
Follow the Star
Star-led Pilgrims
The Starlit Way
The King has Come (L)
Come to the Manger
The Start of Bethlehem
Glory in the Highest (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 37—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc.	25c
Christmas Treasury No. 39—Recitations, Exercies, Pantomimes, Dialogues,	25c
Christmas Treasury No. 40—Recitations, Exercises, Pantomimes, Dialogues,	25c

Christmas Recitations

No. 4.—Recitations, exercises and dialogues	75c
No. 8.—31 Recitations and dialogues for Christmas	75c
No. 13.—30 Recitations and dialogues	75c
No. 14.—30 Recitations, exercises and dialogues	75c
No. 15—30 Recitations, exercises and dialogues	75c
No. 16—30 Recitations, exercises and dialogues	75c

Twenty-five Years with God in India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission.

It is a handbook on our own Mission Work in India.

It contains valuable reading material which is educational and religious. It lifts the soul to higher levels of aspirations. Your children read something. Why not offer them a good book on Missions to read?

The problem of Missions is the problem of every true follower of Christ. Jesus said: "Ye shall know the truth and the truth shall make you free." We may say: "To hear the truth about Missions makes the family (home) and the church happier."

It contains good pictures which help you to visualize the work as it really is in India.

It should be in the library of every Mennonite student who is interested in international problems.

Bound in fine cloth binding. Price $2.00 postpaid.

A Valuable Christmas Gift for your friends

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XLIV BERNE, INDIANA, DECEMBER 19, 1929 No. 50

BRETHREN WHO MUST BE ASSISTED!—AN URGENT REQUEST!

Russian Mennonites in Great Distress

No doubt most of our readers of the Mennonite and Bundesbote are aware of the fact, that many of our dear brethren and sisters in Russia are in great distress, some no doubt near the point of starvation, especially those that have gone to Moscow and are waiting for an opportunity to immigrate into Canada. It is expected that the German Government will provide them with passports, so they can go to Canada. The Russian Government however will not let them leave the country until they have stripped them of everything, as the Russian Government has done to those who lately were permitted to leave. It appears the C. P. R. is still willing and ready to bring them over on credit and several of the Canadian Provinces have consented to let a certain number come in every week with the understanding that their relatives and friends in America are providing housing, clothing and food for these destitute people until they are able to support themselves and not become a burden to the Government.

It will no doubt also mean a great sacrifice on behalf of the Mennonite people in the United States to help our dear brethren and sisters in Canada who, after all will carry the greatest part of the burden in caring for the new comers. But has not our loving Father in heaven led our fathers and forefathers in years gone by into this land of freedom and plenty, and blessed us so abundantly, that we at this particular time might be willing and ready to be used by God in this great **rescue** work of our starving friends?

The Em. Relief Board at their meeting November 19—resolved to urgently request all Gen. Conf. congregations to carry on an intensive soliciting campaign for funds for the above mentioned purpose.

The methods employed for such a campaign is left with each congregation or community. In South Dakota all Mennonite bodies agreed to appoint a committee in each congregation to solicit funds. In other communities other methods might prove more successful.

It had also been suggested by a number, if it were possible in larger Mennonite communities to interest the people to give food supplies that a car load could be filled and sent to Canada if the railroad company would transport same at a reasonable rate. This would indeed be a great help when the immigrants arrive.

We are indeed pleased to report that the refugees in Harbin, China, are coming in small groups at regular intervals landing on the Pacific Coast. You have generously contributed money to bring them over but more will be needed until all are in the United States.

In our previous appeal to the congregations, a plea was made for more clothing for Canada. We would like to repeat this plea again because of the great need of clothing there, especially for those that have come recently and those that are expected to come in the near future.

Send all money through Mr. C. F. Claassen, Newton, Kans. Remembering always "The Lord loveth a cheerful giver."

Yours in the service of the Lord,

Emergency Relief Board,
by **J. C. Mueller,** Sec.

NOTES AND COMMENTS

The total number of deaths in Russia between 1914 and 1924 has been reckoned at about 35,000,000. The toll of the World War was comparatively small and reached about 6,000,000. Besides the additional 10,000,000 that can be accounted for by the natural death rate of the period, there still remains almost 20,000,000 that must be charged to Bolshevism. Famine and pestilence could never have claimed the same number of victims if Bolshevism, which has no interest outside the establishment of the supremacy of the proletariat and the furthering of the world revolution, had not disturbed and disorganized every other agency. Railways, canals, bridges and roads were destroyed as well as schools, medical and financial or anizations, etc. Everything was destroyed and only the Tscheka, the real power, with the Pole Dsershinsky at its summit was developed. Most of the execution of the Tscheka official statistics have recorded 1,200,000 up to 1924, are the acts of this unparalelled political terror against "counter revolutionists" but with its outspoken atheistic enmity of Christianity countless thousands must be regarded as martyrs for Christianity because their Christian confession entered directly or indirectly into their death sentences and their alleged offences against the laws of the state were connected with their Christianity. According to statistics, up to the middle of 1924, 2691 priests and 5,390 monks and nuns were either condemned to torture or death. The first because they protested against the decrees directing them to surrender the treasures of the churches, which ostensibly were to be sold to provide bread for the hungry, but which actually were used to carry on Bolshevist propaganda into the most remote villages and to gain the means to undermine western Europe.—From stories of the Lutheran Martyrs as recorded by Dr. Oskar Schabert and retold by Dr. John C. Mattes.

Before the Thanksgiving Proclamation of the President was issued, the American Association for the Advancement of Atheism petitioned him to make it a godless document, as godless as the Constitution of the United States and in the name of Thomas Jefferson. When the President's proclamation appeared, he called attention to the fact that God had prospered us as a nation, and four times altogether the name of God appeared in the proclamation. In this way the President made reply to the association. It is a fine thing that the leaders of our country are for the most part religious men whose faith is firmly fixed in God and who look to him for wisdom and guidance, and the overwhelming mass of Americans are also believers in God. It seems strange to us that a man or group of men who say they do not believe in God are so ardent in their constant repeating of their lack of faith. If we so believed, we should not so concern ourselves with him in whom we did not believe. No more powerful rebuke could have been administered than that handed out by President Hoover in that calm and determined manner of his.—Herald of Gospel Liberty.

"Never in the history of mankind has there occurred such a waste of life, health, happiness and property as occurred during the Great War. Civilized peoples have been driven to develop a substitute for war. Obviously that substitute is organized justice, to be effective in controlling the passions of people and the relations among governments, as does the Supreme Court of the United States in controlling the passions and the relations of the peoples of our various states."—From the address of Major General John F. O'Ryan at the Goodwill Congress of the World's Alliance for International Friendship, Nashville, Tenn., Nov. 10-12.

A special Universal Bible Sunday service was held in the Church of the Holy Trinity, New York, on Sunday afternoon, Dec. 8th, commemorating the work of Bible distribution that has been maintained in New York for One Hundred and Twenty years. The Church was crowded to its utmost capacity with clergymen and laymen from many denominations and from all sections of the city. Dr. Paul E. Scherer gave the principal address upon the "Romance of a Book" tracing the history of the Bible through the ages, illustrating the truth of the words "Heaven and earth shall pass away but my words shall not pass away." Dr. Samuel Trexler, President of the United Lutheran Synod of New York spoke on the debt the Church owes the Bible.

Dr. George William Carter, General Secretary of the New York Bible Society, announced that a beautifully engrossed copy of the Bible had been presented to President Hoover in commemoration of the One Hundred and Twentieth Anniversary and read from a letter written by President Hoover expressing his gratitude and appreciation. An Anniversary Hymn entitled "Thy Word is Life" was written for the occasion by Rev. Ralph Welles Keeler of Goodsell Memorial Methodist Episcopal Church in Brooklyn, which was enthusiastically sung. The singing was led by a large robed chorus composed of representatives from many choirs and a Movietone was taken of the procession singing which will be released within a few days.

WOMAN'S WORK

PRATUM, OREGON

Nov. 30, 1929.

Dear Sisters of the Mission Sewing Society. As I am to send in a report of our society will not delay longer. This society was organized June 16, 1907, with ten members. It was during the session of the Pacific District Conference here, Rev. M. M. Horsch, formerly of Upland, California, assisting. We held our annual meeting June 6, 1929. At the present we have forty-three members. Our officials are: Pres., vice pres., sec.-treas,. and a committee of three to do the cutting.

We meet monthly on the first Thursday of the month, except in September. This is a very busy month for farmers and not nearly all the sisters drive.

Meetings are opened by our pastor, Rev. J. M. Franz, or the president by a song or two, Scripture lesson and prayer and closed by song and prayer. The cutting committee cut garments requested, most of these are taken home to sew. While together we piece quilt blocks and make and tie comforts at some special meeting. We sew for Montana. The money for material is collected by monthly dues of 25 cents per member. The ladies of the M. S. S. served meals to C. E. convention guests, while in convention here. After deducting expenses, a neat sum was added to our treasury. Some of the sisters dry fruit such as apples, prunes and some cherries. In our shipment we also include men's shirts, underwear and socks, children's underwear, stockings, kerchiefs, tablets, pencils, crayons, etc. A small gift of cash was sent to two of our missionaries in Montana. To the city mission, Portland, Ore., we sent twenty-five dollars ($25.00) then to our church here twenty-three dollars, 94 cents ($23.94) as a sinking or building fund.

Very few missionaries find the way to visit us. When we read of this society or that one being inspired by these workers, we often feel as if neglected. However, our pastor, Rev. J. M. Franz, is very able to keep need of different Missions, Home and Foreign, also famine and the poor before us.

Our Senior Christian Endeavor has pledged $30.00 per year for a native student in India.

May the Lord bestow his blessing on all efforts in behalf of this vineyard is the prayer of

Mrs. Mary Welty, Corr.

BLUFFTON, OHIO

Dec. 16, 1929.

Ere the year 1929 becomes history and 1930 a reality, we want to send in a short account of the year's work of our Ladies' Missionary Society.

Meetings are being held in the church basement every first Thursday of the month.

In January we heard the reports of the year's work of 1928 of the chairman of the different committees and of the officers of the society.

An all day meeting was planned for February by the committee on Missionary Education. There was a book review on "Friends of Africa." This book contains six chapters, a chapter having been assigned to each of six women. At noon a covered dish luncheon was served. This day proved a great success both intellectually and socially. The society now has a nice library. And by lifting a special offering twice each year, we are able to add new books.

The March meeting was also an all day meeting at which time we sewed for stations in India and Montana. 115 garments, 2 comforters, 3 quilts, 3 blankets, 25 dolls and many other articles were sent.

April found us gathered in our church home with our near-by sister Mennonite societies as our guests—the Ebenezer, St. Johns, and Pandora societies were present. Mrs. C. H. Suckau, India, Miss Haas, Africa and Miss Elizabeth Goertz, China, all returned missionaries, were the speakers.

The May program was given by lady students of "Witmarsum Seminary." Open forum "Why Missions"? by Mrs. Gerhardt Friesen. "Do we still Need Missions?" by Miss Goertz. Mrs. Arnold Funk gave a biography of Albert Sweitzer.

Members of the Dorcas and Mary Martha Sunday school classes brought us the missionary message for June. Short readings and special music by the classes, made up this program. At this time Mrs. Mosiman also gave a talk which was in the form of a challenge to the women of the church to solve the problems of missionary work.

In July the subject was "Home Missions" and "Pioneer work among American Indians."

In August there was a book review "Comrades in Service" given by members of the "Busy Mothers" class.

Miss Ferne Bixel talked to us at our September meeting, giving an account of her summer's work in Vacation Bible Schools in Minnesota. Also Miss Lillie Mae Gratz, instructor in Berean College, Berea, Ky., gave us an interesting talk on her work and experience among the mountaineers of Kentucky.

Mrs. S. K. Mosiman was again our speaker in October, relating some of her experiences in conducting the institute at Detroit on Missionary study books for 1930.

At the November meeting we had election of officers and a Thanksgiving program by the Altruist Sunday school class. At the close of this program Mrs. N. E. Byers gave a report of the "Women's Work" of the General Conference held in Kansas during the month of August.

November as usual was a very busy month with our society besides the regular meeting we conducted a "Harvest Home" sale on Wednesday before Thanksgiving. Fifty dollars was realized from this sale. Also our Thanksgiving program and opening of our mite boxes was planned for November 17th. This meeting took the place of a regular Sunday evening church service. This offering including the general collection amounted to over $110. Mrs. John Thiessen and Mrs. Harvey Bauman talked to us at this time. The former a returned missionary to India and the latter who with her husband have recently studied in the schools of Germany.

In this month over 800 pounds of clothing were gathered and sent to Canada for Russian immigrants, $87.71 were contributed at our regular meetings which was used for missionary purposes.

$35.00 were given for the support of a Bible woman in India. Nine dollars were sent to the executive committee of the General conference for News and Notes. Ten dollars were given to a girls' home in Canada. Forty dollars of the mite box offering was given for Russian relief work in Canada—three-fourths of the remainder to the Foreign Mission Board and one-fourth to the Home Mission Board. Flowers were also sent to the sick and shut-ins of our society.

We always look forward with pleasure to the December meeting when we entertain the girls' missionary society. This year Mrs. Haury talked on their work among the native Indians. After which the entertainment committee took charge of the missionary contests which proved very instructive and enjoyable for our youth as well as we older ones. Refreshments closed the evening's entertainment.

Besides the above named numbers on our programs we have devotionals, special music and news notes at each meeting.

Corr. Sec.

IN THE DEEPEST STORM!

A Call for Help to the Mennonite Churches of Europe and America

B. H. Unruh.

It is deepest night! The ship strains and every timber groans. We perish. Trembling hands reach to the table for the eternal book, the book that knows all, understands all, translates all into terms of eternity, its language so simple that a child may comprehend and the mature one know that the dejected heart may be healed and brought into greater clearness in thinking and doing.

"Darkness is not darkness before Thee,
Night is like unto day."

To those who live in their own light it is a word of foolishness, it is a word of full power, of undying wisdom for such who are in despair; to whom hope has become as soap bubbles before the grinning wall; and whose arms fall to the sides and can but cry out, "We perish!"

It has been said that a drowning person calls—"Mother," not wife, child, brother or sister, but "Mother."

We have besides this bodily mother also a spiritual one. This is the Church which has led us by the hand as children and said, "Child, fear and love God above all things and follow the Redeemer who gave his life for us."

Behold my friends, our brethren in the East (Russia) are in the darkest, stormiest and most disastrous night they have ever lived through, the hour has

(Continued on page 5)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb............Editor
2956 N. 12th St., Philadelphia, Pa.

Subscription in advance................$1.50
Foreign $2.00

Entered at the post-office at Berne, Indiana, as second-class mail matter.

Accepance for mailing at special rate of postage provided for in Section 1103, Act October 3, 1917, authorized January 22, 1919.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

EDITORIAL

All the world looks forward toward the coming of the Christmas season. If there were no Christmas the business world would suffer severely. Were there no Christmas there would be no children made happy because of the many joys that the season permits them to anticipate. What would the year be were there not a time when every one, every one feels that he or she should be generous and endeavor to make others happy? What kind of a childhood would we have were it not for those periods of happiness. Having said so much and having left much more unsaid concerning Christmas we have yet to touch upon its significance. It is not giving of presents. It is not a period of unusual business activities and it is not a time for special social doings. All these are mere side lines and incidentals. The great thing about Christmas is that it calls to mind the fact that God gave his son into the world because he loved the world. His was the coming with a message of peace and goodwill. He came as a prince, as the child of Prophecy, as the one who was to work wonders, as the one who was to give to men the "peace of God that passeth all understanding." When heaven so moved itself for the benefit of men, of all of us, one should think of it with joy and an endeavor to make others happy as God has endeavored to place the greatest of happiness within the grasp of all who will have it.

That the secular observance of the day is on the increase and its religious significance is gradually neglected is not at all surprising when we consider the drift of the irreligious at all times is in the direction of taking holy things and making secular things of them. There can be no doubt that the age in which we live is materialistic and that all things, even good things like Christmas are looked at through materialistic eyes. However, the Christian, need surrender to the spirit of the age which is not at all a credit to the Christ. What he needs to do is to keep himself unspotted from the world. This being the case one may feel assured that the observance of Christmas on the part of the believer will be different. It should be a time of gratitude to God for all his gifts, it should be a time for unselfish devotion to making others happy, but it should be a time of consecration as well. The wise men brought their precious gifts. The most precious thing we have to give to Christ is ourselves.

———o———

As The Mennonite has but 50 issues a year it is our custom to omit the numbers for Christmas and Fourth of July week. When our subscribers receive the first issue for 1930 they will discover that a number of changes will have been made. The format of the paper will be different and another arrangement of the material will also be noted. It is hoped that this change will be highly satisfactory to our readers and that it will help to make The Mennonite a more handy paper to handle and preserve. Rev. Lester Hostetler, who has been preparing special contributions for some months past will continue as a contributing editor. He will also have charge of the Young People's section. Your present editor will continue the supervision of the remainder of the space. It might be well to call the attention of our readers to the fact that The Mennonite is edited from the Editor's study in Philadelphia and not from Berne, Indiana, where it is printed. When material is sent into Berne it often happens that considerable time is lost before it can appear in print since all that is to go into the paper must first go through the hands of the editor who is responsible for whatever is printed in the Mennonite. Material having to do with the Young People's section should be sent directly to Rev. Lester Hostetler. Jottings will appear on another page while the last page will be at the disposal of the manager of the Mennonite Book Concern whose aim is keep the patrons of this paper informed concerning the kind of literature carried in stock for the benefit of the members of the General Conference churches. We would advise our readers to watch this page carefully for the information it will bring concerning reading matter that should be of special interest to Mennonites. We might also call attention to the fact that the Book Concern is prepared to supply its customers with literature of whatever kind they desire at prices that meet the competition of other houses. It should be a matter of honor with our people to patronize our Book Concern in order to help increase its business and meet its obligations.

———o———

Many of the readers of The Mennonite will remember Rev. Benj. Unruh who was one of a committee of Russian Mennonites coming to America shortly after the war to acquaint American Mennonites of the situation and to look about for a possible refuge for such Mennonites who might not be able to stay in that unfortunate country. No one who heard him will forget his eloquence and his deep spiritual insight as well as as his remarkable personality. Many things have happened since then. Bro. Unruh and his companions have not again been able to set a foot on Russian soil. While he was here he could tell the American brethren that, in spite of the many hardships his people had to endure, there was bread and to spare in the colonies. But soon came the famine and American Mennonites were the first foreign organization to enter the country with relief. But who will forget what that relief cost? Brother Kratz, one of the men sent in for relief, was seized by the Russian authorities and done away with so thoroughly that no one knows where he died and where he is buried. Since that time our Russian brethren, the most prosperous peasant class in the world, have found themselves reduced to poverty, their churches closed, their notable institutions such as hospitals, orphanages, old folks' homes taken over and utterly ruined by Bolsheviks while many of their people have been executed. Religion is banned. Ministers are outlawed with no way open for them to follow their calling. Twenty thousand of the hundred thousand in Russia have found their way to Canada where they are again settling down to a pioneer life which will eventually make gardens of waste lands. A few have reached the United States by working their way across Siberia to Manchuria and from thence to America but the larger number of them by far are in a most pitable situation in Russia. Thousands of them made the long journey from the South to Moscow with the hopes of being permitted to migrate, often spending their last $200 to $600 in making application only to have their request denied and their money taken away from them. Fortunately, the German Government still retains some interest in the South Russia colonists, though they have been in Russia for one hundred and fifty years, and have recently arranged with the Soviet for the transfer of several thousand into Germany where they will be located temporarily on unoccupied lands which will not give remarkable opportunity for advance but will be welcome as at least a temporary refuge where the mother can teach her child a prayer and not be in danger of persecution for it is as an enemy of the state. We offer this week a translation of an appeal which Brother Unruh wrote from Germany. It should touch and move every heart, for the fact is put straight from the shoulder that the Mennonites of Europe and America are face to face with the biggest task that they ever had to undertake, namely care for the multitudes who, if the door is open, as it may be now that Germany takes an interest, will have to be provided with transportation, a home, food, clothing and otherwise served over a period covering several and perhaps many years.

The student of Mennonite history will recall that in Holland when Mennonites were facing a similar situation in Switzerland and were banished from the country with nothing but the poor coats on their backs they set their faces toward Holland, hoping from there to get to America, and for about thirty years the Dutch Mennonites having organized into a relief association, to which every member of the church contributed systematically and regularly, financed the transportation of fellow Mennonites and others to the fair shores of America where William Penn was offering a refuge in the vast domain he was holding. One good thing about this long drawn out relief in Holland was that it compelled the many separate divisions of Mennonites to unite into one body. It may be that American Mennonites will have a long hard task of love before them but if they do, the next best blessing after rendering help should be the drawing together into closer fellowship of the numerous bodies that call themselves Mennonites but jealously maintain separate organizations.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE CHRISTIAN EXPONENT "CHAT"

"HUMAN NEEDS AND WORLD CHRISTIANITY"

A few days ago I was asked to recommend a mission study book. I suggested several of the older books on the general subject of missions as well as the book on India recently published, "Twenty-five Years wth God in India." If asked again on that subject, I would promptly add another title, "Human Needs and World Christianity" by Francis J. McConnell. This is without doubt the outstanding book on missions published in 1929. There are multitudes of Christian people who are not as certain as they once were regarding the value of missions in foreign lands. To such this book is of immense help. What is the argument for Christianity in non-Christian lands especially in view of the fact that in the past Christian lands have in spite of their Christianity been guilty of war, of lynching, of class hatred, of narrow patriotism, of greed, lawlessness, everything that disregards the value of personality. Even in mission work there has been plenty of evidence of reliance upon gunboats instead of love, and the west has introduced a spirit of sectarianism which in some instances has largely obscured the personality of Christ. In the face of such facts, are Christian people still justified in going to non-Christian lands with the Christian message? Bishop McConnell presents a wholesome philosophy of missions. We have found that the problems of the east are also to a large extent the problems of the west; that neither the east nor the west can solve these problems for itself but that they must cooperate. In Christianity are found the vital principles upon which humanity must build in its search for the good things of life. At the bottom of human problems whether in the Orient or the Occident is the need of better health, more wealth, sounder knowledge, larger freedom and closer fellowship. These items are discussed in six chapters which make profitable material for any group who meet for the discussion of missions.

MENNONITE YEAR BOOK AND ALMANAC

Today's mail brought the "Mennonite" and the "Year Book and Almanac". Regarding the "Year Book" I made several observations. The first thing I observed was that neither the church at Sugarcreek, Ohio, nor its pastor are in existence so far as the 1930 Year Book and Almanac are concerned. In the second place the statistics are woefully incomplete and there is no uniform plan for presenting statistics or reports of the various district conferences. The largest district conference in the General Conference is the Western District. But one looks in vain in the Year Book for any information regarding them except that a list of the ministers and their addresses is given. The names of the churches, the size of the membership, the names of the pastor, etc., is not to be found. The report of the various Boards are in my estimation too brief For example, the work of the missions in China is summed up in a meager paragraph of six lines. We are told that "all missionaries will be back on the field again in China by the fall of 1929." But we are not told how many missionaries are going back and what their names are. Nor are we given any information regarding the changed status of the mission work, if any.

I am, of course, not criticising anyone. But it can do no harm to call attention to the fact that the "Year Book" is regarded as the source where one turns for official information regarding the nature and extent of the General Conference activities. It should therefore be as complete as it is possible to make it. It should be a mine of information regarding the whole church and its program. I have not examined it minutely during the few hours since it arrived, but I doubt very much whether one could find in it the total membership of the General Conference of Mennonites.

Again, it seems to me to be a complete waste of space and ink to combine an Almanac with a church year book. What purpose can this possibly serve when such information as it contains is distributed gratis by every business man in the town besides a half dozen patent medicine firms in the form of calendars and almanacs?

Some information regarding other branches of Mennonites would be valuable. The President Rev. P. P. Wedel, states in his excellent article: "The first session of the General Conference did not intend to become a division of the Mennonite denomination, but to unite all Mennonites for the purpose of doing Christian work." But from the Year Book one would not suspect the existence of any other branches of Mennonites.

Our colleges, our Seminary, hospitals, Old People's Home. City Missions, are scarcely mentioned, to say nothing of any detailed reports. One of the most interesting chapters in Mennonite history is the emigration of the Russian Mennonites into Canada. Regarding their progress during the past year one must look elsewhere. For the first time in the history of the church, Mennonites could look forward this year to a standard college. The largest gift ever given by one individual for the cause of Mennonite education was made in 1929. Both of these deserved special articles but they got only a casual mention.

Are we too modest to record our activities? The Year Book should be the clearing place for all of this information.

MENNONITE CENTRAL COMMITTEE

The Mennonite of December 5 contains a report of the Executive Committee of the Mennonite Central Commitee, composed of representatives of various branches of the church. The meeting was called to consider the needs of the Russian Mennonites, those who are already in Canada and those who are in Russia awaiting an opportunity to emigrate. The meeting was timely and it will be interesting to know what program will be adopted when the committee as a whole meet for action. The Russians have shown themselves a worthy class of people. This is the hour of their great need and they deserve the united sympathy and support of the American churches. The Mennonite Central Committee, born during the stress of war, did fine work during the post-war days of reconstruction and exemplified on a larger scale than anything ever attempted before the practicability of united effort among various branches of Mennonites. As the committee faces the need of the Russian brethren at the present time, one devoutly hopes that the spirit of cooperation will again predominate.

THE UNIFORM ARTICLES OF FAITH

The "Uniform Articles of Faith" as published in the same issue of the Mennonite and proposed for consideration of the various churches are intolerably dull reading and to my mind will accomplish no good if adopted. I do not see how they can be used to any advantage in advancing the cause of Christ in our day. The Presbyterians and the Lutherans have creeds but there is not one in a thousand of their members that knows or even cares what it is. Suppose a majority of the churches in the General Conference vote to adopt these articles, what will that vote decide? Will it decide that the articles are true? This it cannot possibly do. As a matter of fact, truth is frequently the possession of the minority. Truth is never decided by ballot. Will it mean that Mennonites of the General Conference believe these articles? This can be possible only by an interpretation of the word "believe". For most of our people are not theologians and are in no position to pass opinion upon theological terms. Or will it mean that all Mennonites must believe them? Are they to be a test of fellowship? Are missionaries and ministers and Bible teachers to subscribe to them before thay can be ordained? The intent of most of the creeds of the past was to exclude someone. They were measuring rods by which it was decided who "belonged" and who didn't. This can hardly be the purpose of the proposed articles but if not, specific mention of that fact should be made. We need religious beliefs. Our beliefs are those truths or glimpses of truths which we believe, and can verify in experience, and upon which we act. Creeds have had their place, but I for one do not think that we ought to make another one. Creeds, as distinct from religious beliefs, are definitions and theological doctrines handed down to be accepted. They assume to have settled for all generations how the spiritual world is worked. The Bible is full of religious beliefs. Fortunately it contains no creeds.

The earliest Mennonite Confession of Faith was drawn up by Hans de Riis and Lubbert Gerrits about 1580. It is an elaborate document of forty articles and is well fortified with Scripture proof-texts. In 1632 the Dort Confession of eighteen articles was adopted. Both of these documents, read in the light of their historical setting, are valuable. What we need today is not something to supersede them. The problems of our time do not call for a new creed but for a deeper understanding of the teachings of Jesus. We have enough people of correct doctrine; we do not have enough who have insight into the ethical implications of Jesus' way of life and moral courage to follow him.

GIFTS FOR THE SAVIOUR

The wise men from the east brought gold, frank-incense and myrrh to Bethlehem to present to the new-born child Jesus. We are not told how the baby boy received these gifts. Most children would no doubt be pleased more with a red apple, or a rattle, or a string of beads. What gifts can we bring on this Christmas? Let us name a few that we are certain would bring joy to the Master.

First, a new consecration to the cause of Christ. It is difficult amidst the modern rush and pressure of life to keep spiritual ideals clearly before one. The world has a downward pull upon our lives. We are inclined to compromise with our ideals in order to live undisturbed with our environment.

Second, a new interest in peace and good-will. In the home, in the community, in the church, and in the nation the song of the angels can become a reality, but we must do our part to make it so.

Third, a new hunger for spiritual insight. To understand the best there is in life requires unselfishness, periods of quiet and meditation, and fellowship—above all the fellowship of Christ.

Plain living and high thinking will make Christmas a day of blessing.

Lester Hostetler.

WHAT OF THE CHILD?

Prof. A. R. Eschliman,
Freeman College

Early this Monday morning I made a drive of about thirty-six miles. Before I got eight miles from home I saw evidences that suggested a night of uneasiness, pain and possibly death. A car had struck a cement bridge with such force that a large part of the mass of cement had been broken off. From all appearances the crash caused an explosion and the car was burned. All that was left was the steel framework. How serious the accident was outside of the damage to the car I could not ascertain but one can hardly imagine a human being escaping a wreck of that kind without serious harm or even death. Whatever the case, it is positive that there was intense anguish on the part of someone and to say the least, a sleepless night.

As far as I know this highway is no more dangerous than any other and I doubt if the part that I traveled is any more risky than any other part, but after investigating the above wreck I went on my way as carefully as possible. After going only several miles farther I saw another car that evidently had been in the ditch wrong side up for the top was crushed and the entire body was leaning to one side. One can easily imagine that here again was the cause of some more unrest, of a more or less serious nature.

All this set me to thinking of some of the causes of worry and anxiety on Sunday nights. My thoughts were taken back to some stories I had heard of young men and women who, on returning home late at night or early the next morning heard the prayers of a mother in another part of the house, praying for their safe return and knowing the dangers to which they were subjected, possibly realizing very keenly that she had not always accomplished as much as she should have in the way of fortifying her child against these temptations was praying that the good Lord would in some way supplement her inadequacy or neglect. At any rate this suggested another case for sleepless nights which is possibly more than sleeplessness for those who have experienced it tell me that it is anguish of the most severe type.

After thinking on the above topics for some time I thought of how I had spent this particular Sunday night. During the day I had the privilege of attending a Sunday School Convention in a distant county and had the happy privilege of having my family with me. We returned about eight o'clock in the evening While it was a day of glorious inspiration it was also a tiresome one and the entire family decided to retire earlier than usual. There was nothing unusual about retiring, just the good time that usually accompanies an occasion of that kind with jolly calls from one room to the other. Since I had rather heavy duties during the day I fell asleep while the merry making was still in progress. Some short time afterward I awoke and the entire household had settled down to peaceful slumber. I soon joined them in an unbroken slumber until the usual time of rising the next morning.

I could not help but think of the contrast, the varied ways in which that particular Sunday night had been spent and since I had called my own experience into the scene could not resist the temptation of projecting into the future just a little. How will I be spending my Saturday and Sunday nights ten to twenty years from now? Now I can help put the little ones to bed, pull up the little fences so they can not fall out but then things will be different. Just how will they be?

What such observations mean to a parent only those who have the happy privilege of being parents can know. Those who know and reflect will agree with me, I am sure, that for just a short time, at least, the thought was none too comfortable. Will I too be regretting that I had not done this or that I had not taught that? Will I have forced onto my mind's eye opportunities which I had overlooked or had been too busy to make the proper use of, and will I be spending the night praying, in anguish, that by some miracle, my mistakes can be overruled?

I am not for one moment talking against prayer or the power of God, but I have had the opportunity of doing some study and some observing in the field of Child Guidance and I know that there is available a great deal of valuable information of a reliable kind on the subject and I am convinced that if parents had this information and had the courage to put it into practice much of the anxiety and worry would be avoided and the result would be a wiser and better generation.

I imagine I head someone saying, "this all sounds well enough in theory, but what about the practice?" That is just why I said above, "If parents knew the facts and had the courage to put them into practice". And I would emphasize "courage" for that is what it takes if we parents want to break away from time worn traditions in child rearing, and break away, we must, at least, from some of them One author has said, "We are living in an areoplane age but trying to raise our children by ox-cart methods."

What does the writer of Proverbs mean when he says, "Bring up a child in the way he shall go and when he is old he will not depart from it"?

To answer some of these questions and to remind us once more of some of the very valuable findings of modern investigation and study in the field of CHILD GUIDANCE shall be the major purpose of this series of articles

(This is the first of a series of articles which Prof. Eschliman will contribute to the Mennonite. L. H.)

IN THE DEEPEST STORM!

(Continued from Page 2)

struck when all are reaching for the hand of mother—our mother.

O, such a reaching out! O, these eyes filled with fear and so appealing! Who does not feel the grasp, the grasp so firm of a dying child? Who does not tremble before this scene of those who have lived but half of their lives and are floating to yonder land where are neither nights nor storms? These grasps and these looks touch the "Mother"—our Church—though small and far from faultless.

Lo these grasps, these looks, these cries—these bring us back to primitive Christianity, when they were all of one heart and one mind, when no one called anything his own and each bare the other's burden and all were led by the spirit of Christ whose life was an example of holiness.

From here in Berlin at midnight, this stormy November night, I am sending the cry of ten thousand across the wide, wide sea.—Perhaps by tomorrow there will be many more.

You ministers, set as shepherds over the flock, who know the sorrows of earth you are called to bring comfort, to you the poorest of the poor plead with all the earnestness that prayer can command, plead for the united and sincerely earnest sympathy of all your people, great and small, wise and simple, near and far.

You ministers, stand by the side of your elders that the word may not return void. Let the fire that burns within you be carried with power to the darkest corners of earth. Be champions. Set out to triumph. Cast away from you all human weakness and set forth to victory.

You fathers and brothers, mothers and sisters, boys and girls, school children, students and professors, farmers and business men, fall into line that you may fight the battle of your lives. There never was a darker night in our history. But in this dark night let your love shine out strong and fearlessly. "Darkness is not dark, night is as day—" this then will be fulfilled in life.

What shall we do?

First of all, listen to God and remember his love! Pray for all! Pray in the closet, in the Temple, in the gatherings of the saints. We must make great sacrifices,—greater than ever before. We must not be calculating in our giving, but, forget self so that something of the light of Christ's love may shine from us.

You emigrants in Canada who have made loans, pay the debts you assumed. Do it. Do it as soon as possible so that the business men may see the light that burns among us and be inspired to have confidence to the advantage of our church. Forget not, dear friends, that your scrupulous conscience may be a torch that God will use to bring light that will change the darknes in Moscow that will send its rays to the south and east. Let those who cannot meet their obliga-

(Continued on page 6)

THE S. S. LESSON

Dec. 29.

Fellowship Through Worship. Psa. 122:1; Heb. 10:22.

Other Passages: Neh. 8:1-12; Micah 4:1, 2; Matt. 28:18-20.

Golden Text—He entered, as his custom was, into the synagogue on the Sabbath day. Luke 4:6.

Three times a year there was a grand procession of Israelites going up to Jerusalem to worship. The various groups who left their homes, with their faces toward the Holy City, met similar groups moving in the same direction at every cross road and, as they neared the city the roads everywhere were crowded with eager ones straining their eyes to get a first glimpse of the glittering towers of the Temple and, when finally the sacred place came into view they ceased singing the various marching songs that had come down to us through the ages, known as the songs of degree, to unite in one grand chorus the 122nd Psalm. Knowing this circumstance, we can readily understand the significance of the song, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

The idea of fellowship is suggested in everything associated with the 122nd Psalm (1) There was the fellowship of brotherhood. They were all children of one father and therefore bound to one another by the ties of kinship. If God is our Father we must all be brethren and should be happy in the company of those who, like ourselves, are conscious of God's fatherhood and grateful for it. (2) There was the fellowship of Faith. They were worshipping one God and going up to the Temple to honor him as their one God. Imagine, in our day, an entire nation would make it its chief aim to honor God and find it great joy in doing so. (3) It was a fellowship of obedience. The Jewish law made it imperative for the people to go up to Jerusalem to honor Jehovah at the feasts. We learn from this the old, old lesson, often forgotten and yet often appreciated, that the chief business of men is to obey God's law. Too often men's laws, although reasonable, are broken and violated and more often is God's law broken by those who know better, but who love darkness rather than light. (4) It was a fellowship of sacrifice. All the worship at Jerusalem centered about the sacrifices. Companionship in sacrifices is one of the strongest ties that binds men together. Those who have faced suffering, danger and troubles find a comradeship sweet and strong. Our Lord in coming to earth came to be a fellow sufferer with us. When he suffered he entered into a fellowship of suffering with us. (5) The great procession of Israelites going up to Jerusalem enjoyed the inspiring fellowship of song. Practically every mile of the journey rang with the singing of the pilgrims. We recall that when the disciples left the Upper Room to make the last journey with their Lord it was with a song in their lips. When the primitive Christians hid away in sand pits and quarries in the dangerous days in Rome they cheered one another with song. When they stepped into the arena to die it was with a song of faith on their lips. When Martin Luther was introducing the Reformation the people enthusiastically responded with song. The enemies of Luther declared: "The people are singing themselves into a reformation." When John Wesley was promoting the great revival that spread all over the earth the songs his brother Charles wrote had as much to do with the rapid advance of the revival as the eloquence of his brother John. Every great revivalist has had to depend upon his singer for much of the success with which he has met.

Fellowship through worship implies companionship in worship. The public worship of the saints gives opportunity for many to meet together and enjoy the visions of the Saviour's love and mercy, but, real fellowship is possible without the crowds. We are assured that when two or three gather together in the Saviour's name he is in the midst of them and surely where the Saviour is he is there to bless. We often sing as a favorite song, "Never Alone is the Christian." There is no reason for his being alone so long as he has the assurance that Jesus gives: "I am with you always." However, whenever possible, the Christian should share the fellowship of the saints and contribute his part toward it whenever possible. An absence from public worship without a conscientious reason is disobedience to and disrespect for our Heavenly Father.

Worship is expressed in several ways (1) It is a drawing near to God, God is a party to it as well as ourselves. (2) It includes confession and, if confession is made, forgiveness is assured. (3) Thanksgiving should enter our worship if we would follow our Lord's example. (4) In worship there is opportunity for song. (5) In our giving we must remember that it is as much a part of worship as are our other spiritual exercises.

THE S. S. LESSON

January 5

Childhood of Jesus. Matt. 2: 10-23.

Golden Text: "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." Matt. 1:21.

The early life of Jesus was surrounded by many things that indicated that he was the child of prophecy, for, was it not told that Herod would seek his life, that he should abide in Egypt and that he should make Nazareth his home? Likewise was it indicated that his birth should occur in Bethlehem, as were many other facts relating to him. We often wonder why there was so little written about the early life of our Lord. But then we have all that the Spirit of God saw fit to preserve for our edification and it may be that there was nothing unusual in the early life of Jesus apart from the fact that his life was a normal one, differing at that time very little from other good children who grew up in the village.

Yet, as we note the hints that Scripture gives us concerning the Lord's early life, we find that they have the greatest significance for us. He came into the world the poorest of the poor. Do any of us ever think that had Jesus appeared on earth as a great King living in luxury it would nevertheless have been a humiliation for in order to be one of us he gave us all the glory and grandeur of his heavenly throne? Yet, the fact that he was poor and humble means much to us. He came to show the sympathy of God for the lowliest of mankind and he could do this no better than by becoming one of them. Abraham Lincoln once said that God must love the common people since he made so many of them, but, the Bible shows us that he loved them more than anything else since he gave his Christ to assume their form and become one of them. The fact that Jesus was poor insures to us that he knows the needs and trials of the poor. Having Jesus, the poor have everything that is really worth while. Riches may take wings, honors may turn out to be mere bubbles, health may break and good fortune may depart forever, but having Jesus all such things are insignificant, he is the all important matter. That Jesus shared the common lot of earth's miserable and distressed only goes to show that he came among man to assure them that they were not forgotten by their heavenly father and that he would give them something infinitely better than material comforts that only abide for a little while. Most of us are not poor by choice. We would not choose poverty as a condition in life, except for love. It was love that led our Lord to select such a state in which to live during his stay among men.

The persons surrounding the manger are significant. His peasant parents only assure us all the more that when God seeks a great leader or one who is to bring great blessings to earth he generally looks for such a one among the clean living, God-fearing, hardworking class. There is always this encouragement for the one who, though poor, have a stout faith, live honest and decent lives and desire to be helpful. God selects one from among such when he wants to confer a particular distinction and then entrusts them with ability to take up the task.

The presence of the Magi at the cradle of our Lord gives to the account the significance that he came not only for the Jews, but, for the whole world. The king who received homage on the manger throne is the one whose kingdom shall extend to wherever there are hearts that are responsive to him and desire to honor him. The Wise Men, not of the Jewish race, brought precious gifts. Precious when measured in terms of money, but the child of God, who comes in consecration to Christ, gives something more valuable to his Lord. He gives without reserve his own precious self.

It was said, centuries before his birth, that he should be "a man of sorrow and acquainted with grief." Persecution was not long in appearing. Behind the group of pious shepherds and devout Wise Men was the sinister face of a Herod, the worst of men, jealous lest a rival might rise to threaten his throne. King Herod was but typical of the attitude worldly powers would assume against Christ. Though he was to establish a spiritual kingdom the kingdoms of the world have always hated and opposed him for in him they ever find a merited rebuke for their inquity.

IN THE DEEPEST STORM!

(Continued from Page 5)

tions frankly say so. Their very frankness will be a light to waken neighbors to helpfulness.

You have have homes, help with shelter, bread and bed, as you have done before for your

Russian brethren. Put away your doubts; you are given great opportunity to dry tears. You will never regret your love, goodness and care for the children of men who cried to you for rescue out of darkness.

You well-to-do, reach deep down into your pockets and then act according to your judgement to help the needy. You poor and very poor bring forth your mites and your Redeemer will wonderfully bless you.

You who are young heroically deny yourselves of good things to eat once or twice a week so that you may all the more be able to contribute to the love chest. Housewives stretch out your hands and help—then help some more.

What will come of it?

I tell you that out of it will come a new morning—a new day—for our "Mother." It will be to the unfailing benefit of our children and our children's children and to our churches in Europe and America.

Here we have a great opportunity, indeed the greatest of opportunities, to be what we think ourselves to be.

Now some dry facts! The Canadian Government demands security for those who will receive permission to enter the Dominion. The emigrants are absolutely penniless. Everything they had was taken from them. They need assistance until they can work again and eat their own bread. Rosthern alone cannot give the desired help.

Help! Help! Help!

The people must be brought to Canada on credit. This means a heavy burden on the shipping company that gives help. It also means systematic cooperation so that the good name of "Mother" will not suffer. The business must be carried on with intelligence and our own men must do it and speed it along. Up! Mobilize your entire business ability to accomplish something unusual. Let no strength be wasted, but let all join in mastering the problem.

Some cannot be brought into Canada. Where shall they go? To Paraguay, Peru, Argentine, Brazil, West or East Prussia? The projects that are brought to me in Germany almost smother me. Germany cannot help. At least it can give no money. We pray for advances but whether we get them I know not. Maybe some of these days something will turn up in our favor. But garantees are demanded and beguarantees are demanded and bestretching out my hand to our common "Mother" in all lands.

I have called on Scottdale, Newton, Hillsboro, Oberlisel, Wintersuyk, Rotterdam, on all the large and small conferences; on the Central Mennonite Committee with the hope that they could accomplish great things, I have referred to the great work done in Canada, but I have not refrained from mentioning our trials and troubles. The whole world looks on, surely "Mother" will not permit her children to fail her in this crisis.

THE PLIGHT OF THE MENNONITES

The Chicago Daily Tribune takes note of the distressed condition of the Mennonites in Russia. We are obliged to a friend in Berne, Indiana, for calling our attention to this editorial which presents a point of view rather different than that with which Mennonites are regarded from the outside. The editorial goes on to say:

German societies, notably the Red Cross, have collected funds for the relief of the German Mennonites who have sought in vain to leave Russia. Mennonites and members of other sects to the number of 14,000 have been ordered to return from Moscow to their homes in distant parts of the soviet republic. The ancestors of these Germans migrated to Russia several centuries ago. Their descendants survived the czars, but they have found the soviet regime intolerable in that their property was confiscated and their religious observances were interfered with. The Mennonites sold their possessions for whatever they would bring and moved in a body upon Moscow on their way to Germany and other countries which they hoped might welcome their industry and thrift.

Only 300 have managed to gain their freedom. The soviet government required a passport fee of $100 for each prospective emigrant, a sum which only a few could command. The others are being sent back to their former homes to start life anew, without any more capital than the clothing on their backs and with a Russian winter to live through.

The story is a tragic one which reflects nicely the humanitarian outlook of the Russian regime. It also reflects its sagacity. The Mennonites were among the better farmers of Russia. They were industrious and thrifty. They had managed by hard work to raise their standard of living above the Russian average, and for that reason they were robbed and persecuted, along with the other so-called wealthy farmers. It is by penalizing the better farmers that the Russian government proposes to increase agricultural productivity.

The suffering of the Mennonites has met with a prompt if unavailing response from Germans, who have not ceased to regard these Russian peasants as Germans despite centuries of physical and political separation. The fact is difficult for Americans to grasp. We in this country are easily led to underrate the strength of national feelings abroad because here many races have learned to live together and embrace a new nationalism. Accordingly, it is easy for sentimental internationalism here to take no account of the intensity of national feeling abroad. Nationalism is frowned upon in many of our foremost colleges and called provincialism, but the fact has survived even the epithet. There is no evidence whatsoever that national consciousness in Europe has been seriously undermined, since the war proved that nationalism was still the dominant influence in world politics. The evidence is all on the other side.

DEATHS

Haury, Jacob, was born in Bavaria Germany in 1839 and with his parents emigrated to Lee County, Iowa, in 1852. In his youth he united with the Mennonite church at Donnellson, Iowa, and remained a faithful member of the Mennonite church through his whole life, holding membership at Franklin, Iowa. Moundridge, Kansas and Reedley, Calif., successively.

In 1861 he was united in marriage with Maria Schmidt. To this union twelve children were born, of whom eight are still living. Two sons who preceded the father in death were Dr A. O. and Prof. G. A. Haury of Newton. The mother of this family preceded the father in 1919.

There are also 40 grandchildren and 37 great-grandchildren living.

Without suffering he peacefully passed away Monday morning, Nov 25, 1929, bringing his long life to 90 years and 10 months.

Rev. H. J. Krehbiel and J. M. Regier brought messages of comfort when his body was laid to rest.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED AT THE EMERGENCY RELIEF FOR NOV. 1929

For Russia and Siberia:

Gerhard Wiens and P. H. Penner, Newton, Kansas, $51.50; Louise Penner, Beatrice, Nebr., $10.75; Peter H. Dirksen, Moundridge, Kansas, $26; Mrs. Mina Warkentin, Newton, Kan. $100; Bethel S. S. Inman, Kansas, $24.25; Andrew E. Hofer, Doland, S. Dak., $25; Salem Zion Ch., Marion S. D., $175.84; Anna C. Epp, Beatrice Nebr., $31; Anonymous, Newton, Kansas, $40; Menn. Ch., Essex Co., Kingsville, Ont., $10; C. A. Lehman, Chicago, Ill., $10; Anonymous, American Falls, Idaho, $10.

For Germany:

Henry Froese, Inola, Okla., $12 Mrs. Catherine Dueck, Beatrice, Nebr. $2.50.

For General Fund:

First Menn. Ch., Upland, Calif., $11.70; West Zion Menn. Ch. Moundridge, Kansas, $25; Herold Ch., Clinton, Okla., $8.51; Escondido Menn. Ch., Calif, $4.30; Ebenezer Ch., Mt. View, Okla., $13; West Zion Menn. Ch., Moundridge, Kansas, $18; Bethel Menn. Ch., Fortuna, Mo., $29; Bergtal Ch., Pawnee Rock, Kansas, $20.49; First Menn. Ch., Philadelphia, Pa., $10.61; First Menn. Ch., Upland, Calif., $41.05; Buhler Menn. Ch., Buhler, Kansas, $28.72; J. J. R. Claassen, Beatrice, Nebr., $75; Emmaus Ch., Whitewater, Kansas, $71; P. P. Klaassen, Goessel, Kansas, $5.

For Canada:

Christian Ch., Moundridge, Kansas, $46; P. H. Eck, Newton, Kansas, $10; Bethesda Ch., Henderson, Nebr., $109.58; M. Von Riesen, Beatrice, Nebr., $'0; First Menn. Ch., Reedley, Calif., $30; Arlington, Menn., Ch., Arlington, Kansas, $16.64; W. L. Harvey, Liberal, Kansas, $15; a friend in Oklahoma, $15; Brudertal Ch., Hillsboro, Kansas, $24.95, Bethel Hospital sisters, Newton, Kansas, $20; Mrs. D. A. Vogt, Pratum, Oregon, $10; Alexanderwohl Ch., Goessel, Kansas, $18.17; Menn. Ladies Aid, Alsen, N. D., $140 and $10; Tabor Ch., Goessel, Kansas, $7.75; John Becker, Aberdeen, Idaho, $40; Halstead Menn. Ch., Halstead, Kansas, $91.95; John Roth, Salem, Oregon, $10; San Marcos Menn. Ch., Paso Robles, Calif., $23.86; Goessel Menn. Ch., Kansas, $40.50; Hoffnungsfeld Ch., Moundridge, Kansas, $80.31; P. J. Dyck, Buhler, Kansas, $25.

For Refugees at Harbin, China:

Anonymous, Aberdeen, Idaho, $7; M. Von Riesen, Beatrice, Nebr., $10; Anonymous, Newton, Kansas, $1; Zion Church, Elbing, Kansas $102.10; Arlington Menn. Ch., Kansas, $16.63; A. P. Neufeld, Inman, Kansas, $10; First Menn. Ch., Berne, Ind., $219.55; Ebenezer Ch., Mt. View, Okla., $38; First Menn. Ch., Newton, Kansas, $52.42; Menn. Ch., Essex Co., Kingsville, Ont., $10; First Menn. Ch., Beatrice, Nebr., $289.70; Bethel Ch., Lustre and Volt, Mont., $68.08.

Nov. 1st. Bal on hand	$285.92
Received for	
Russia and Siberia	514.34
Germany	14.50
General Fund	361.38
Canada, inc. Moscow	794.71
Refugees, Harbin, China	824.48
Total	$2795.33
Paid out during month	2018.49
Dec. 1st, Bal. on hand	$ 776.84

Gratefully acknowledged,

C. F. Claassen, Treas.

FOR PUBLICATION

Zion Mennonite church, Souderton Pa., $25; Gnadenberg congregation, Whitewater, Kan., $14.90; Newhopedale church, Meno, Okla., $12.23; Newhopedale church, Ringwood, Okla., $3.20; Emmanuel Mennonite church, Noble, Iowa, $4.10; Eden church, Inola, Okla, $4; Brudertal church, Hillsboro, Kans. $16.20.

Gratefully acknowledged,

J. F. Lehman, Treas.

JOTTINGS

The people of the Saucon Mennonite church, Coopersburg, Pa., enjoyed the visit given them last Sunday night by the choir of the East Swamp church.

Last Sunday evening the Ladies' Aid and Missionary Society of Bethany church, Quakertown, Pa., gave a special program. The members turned in their mite boxes.

The churches of the Pacific District Conference are interesting themselves is the Portland, Ore., mission. Several of the pastors have conducted meetings. The mission recently moved into a church building which needs considerable repairs. Churches and Sunday Schools of the Pacific District are giving financial support to this end. The Woman's Missionary Society of the Mission is planning a special Christmas meeting. Mrs Gerig of the Union Mission will be the guest to bring the message.

The pastor of the Souderton, Pa. church, Rev. G. T. Soldner, in his annual report to the congregation gave the following statistical information 32 persons were received into the membership of the church; 3 were lost by transfer and 3 by letter; 21 children were consecrated; 10 funeral services were conducted and he also officiated in 9 marriages. The Father and Son Banquet of this year is said to have been the best in the history of the Souderton church. The speakers were: Rev. Reed Landis of Germantown, William Mohr, field secretary of the Brotherhood, J. Franklin Slatter and Vincent S. Clymer.

Rev. P. Aeschliman, of Onecho Wash., spent some time visiting the Cheyenne missions in Montana.

Rev. M. J. Galle, of Lind, Washington, exchanged pulpits with Rev. P. Aeschliman of Onecho, Wash. He also visited the Portland, Ore., mission, stopping in Monroe on his return trip. Dec. 1 he was in Seattle to receive a group of Russian Mennonite refugees from Harbin, Manchuria, and assist them in getting to Deer Park Wash., where they will make their future homes.

The meeting of the California Mennonite S. S. and C. E. Executive Committee resulted in the following program: One day conferences on S. S and C. E. work are to be held in as many of the churches as desire such help; the next annual convention will be held April 25 -27 at Reedley, Calif.; Peace Oratorical contests are to be promoted in various churches, culminating in an inter-church contest at the annual convention; Camp Gaines at Lake Sequoia is again chosen as the place for the 1930 Retreat.

The Men's Chorus of the Berne Ind., church gave a sacred concert in the Winchester, Ind., Presbyterian church two Sundays ago. They were cordially received by the large congregation that filled the house. Immediately following the concert the men were entertained in the beautiful home of former Governor and Mrs. James B. Goodrich with a delightful luncheon. The men went to Winchester through an invitation from the former governor under the auspices of a men's Bible Class in the Sunday School of which Mr. Goodrich is a member.

A Deeper Life Conference was held in the Roaring Spring, Pa., church, Nov. 28 to Dec. 1. Rev Victor B. Boyer of Allentown, Pa., was the principal speaker at all the meetings.

The church at Wadsworth, Ohio has five members who attend regularly and are over 80 years of age. Recently the Wadsworth people shipped a large case of clothing to Winnipeg, Man., for use of the Russian brethren Since then more material has been collected, so that another shipment will be ready soon. Dr. J. E. Hartzler of Witmarsum Seminary will deliver his lecture on the Holy Land in the Wadsworth church on the evening of New Year's day.

Rev. E. A. Sommer, of the Central Conference, who has already spent two terms on the mission field is expected to return to Africa for another three year term some time in March or April. Mrs. Sommer will remain in America to make a home for their two lively and growing boys.

The Foreign Mission Board, through its secretary, Rev. P. H. Richert, announces the passing of a resolution to finance the publication of Missionary E. J. Kauffman's Doctor's Thesis. As the work is a history of Mennonite Missions and very valuable in other ways, the Board believed it to be to the interest of Missions to give the thesis a wide publicity. Special gifts are asked for this purpose and the money should be sent to the Mission Treasurer, J. G. Regier, Newton, Kan.

Last Sunday evening Rev. Elmer Johnson, Ph. D., pastor of the Hereford church, Bally, Pa., gave an address in Eden church, Schwenksville, Pa., on the subject, "Historical Background of the Reformation". Besides being pastor of the Hereford church Dr. Johnson is a professor in the Hartford Theological Seminary, Hartford, Conn. He is an authority on the Reformation, having spent fifteen years in Europe doing research work on the subject.

On Communion occasion at the Deep Run church on October 27th the pastor, A. M. Fretz, as he entered upon his 47th year of his pastorate, baptized twelve young people and received them into the church; two were received by right hand of fellowship and three children were consecrated. Services were held on Thanksgiving day. The pastor spoke from Deut. 8:2; 11:18-20. Following the Thanksgiving services the annual congregational business meeting was held, at which time plans were discussed for entertaining the Eastern District Conference next May.

MARRIAGE

Gering-Waltner—On Nov. 26, 1929, in the home of the bride's father, Rev. John Waltner, Leon Gering and Florence Waltner, members of the Menno Mennonite church, were united in marriage, their pastor Rev. M. J. Galle, officiating.

Christmas Services for Sunday School

The Babe Divine
The Gift of Love (L)
Worship at the Manger
Follow the Star
Star-led Pilgrims
The Starlit Way
The King has Come (L)
Come to the Manger
The Start of Bethlehem
Glory in the Highest (L)

The price of the above services is postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Sunday School Recitations for Christmas

Christmas Day Treasury No. 37—Recitations, Exercises, Pantomimes, Tableaux, Dialogues, Drills, etc.	25c
Christmas Treasury No. 39—Recitations, Exercies, Pantomimes, Dialogues,	25c
Christmas Treasury No. 40—Recitations, Exercises, Pantomimes, Dialogues,	25c

Christmas Recitations

No. 4.—Recitations, exercises and dialogues	**75c**
No. 8.—31 Recitations and dialogues for Christmas	**75c**
No. 13.—30 Recitations and dialogues	**75c**
No. 14.—30 Recitations, exercises and dialogues	**75c**
No. 15—30 Recitations, exercises and dialogues	**75c**
No. 16—30 Recitations, exercises and dialogues	**75c**

Twenty-five Years with God in India

Written by the India Missionaries as a memorial of their Semi-Jubilee Anniversary of the Founding of the Mission.

It is a handbook on our own Mission Work in India. It contains valuable reading material which is educational and religious. It lifts the soul to higher levels of aspirations. Your children read something. Why not offer them a good book on Missions to read?

The problem of Missions is the problem of every true follower of Christ. Jesus said: "Ye shall know the truth and the truth shall make you free." We may say: "To hear the truth about Missions makes the family (home) and the church happier."

It contains good pictures which help you to visualize the work as it really is in India.

It should be in the library of every Mennonite student who is interested in international problems.

Bound in fine cloth binding. Price $2.00 postpaid.

MENNONITE BOOK CONCERN, BERNE, IND.